UNIVERSITY OF TORONTO
3 1761 00001701 2

HANDBOUND
AT THE
UNIVERSITY OF
TORONTO PRESS

M. TVLLI CICERONIS TVSCVLANARVM DISPVTATIONVM LIBRI QVINQVE

LONDON
Cambridge University Press
FETTER LANE

NEW YORK · TORONTO
BOMBAY · CALCUTTA · MADRAS
Macmillan

TOKYO
Maruzen Company Ltd

All rights reserved

C5684 U.D.

M. TVLLI CICERONIS TVSCVLANARVM DISPVTATIONVM LIBRI QVINQVE

A REVISED TEXT
WITH INTRODUCTION AND COMMENTARY AND
A COLLATION OF NUMEROUS MSS.

BY

THE LATE

THOMAS WILSON DOUGAN

PROFESSOR OF LATIN IN QUEEN'S COLLEGE, BELFAST

AND

ROBERT MITCHELL HENRY, M.A.

PROFESSOR OF LATIN IN QUEEN'S UNIVERSITY, BELFAST

VOLUME II

CONTAINING BOOKS III–V

321860
4. 12. 35

CAMBRIDGE
AT THE UNIVERSITY PRESS
1934

PA
6304
T6
1905
v. 2

PRINTED IN GREAT BRITAIN

PREFACE

WHEN on the death of the late Professor Dougan his papers were examined it was found that the second volume of his edition of Cicero's *Tusculan Disputations*, upon which he had been engaged up to the last, was in a very incomplete condition. He had left a fair copy of the explanatory notes upon Book III and the first 34 paragraphs of Book IV, and there were several notebooks containing his collations of various MSS. His widow (now Mrs Bor), to whom he entrusted the task of seeing that the book should be completed, and his executor, Mr William Dougan, handed these over to the present editor with the request that he should finish the work. The editor has accordingly printed as it stood that portion of the commentary which had been finished before Professor Dougan's death, adding only a few notes of his own enclosed in square brackets, and has himself written the commentary upon the remainder of Book IV and the whole of Book V, together with the *Introduction* containing a detailed analysis of the three books and a discussion of the question of Cicero's sources. Deciding to keep the critical notes uniform with those of the first volume, he used Professor Dougan's collations as far as they went, but collated himself for this volume the following MSS, E 1 E 2 R 1 R 6 R 7 R 10 R 16 R 17 V and P.

To the list (vol. I, p. ix) of editions consulted should be added for this volume that of L. W. Hasper (Gotha, 1883–5) (Ha.).

The editor desires to record his sincere thanks to the Syndics of the Press for their kindness in undertaking the publication of this volume and for their great patience in the long delay that has occurred in the completion of the work. He must also thank the readers of the press for the care and skill which detected errors that but for them might have passed unnoticed; and his friend Professor R. K. McElderry for his kindness in reading the proofs of the text and commentary.

R. M. H.

QUEEN'S UNIVERSITY
BELFAST

CONTENTS

PAGE

I. INTRODUCTION ix

The argument of books III–V ix

The sources of books III–V xxx

II. TEXT, MS READINGS AND COMMENTARY 1

III. INDEX 305

INTRODUCTION

THE ARGUMENT

BOOK III

On relieving annoyance

THOUGH we possess a mind as well as a body, it is a strange thing that while the science of medicine exists for the benefit of the latter and is in high esteem, the corresponding science, philosophy, is either neglected or disliked—because, perhaps, while the mind appreciates a bodily disorder, the body has no sense of mental disorder and a diseased mind is unaware of its own condition. Nature who might have ordered otherwise has so designed our constitutions that the sparks or seeds of virtue which, if cultivated, ensure health of mind are easily destroyed. The process of destruction begins almost at birth under the influence of nurses, parents, teachers, literature and public opinion which teach us to mistake the false for the true, and to aim at material rather than moral success: we aim in consequence at the false rather than at the true glory, the counterpart of virtue, seduced by popular opinion rather than in reliance upon the judgment of the wise. Blinded by these false notions men are involuntarily the instruments of disaster to others as well as to themselves. Must we not try to find some remedy for this unhealthy state of mind, which is far more serious than any bodily disorder? Anxiety and lust are, for instance, worse than disease; and surely the human mind which has invented a cure for diseases can discover, and has discovered, a cure for the mind more reliable even than the science of medicine; this cure is to be found in philosophy, and it is surely important enough to be taken seriously. The general question has already been discussed in the *Hortensius*; here Cicero will only reproduce the aspect of the matter discussed upon this particular occasion, as following up the discussion of the two preceding days he and his friends discussed upon the third day the truth of a general proposition laid down by one of their number, §§ 1–7.

The proposition was: *The wise man is subject to annoyance.* Cicero contends in reply that as *aegritudo* is only one of several disorders of the mind, the mind which is subject to one may be subject to all and

become so thoroughly unhealthy as to be practically *insane*, a word which taken literally means "in an unhealthy state," which (according to philosophers) a mind under such conditions undoubtedly is—Latin brings this point out better than Greek. A mind under the sway of passion is out of its own control, though here two states of mind must be distinguished: one, temporary, called *furor* or μελαγχολία, to which even wise men are subject, and the other (*insania* or μανία), a state inconsistent with true wisdom, §§ 7–11.

The position to be combatted is one that appeals to human nature on its tender side; and there is much to be said for Crantor's view that total absence of feeling can only be secured at the cost of brutality of mind and torpor of body. And yet Cicero fears that this view merely humours our weakness. We must remove this emotion; yet so deep-rooted is it that an ineradicable minimum will probably be left. And we must deal with the other emotions, too, but with this one first, §§ 12, 13.

A. Cicero now proceeds to put forward compressed Stoic arguments in syllogistic form to prove that the wise man is not affected by annoyance, §§ 14–21.

(*a*) Fear and annoyance are concerned with the same objects: the man who is liable to the one is also liable to the other: the wise man is not liable to fear, therefore he is not liable to annoyance, § 14.

(*b*) The wise man is too high-spirited to regard human concerns and being so must be superior to annoyance, § 15.

(*c*) The mind which is annoyed, like the eye which is inflamed, cannot do its work. The mind of the wise man is always equal to its work: therefore it is always free from annoyance.

(*d*) The wise man is self-controlled (σώφρων), and therefore calm, and therefore free from annoyance, c. 8, §§ 16–18.

(*e*) If the wise man were liable to annoyance he would also be liable to anger, §§ 18, 19.

(*f*) The wise man cannot fall into a state of envy or compassion; but the former is annoyance at the good fortune, and the latter annoyance at the evil fortune, of another; therefore the wise man cannot fall into annoyance, §§ 20, 21.

B. These fine-drawn arguments must be considerably expanded, but still principally according to Stoic views, for the Peripatetic theory of the mean as applied to emotions does not recommend itself to Cicero, § 22.

The original question: "Is the wise man affected by annoyance?" (except for the passage in the end of § 25 '*id enim sit propositum, quando-*

quidem eam tu uideri tibi in sapientem cadere dixisti, quod ego nullo modo existimo') is now tacitly dropped (cf. § 80 '*sed nescio quo pacto ab eo quod erat a te propositum aberrauit oratio, tu enim de sapiente quaesieras...*'), and Cicero divides his main subject into two parts, the setting forth of the cause of annoyance and the discovery of its cure, § 23.

I. The cause of annoyance, §§ 24–75.

1. The relation of *aegritudo* to the other emotions, and its definition:—

The whole cause of the irrational emotions is a false opinion. Every *perturbatio* is '*animi motus uel rationis expers uel rationem aspernans uel rationi non oboediens.*' Irrational emotions are related thus, §§ 24, 25:—

Perturbationes ex opinione	*boni*	*praesentis,*	*laetitia,*	ἡδονή
		absentis,	*cupiditas,*	ἐπιθυμία
	mali	*praesentis,*	*aegritudo*	λύπη
		absentis,	*metus,*	φόβος.

We must remove all these, and *aegritudo* now. *Aegritudo* is defined as '*opinio magni mali praesentis, et quidem recens opinio talis mali, ut in eo rectum uideatur esse angi, id autem est ut is qui doleat oportere opinetur se dolere.*'

2. Analysis of the nature of *aegritudo*:—

It is—

(*a*) *opinio magni mali praesentis*, §§ 28–61.

The Epicureans held that this opinion was inevitably produced by every present great evil, the Cyrenaics only where such evil was unexpected. Cicero admits that the unexpected character of an evil tends to intensify the resulting annoyance, § 28.

Hence ills that have been anticipated by reflexion fall upon a man less heavily. Illustrations from the Telamon (?) of Ennius, from the Theseus of Euripides, from Anaxagoras, from the Phormio of Terence, §§ 28–30.

Cicero accepts from the Cyrenaics this principle of *praemeditatio* as a weapon against annoyance but sees in its effect a proof that annoyance is due to opinion, not, as they held, to inevitable necessity, § 31.

Of the Cyrenaics in more detail anon: the view of the Epicureans must first be dealt with. They held that where a man thinks himself to be in evil he must necessarily be in annoyance, even though the evil has been foreseen or is long-established. They even condemned the practice of anticipatory reflexion upon evils, which may or may not occur, as a gratuitous undertaking of additional annoyance, § 32.

There were, according to them, two means for the abatement of annoyance: (*a*) to call off the attention from the source of trouble; (*b*) to divert it to some pleasant thought such as might be supplied by memory or anticipation, § 33.

But they are wrong to reject *praemeditatio rerum futurarum* and their remedy, which consists in diverting the attention from the cause of annoyance, is useless, § 34.

Praemeditatio secures a double advantage: (*a*) by meditating upon the circumstances amid which we live a man performs the true duty of a philosopher; (*b*) when misfortunes confront a man he has a threefold consolation: (α) he has long anticipated the possibility of the occurrence; (β) he knows that the incidents of the human lot must be borne with resignation; (γ) he knows that there is no evil where there is no moral blame.

And who are the Epicureans to bid us ignore the annoyance at the very moment when it pierces us and yet deny us all healing influence from time? And, by the way, what are these good things to which they would call off our attention? § 35.

Here Cicero loses the thread of his subject in a tirade against the views of Epicurus, §§ 36–51.

Pythagoras or Socrates or Plato might well rouse a man who was thus succumbing to annoyance; they might bid him consider the four cardinal virtues in turn, but Epicurus bids us think of pleasures, and those pleasures the pleasures of sense. Epicureans need not deny it: the assertion is proved out of the mouth of their cleverest man, Zeno of Sidon, §§ 36–8, and from the work of Epicurus himself on the chief good, §§ 41–42.

A fine life they prescribe and fine reflexions they would provide for the solace of a Thyestes or an Aeetes or a Telamon or a captive Andromache in distress, §§ 39, 40, 43–46.

Some may seek to defend Epicurus. It is true that he has uttered many noble sentiments, but his statement of the chief good is only too plain, c. 20, § 46.

It need not be urged that he places the essential cause of happiness in repose of mind. He contradicts himself, and he fails to distinguish between pleasure and absence of pain, and he separates pleasure from the chief good, § 47.

But it may be urged that he often praises virtue. What of that? C. Gracchus praised economy with regard to the public money. But look to his acts, which the story of Piso Frugi serves to illustrate. So Epicurus may assert that virtuous living is essential to happy living; he may deny that fortune has any power over the wise man; he may award

the preference to frugal fare; he may assert that the wise man is at all times happy—all these utterances are inconsistent with his doctrine with regard to pleasure, §§ 48, 49.

Epicureans complain that this is to attack Epicurus in the spirit of a partisan. A very likely story! This is no exciting question and yet even exciting questions such as questions of war can be argued without acrimony, as the case of Cato and Lentulus shows, §§ 50, 51.

To return to the view of the Cyrenaics: they hold that where annoyance arises the occurrence which causes it is unexpected. This is an important point: and Chrysippus also holds that the blow is heavier where it is unexpected. But this is due to two causes: (*a*) the suddenness of the occurrence prevents us from rightly measuring its true dimensions: (*b*) the annoyance is increased by a feeling of self-accusation due to the idea that the occurrence might have been foreseen, § 52.

That this explanation is correct is shown by the case of enslaved captives: though their evils continue unchanged their annoyance is not only abated but in many instances removed by lapse of time. Examples are furnished by Carthaginians, Macedonians, Corinthians, § 53.

When Carthage was destroyed Clitomachus thought it necessary to console his fellow-countrymen with a book which we have read. Had he delayed the sending of it for a number of years there would have been no wounds to heal, § 54.

Accordingly it is not because they are unexpected that misfortunes loom large upon us but because they have newly occurred; *quia recentia sunt maiora uidentur, non quia repentina*, § 55.

There are two ways in which we may ascertain the real dimensions of a seeming evil (or a seeming good)—We may examine its real nature, take e.g. the case of poverty; or we may illustrate it from the behaviour of individual men, e.g. Socrates, Diogenes, Caecilius' philosopher in a mean cloak, Fabricius: such instances, when placed before us, gradually bring us to a perception of the true dimensions of the supposed evil (or good). And previous reflexion upon possible future evils brings about the same result as is produced by lapse of time: the true dimensions of the supposed evil are better seen, §§ 56–59.

Antiochus writes that Carneades used to blame Chrysippus for quoting from Euripides in illustration of the inevitability of pain and woe, asserting that such sentiments could only bring consolation to spiteful persons. But Cicero thinks otherwise, holding that the inevitability of the human lot forbids us to fight with the deity and that the citation of examples is calculated not to delight the spiteful but to bring people to resolve to endure what they find that many have endured, §§ 59–60.

Annoyance is a terrible thing, compare Chrysippus' derivation of the

word λύπη, but it will be rooted out now that its cause is set forth. This cause is nothing else than *opinio et iudicium magni praesentis et urgentis mali*, § 61.

(*b*) *aegritudo* is intensified where to the idea of a great present evil is added the idea that it is our duty to be annoyed at what has occurred, §§ 62–74.

To this idea are due disgusting modes of displaying grief, tearing the cheeks, plucking out the hair; to the same idea is due the blame bestowed by others upon those who fail to display the expected measure of grief, e.g. the blame which Aeschines cast upon Demosthenes.

Owing to the same idea some, when in grief, rush to the desert; some become dumb, others rabid, hence the legends of Niobe and Hecuba; others, like the nurse in Ennius, tell their sorrows to the desert air, §§ 62, 63. And all act in these various ways because they think it is their duty to grieve. That this is so is shown by the fact that, if those in mourning forget their grief for a moment, they blame themselves for doing so and purposely recall their grief, and if children, in time of mourning, do not display the proper air of gloom their elders take measures to produce it artificially. Notice, too, the word '*decreui*' in the play of Terence, a plain indication that grief is an evil voluntarily, and not inevitably, incurred. This fact explains why people can abstain from grief where the circumstances forbid it, e.g. where men are daily falling in numbers on the battle-field. It also explains why those who witnessed the murder of Pompey were able to make good their flight to Tyre before their grief burst forth, §§ 64–66. And just because grief is a voluntary matter nothing is more effective in bringing about its abandonment than the persuasion that it does no good. And, because grief is a voluntary matter and they have found that it does no good, men, who have suffered much, endure their woes with more patience, § 67.

The voluntary character of annoyance is further shown by the fact that though the greatest philosophers recognise that they are in a most evil state, since they are *insipientes*, inasmuch as they have not yet attained to perfect wisdom, they nevertheless do not lament because in their case there is no idea that it is a matter of duty to lament. The greatest philosophers, e.g. Aristotle and Theophrastus, have admitted that there was much that they did not know, §§ 68, 69.

Again where a man thinks it unmanly to mourn he proves able to abstain from mourning, §§ 70 *fin.*, 71 *init.*

Even those who deny that any man would voluntarily give way to grief, and maintain that it is unavoidable, admit that men go further than is necessary in giving way to it, in other words they admit that a portion of it is voluntarily incurred, § 71 *fin.*

But there are motives which actually cause men voluntarily to incur grief:—

(α) the conception of an evil as of such magnitude that we *must* grieve;

(β) the idea that our mourning is acceptable to the dead;

(γ) the idea that the gods are pleased at our self-abasement beneath their stroke.

The inconsistency of these popular views is apparent from the fact that men are praised for meeting their own death calmly though they are blamed for taking that of another in the same way, for it is nonsense to suppose that anyone could love another more than himself, §§ 72, 73 *init.*

Objections are untenable: if some are not influenced by consolatory addresses this, so far from proving that their grief is not a matter of will, serves only to show that they have made up their minds to grieve. If some are too illogical to apply to their own case the good advice they give to others in distress (e.g. Oileus, § 71) they are not more inconsistent than misers who blame the avaricious or than ambitious men who condemn ambition. It is will that operates in all cases. Thus where grief seems healed by time it is really by reflexion, for which time has given opportunity, and not by time, that the cure is wrought. The Peripatetic theory of the mean cannot apply. For if grief is a matter of inevitable necessity why do they employ consolation? If, on the other hand, it is incurred by an act of will, why not root it out entirely? Cicero sums up the result of the enquiry as far as this point in the words '*satis dictum esse arbitror aegritudinem esse opinionem mali praesentis, in qua opinione illud insit ut aegritudinem suscipere oporteat,*' §§ 73, 74.

(*c*) Lastly Cicero says that Zeno rightly adds to the definition of *aegritudo* the qualification that it be *recens*, this word not being limited to a strictly temporal meaning but applying so long as the belief in the evil retains fresh vigour and force. The grief of Artemisia, for instance, remained *recens* in this sense until she died through its effect, § 75.

II. The remedial treatment of annoyance, §§ 75–79 end.

Different remedies are put forward by different philosophers. Some combine all these remedies, since some are affected by one, some by another; this is the method adopted in Cicero's own *Consolatio* where he tried every possible remedy; still, as Prometheus says in Aeschylus, one must wait for a suitable opportunity for administering the proper treatment.

In administering consolation one will show that the evil is non-existent or very small; that it is incident to the human lot; that grieving

over it is of no avail. Cleanthes' remedy which consisted in pointing out that there was no evil where there was no disgrace is not a practical one. His statement is not even always true; it was not true, for instance, when Alcibiades grieved because he did not possess virtue, §§ 77, 78.

To point out to a sufferer that his misfortune is a common one does not bring conviction in every case. The truest remedy, but one not easy to apply while the annoyance is at its height, is that of Chrysippus, which consists in convincing the sufferer that his grief is due to his own volition, and to an idea that it is demanded by duty. We must vary our mode of treatment according to the person treated, § 79.

Epilogue. The discussion has digressed from the original question which was "Is the wise man affected by annoyance?" Instead of dealing with that question we have discovered that the evil which is involved in annoyance results not from inevitable and necessary causes but from an act of will and erroneous opinion, § 80. Moreover we have dealt chiefly with one form of annoyance, grief for the dead (*luctus*), this being the severest of all its subdivisions, but the same treatment applies to all the rest, §§ 81–4.

BOOK IV

On the remaining irrational emotions

Abstract of contents:—

Introduction, §§ 1–7.

The theme for discussion, §§ 8–10.

Main Division A. Stoic division and definitions of the emotions, §§ 11–33.

B. Refutation of the Peripatetic defence of the emotions, §§ 34–57.

C. The treatment of the emotions, §§ 58–81.

Epilogue, §§ 82–4.

Introduction, §§ 1–7.

Our ancestors made early progress in constitutional development and in the military art, § 1; and Cicero sees reason for thinking that they had also acquired some knowledge of philosophy. His reasons are the following:—

(*a*) It is not likely that the early Romans were deaf to the doctrines of Pythagoras taught in Magna Graecia and widely celebrated, § 2.

(*b*) The fiction that Numa was a Pythagorean seems to indicate an early Roman admiration for the Pythagoreans.

(*c*) The Pythagoreans and the early Romans alike are said to have sung to instrumental accompaniment and the poem of Appius Caecus seems to show Pythagorean influence, §§ 2–4.

Though the Romans have been philosophic from of old, no Roman philosopher can be named before the age of Laelius and Scipio. When these were young men the embassy of Diogenes, Carneades (and Critolaus) was sent to Rome in 155 B.C., § 5.

The philosophy of the schools founded by Plato and Aristotle is hardly as yet represented in Latin literature, but the Epicurean writings of Amafinius have had much influence, § 6.

The theme for discussion, §§ 8–10.

The question for the day's discussion is "Is the wise man free from all irrational emotions?" Annoyance was disposed of the previous day; fear is so closely connected with annoyance that the same decision applies to each. Exultant joy and desire remain to be considered, § 8.

The Stoics give much attention to the classification and definition of the several emotions. The Peripatetics disregard this department and attend rather to the remedial treatment of the emotions. Cicero will deal with classification and division first, §§ 9, 10.

A. Stoic division and definitions of the emotions, §§ 11–33.

(*a*) *Perturbatio* and its genera and their subdivisions defined, §§ 11–22.

Zeno defines *perturbatio* as '*auersa a recta ratione contra naturam animi commotio.*' There are four main divisions (cf. iii 11, 24 and table on p. xxxi), viz. desire and joy, annoyance and fear, § 11.

All *perturbationes* are due to a mental decision and to the forming of a mere opinion, § 14. The forming of such an opinion is a weak act of assent, § 15. *Constantia* is opposed to *perturbatio*, being a movement of the soul in accordance with reason (εὐπάθεια). The *constantia* opposed to desire is reasonable wish (*uoluntas*, βούλησις): to unrestrained mirth (*laetitia gestiens*) is opposed joy (*gaudium*, χαρά, εὔλογος ἔπαρσις), a tranquil movement; to fear (*metus*) is opposed prudence (*cautio*, εὐλάβεια); annoyance (*aegritudo*) has no *constantia* opposed to it, §§ 12–15.

Each separate *perturbatio* has its subdivisions, § 16.

Definitions of the several subdivisions of each *perturbatio*, §§ 17–21. The source of all irrational emotions is want of self-control (*intemperantia*, ἀκράτεια), § 22.

(*b*) Stoic comparison between diseases of the mind and diseases of the body, §§ 23–32.

Disordered states of the mind arise from the disturbing effect of emotions just as similar states of the body arise from corruption of blood, or redundancy of phlegm or bile.

From *perturbationes* spring diseased cravings (*morbi*) and vicious habits (*aegrotationes*, ἀῤῥωστήματα), and, as errors of an opposite kind, diseased aversions (*offensiones*). The Stoics, and especially Chrysippus, push this parallel between diseases of the body and those of the mind too far, § 23.

These *morbi*, *aegrotationes* and *offensiones* are illustrated in detail, §§ 24–7.

Further parallelism between the health of the body and that of the mind, §§ 27–8.

And, as in the body we find diseases, chronic ailing states and deformity, we find corresponding evils in the mind. Definition of *uitiositas*, §§ 28, 29.

And there is the same parallelism between good conditions of the mind and those of the body as there is in the case of evil conditions, §§ 30, 31.

They differ in this that the mind while sound cannot be assailed by disease but the body can, c. 14, § 31.

How the clever differ from the dull as regards the irrational emotions. *Morbi* and *aegrotationes* are more difficult to uproot than *uitia animorum*, § 32.

(*c*) Transition to the second division of the subject, § 33.

B. Refutation of the Peripatetic defence of the emotions, §§ 34–57.

Virtue being a settled and laudable state of the mind, giving rise to good desires and actions, and its opposite *uitiositas*, which the Greeks call κακία, giving rise to irrational and disturbing desires, the only method of getting rid of these evil results is to be found in virtue, § 34.

Nothing can be more wretched and revolting than the sight of a man who is the slave of an emotion, for instance, of fear (like Tantalus): and foolish men are always such; emotions like desire and exultation are just as foolish; the only person who is free from them all is the wise man, §§ 35, 36.

The wise man free from these disturbing emotions is certainly happy. How can he be mistaken in his judgment of the importance of any event who has studied the constitution of things and is on guard against surprise? His keen vision sees that the only home of peace is a quiet mind, free from disturbing emotion, while a mind ill at ease loses its health, §§ 37, 38.

How then can the Peripatetics adopt the effeminate view that a certain limited amount of emotion is necessary to man? The emotions are all contrary to reason, and nothing that is so can be tolerated.

Besides no limit is possible. One may under a single misfortune give way to emotion, and if misfortune be repeated the emotion will increase till it passes all bounds, §§ 39, 40. To try to set a limit to what is in itself a *uitium* is to try to stop oneself in mid air after leaping from a cliff; a mind once upon the downward track will go on; the disease will increase; without reason the mind has no strength; it is no protection against vice to be moderately vicious, §§ 41, 42.

Besides the Peripatetics declare the emotions to possess a certain utility; (*a*) anger, for instance, whets the courage of warriors and inspires orators; a man who cannot be angry is no man; (*b*) Themistocles was roused to energy by jealousy of Miltiades; (*c*) even philosophers have a *greed* for knowledge; (*d*) annoyance has its moral uses when men are annoyed at their own faults—and so they argue about (*e*) pity, envy, fear and all the rest, of which they approve in moderation, §§ 41–46.

Cicero is not going to join in the bout of sparring between the Peripatetics and the Stoics, the only question being for an impartial enquirer "What is the true definition of *perturbatio?*" Can a better than that of Zeno be found, "an unnatural movement of the mind away from right reason"? Cicero now takes the Peripatetics up point by point: (*a*) *Anger*: to say that a man cannot be brave unless he is angry is to degrade a brave man to the level of the gladiator in Lucilius. Was not Ajax joyful instead of angry when he challenged Hector, as is apparent from their colloquy before their duel? The bravery of Torquatus, Marcellus, Africanus, Hercules borrowed nothing from anger. Bravery is the deliberate judgment of the mind that death and pain are to be despised and endured: anger is a kind of madness, as much akin to valour as is drunkenness. The definitions of bravery given by Sphaerus and Chrysippus support this view (the Stoics are right when they say that all but the wise are mad). Again, anger can hardly be said to be of use in domestic life. It is true that an orator or a poet may simulate anger, but that is a different thing; (*b*) *Greed*: to say that philosophers are *greedy* for knowledge is an abuse of language; (*c*) *Annoyance*: the moral uses of annoyance have nothing to do with a wise man; (*d*) *Pity*, *jealousy* and the rest are similarly useless; a wise man should help, not pity, and there is little utility in envy and jealousy, §§ 47–56.

If a man has any of these vices even to a slight degree he is so far to be blamed, and cannot be called a wise man; the only safe remedy is not to prune but to eradicate, § 57.

C. The treatment of the emotions, §§ 58–81.

Cicero is not sure that the friend who laid down the general proposition of § 8 may not, under the guise of an abstract discussion,

be anxious for some personal guidance; and happily nature has provided a remedy for moral as well as bodily disorders, § 58.

There are many methods of dealing with mental disturbance: one may either argue the general question whether one ought ever to allow his mind to be disturbed, or the particular question whether the patient has in a given instance any adequate reason for disturbing his mind: the former is the better course, as it can be applied to all cases. One may then show (*a*) that the object of fear or annoyance is not an evil or the object of desire and delight not a good; or (*b*) that a state of mental disturbance is in itself vicious, unnatural and unnecessary. Even those who will not yield to argument (*a*) may still be persuaded to moderate their emotions, and it must be admitted with regard to (*b*) that it is not always successful or of general utility. Different arguments must of course be used with those whose annoyance proceeds from consciousness of a lack of virtue and desire to obtain it: but the view that emotion (whatever be our view as to the value of the exciting cause) is inconsistent with the grave and serious character of a philosopher ought to be admitted universally, §§ 59–61.

In dealing with *libido* or desire, even for virtue, one ought to deal not with the value of the object desired, but dwell upon the effects which this emotion produces in the mind; *aegritudo* or annoyance can be cured by a consideration of the universal lot, though this point has been dealt with in the previous book and in the *Consolatio*. Fear (an uneasy emotion with regard to the future as annoyance is with regard to the present) may be dispelled by the consideration (*a*) of its debasing effect upon the character; (*b*) of the harmless nature of the chief objects of fear, pain and death, which have been dealt with in Books I and II, §§ 62–64.

Cicero now passes to the emotions caused by supposed goods, i.e. *delight* and *desire*. Here again the preferable method is to show, not that the supposed goods are not real goods but that these emotions, even if the objects of them be granted to be good, must not be carried to excess (immoderate laughter ex. gr. is offensive) and are as vicious in their own way as their opposites, §§ 65–67.

A special case of the emotion of delight is the passion of *love*, the most unworthy of all emotions. The poets praise it and attribute it to the gods, and even philosophers have been found to patronize it: the former even have praised unnatural vice. Stoic philosophers speak of a kind of love which is a mere overture for friendship inspired by the sight of beauty; if there be such an emotion it is harmless and calls for no cure; but the passion as ordinarily conceived is more akin to madness and is so represented by the poets, §§ 68–74.

Here the proper course is either to show (*a*) the trivial character of the pleasure aimed at, or (*b*) to inspire the lover with other interests, or (*c*) to get rid of one passion by means of another, or (*d*) to show that the passion is really insane and disgusting, and in any case a voluntary and not a necessary affection, §§ 75, 76.

Anger is still more clearly a form of insanity; here the patient is to be treated by the withdrawal of the object of his anger, or by being induced to defer its satisfaction, as Archytas voluntarily did, §§ 77, 78. How absurd then is the view that anger is either natural or useful! If the former, all men would be equally angry, and no one need ever repent of its results as did Alexander: like other emotions it is purely voluntary and proceeds from a false estimate of the value of objects; like other emotions it may be cured, and it is true of it as of the others that some men are naturally prone to it, and if it be not checked in time it becomes incurable, §§ 79–81.

Epilogue. The four days' discussion has shown that next to the knowledge of final good and ill there is nothing more useful than the discussion of such subjects. It has been shown (*a*) that death, and (*b*) that pain are to be despised and endured, (*c*) that annoyance, and (*d*) that all emotions are evil and can be cured. Annoyance is perhaps worse than the others and so has been treated in a separate book; but they are all effects of wrong judgment and can be cured, nor while they remain uncured can we be really happy or of sound mind, §§ 82–4.

BOOK V

Virtue is sufficient for a happy life.

Abstract of Contents:—

Introduction, §§ 1–11.

The theme for discussion, §§ 12–14.

Proof of the proposition, §§ 15–82.

A. The proof in syllogistic form, §§ 15–20.

B. Detailed consideration of various arguments, §§ 21–82.

The proposition true from the standpoint of all philosophers, §§ 83–118.

Epilogue, §§ 119–121.

Introduction, §§ 1–11.

The consideration of the fifth day's subject, the self-sufficiency of virtue to ensure happiness, must end the discussions; this thesis, though difficult to prove, is the most important message of philosophy; the desire to secure happiness gave rise to philosophical speculation, and

if happiness is to be secured by philosophy, who would not be a philosopher? If virtue cannot secure happiness amid the accidents of fortune we must despair, as Cicero confesses he sometimes does himself, of ever attaining it. Our bodies are so subject to disease and pain that one sometimes fears the mind must necessarily be subject to a similar fortune; this fear proceeds from a distrust of the power of virtue, which can raise us above all accidents of life and fate, by giving us true views of the world, §§ 1–4.

Philosophy alone can correct our mistaken views and ensure our happiness. Cicero breaks into an impassioned apostrophe of the philosophy which has created society, literature and civilization; whose precepts make a moment of time more precious than immortality; which has destroyed the fear of death. But in spite of such services to man, it is not merely neglected but despised and its history forgotten.

Though the word philosophy is new, the subjects it deals with are old: the Seven Wise Men, Lycurgus and others were philosophers in fact though not in name, the name being coined by Pythagoras who considered the contemplation of nature the most liberal pursuit, and the knowledge of it the most precious possession: he advanced the study of science and applied it in the public and private life of Magna Graecia. Until Socrates philosophers studied merely geometry, arithmetic, physics, astronomy; Socrates was the first to study moral science; his dialectical skill and intellectual power can be seen in the dialogues of Plato; he was the real founder of the Academic method, of which Carneades was the most celebrated exponent, to which Cicero will adhere in this discussion—the method of suspension of judgment and refusal to dogmatize, §§ 7–11.

The theme for discussion, §§ 12–14.

The proposition is laid down by one of the company that virtue is not sufficient to ensure a life of happiness. From this Cicero strongly dissents; he asserts that virtue is sufficient to ensure a life of goodness, rectitude, and honour and that such a life is a happy life. His opponent retorts that a man may live such a life and yet be unhappy, if for example he is subjected to torture. Cicero refuses to believe that happiness will not unite itself to the company of the virtues even though they be in the hands of the torturer. The reply of his opponent is a refusal to be put off with Stoic figures of speech; he demands that leaving abstractions aside Cicero should deal with the facts of life and with the dictates of common sense which declares that pain and happiness are incompatible. This Cicero promises to do though denying the right of his opponent to prescribe the method of proof to be adopted, §§ 12–14.

Proof of the Proposition that Virtue is Sufficient for a Happy Life, §§ 15–82.

A. The proof in syllogistic form, §§ 15–20.

If the results arrived at in the discussions of the precedings days are valid (as they admittedly are) then the matter is easily disposed of; for, (1) men who are under the influence of such emotions as fear, annoyance, lust, etc. are unhappy; (2) men who are subject to none of these are tranquil and therefore happy; (3) this tranquillity is produced by virtue; therefore virtue is in itself sufficient to produce happiness, §§ 15–17; Cicero's opponent admits the premiss that freedom from emotion and passion produces happiness, while he also grants that the further premiss that the wise man is free from emotion and passion has been proved on the preceding days, and it seems as if there were no more to be said, § 17.

But Cicero admits that a proof by axioms, after the style of geometers and Stoics, is unsatisfactory in a philosophical discussion which requires and is conceded, even by the Stoics, a broader treatment. Besides, the conclusion is too important to be dismissed so briefly; happiness, which even Xerxes with all his power and wealth could not secure, must be put beyond the reach of doubt, §§ 18–20.

B. Detailed consideration of various arguments, §§ 21–82.

Cicero's opponent here declares himself ready to admit the logical validity of the two positions (*a*) The only good is what is *honestum*, therefore virtue produces happiness, and (*b*) A happy life consists in virtue, therefore virtue is the only good; but he objects that other philosophers, such as Aristus and Antiochus, hold the existence of other goods than virtue. Cicero's reply is that the question of the agreement with their own premisses displayed in the conclusions of others must be discussed elsewhere; he has discussed the matter with the philosophers named; his own position was, and is, that if bodily infirmities and misfortune be evil, then since the wise man can be subject to such things, and no man can be happy surrounded by evils, it is possible for the wise man not to be happy. Antiochus holds that while such things are evils yet happiness (like most words of the kind) is a relative term, and that a man may be happy, even though he is subject to some evils. Since Cicero will not go into the question at this stage he contents himself with saying that he cannot conceive degrees of happiness, nor can he see how, if of the three kinds of evils (bodily, external and moral) a man is subject to the first two, he can be described even as relatively happy, §§ 21–23. Theophrastus, he proceeds (still labouring the digression), felt the difficulty; admitting the existence

of external and bodily evils, he could not take a very lofty tone; he is blamed for this, but he has at least the merit of consistency; he is universally blamed also for his view that fortune, not philosophy, is the mistress of human life; but here again he is quite consistent. Why should we imitate the inconsistencies of Epicurus who holds both that pleasure is the only good, and that abstemiousness is praiseworthy; that pleasure is happiness and yet that no one can be happy who does not live virtuously; that pain is the greatest, nay the only evil, and yet that fortune has little to do with the wise man? Metrodorus too defies fortune in language which might become Zeno or Aristo but is inconsistent in the mouth of a follower of Epicurus, §§ 24–27. Uneducated persons are taken in by the language of these men but a trained mind detects their inconsistency. Cicero's own position (the good are always happy) is, however, free from this reproach; by the good (or the wise) he means those equipped with all virtue; by happiness he means the full possession of all good and the exclusion of all evil; it is necessary then to deny the existence of any good except goodness, or virtue; pain, poverty, slavery may befall the wise man, but as they are not evils they cannot interfere with his happiness. Philosophers like Aristotle and others who hold misfortunes to be evils are then inconsistent when they say that the wise man is always happy. If they wish to deserve the honourable name of philosophers they should despise misfortune and seek happiness within; but they must not adopt at once the language of the crowd and of philosophy; this is to be as inconsistent as Epicurus who speaks as if he did not understand his own theories, §§ 28–31.

Cicero's opponent here interjects that, though all this is plausible, it is entirely inconsistent with the statement in the Fourth Book of the *De Finibus* that Zeno differs from the Peripatetics only in terminology; if this be so why should they not be allowed to use the same language in regard to virtue in its relation to happiness? Cicero protests strongly against an Academic being tied down to previous statements, and points out that in any case he is at present only concerned with the mere question of logical validity. If Brutus (for instance) wishes as a Peripatetic to hold that the wise man is always happy that is his own affair; and Cicero only differs from him in holding that the wise man is always *absolutely* happy, §§ 32–34 init.

Besides, if Zeno be a parvenu in philosophy, one can go back to Plato for the truth of the Stoic position: Plato makes Socrates in the *Gorgias* identify happiness with virtue and in the *Epitaphios* he lays stress upon the self-dependence of the wise man and his superiority to external fortune or misfortune. It is entirely upon the authority of Plato that Cicero will rely, §§ 34–36.

Where then must we search for our premisses? Clearly in nature, which aims in everything at self-development and perfection. This is true not only of the vegetable, but specially of the animal, world; every species remains true to its own natural development; and much more of man, whose principle of development is the divine principle of reason, whose cultivation brings enlightenment and whose perfection is virtue: and since to be perfect is to be happy, then all virtuous men are happy. So far the Peripatetics go: but Cicero goes farther and holds this happiness to be absolute, since happiness which cannot be depended upon to continue is not happiness at all, and if there be such goods as bodily and external goods (upon which no one can depend) real happiness is unattainable; the happiness which such goods confer is like the merchant's fortune tied to his rigging—nothing that may be lost can confer happiness. True happiness is at once indefectible and complete, just like courage (ex. gr.) which fears, not little, but nothing. Such happiness is impossible if there be any good but virtue, the only possession which confers confidence and independence; the virtuous man is like the Lacedemonian state which no threat could terrify nor death dismay—such fortitude combined with self-control is of the essence of virtue, §§ 37–42.

If it be true, as it is, that fancied goods and fancied evils produce mental disturbance at variance with reason, must not the man who is free from these be happy? The wise man who is always free from them is therefore always happy. Further every good gives pleasure; what gives pleasure is to be well spoken of, and what is to be well spoken of is glorious and so praiseworthy, that is to say virtuous or *honestum*, and therefore 'the good' is identical with virtue: but no one would call an external good *honestum*, such a 'good' therefore is not 'the good.' Must not a man in possession of all possible external goods be wretched if he is unjust, intemperate or cowardly; how then can such things which cannot confer happiness be called good? A happy life must be homogeneous, it cannot admit of anything but what is good. The good is an object of desire, and therefore of approbation, and of worth and deserving of praise; nothing but virtue is such, §§ 43–45.

We must abandon this view if other things are to be called good: if riches, birth, popularity, beauty are goods, philosophers are no better than the crowd. The Stoics call such things 'objects of preference' (*producta, praecipua*) but not 'goods' and not capable of producing happiness: even the Peripatetics admit they do not confer absolute happiness, the only happiness we are concerned with. A man is what he feels; what a man says, he is; his life is as his doctrines; a good man's feelings are praiseworthy, so is his life and therefore his life, being

praiseworthy, is virtuous. A good man's life then is happy. What else has all that has been said been intended to prove? How can a man be good whose feelings and acts do not proceed from what is praiseworthy? What can be praiseworthy but virtue? Virtue therefore ensures happiness, §§ 46–48.

We may reach the same conclusion by another line of reasoning. In a wretched life (or in one that is neither happy nor wretched) there is nothing praiseworthy, nothing to be well spoken of. There must be some kind of life in which there is something of this kind; a happy life is such, for there is nothing to be well spoken of but happiness; but unless a virtuous life be a happy one there is something better than happiness (virtue of course being better)—an absurd conclusion: and if vice produces misery why should its opposite not produce the opposite? Is not this the real teaching of Critolaus' illustration of the balance? Why, if he admits virtue to be so superior to everything else, does he not admit its power to confer absolute happiness? Annoyance produces fear and servility of mind—the opposite of the freedom conferred by virtue; if virtue produces a good, i.e. a brave and lofty, life it must produce a happy life, free from regret, abundant, unhampered and (unlike the life of the foolish man) contented, §§ 49–54.

Was not Laelius, who was virtuous and wise, happier than Cinna, though the latter was consul four times and Laelius only once? There are of course men who would prefer to be Cinna; but can a man like Cinna, stained with the murder of Octavius, Crassus, Caesar and others, be called happy? He was wretched, not merely because he was a murderer, but because he had the heart of a murderer. Was Marius not happier when he shared his glory with Catulus than when, without a rival, he gave orders to murder him? Of the two Catulus was happier even in death than the man who stained his glory and his last days with crime, §§ 54–56.

Dionysius of Syracuse, though temperate and energetic, was malicious and unjust and, so, miserable; in spite of his birth, high position and crowds of favourites he practically lived in a prison owing to his suspicion of everyone, even of his two wives; a boy who made a harmless jest was executed on suspicion of having meant more than he said. The episode of Damocles showed what value Dionysius set upon his own happiness: yet so deeply was he involved in evil that he could not extricate himself even if he wished. True friendship was denied him; his artistic and musical, even his literary, talent could find no satisfaction; he had to pass his life in the company of barbarians and ruffians, §§ 57–63.

To compare the life of a Plato or an Archytas with his would be absurd. Archimedes, the mathematician of Syracuse, is a better parallel.

Even the site of Archimedes' grave had been forgotten until Cicero discovered it when he was a quaestor at Syracuse; yet what cultivated man would not prefer his life to that of Dionysius?—the one exercised his mind and reason in scientific investigation, the other in murder. What wealth or power can compare with the life of a philosopher, who enjoys the exercise of the best part of his nature, and is happy because he is virtuous? §§ 64–67. But more cogent arguments can be advanced: let us call up in imagination the character of the man distinguished for virtue, intellect and mental energy, full of zeal for knowledge of nature, of the laws of conduct and of thought: can we imagine any greater pleasure than such a person derives from the study and contemplation of nature as seen in the heavens, in the facts of biology or physics? He is led on from these to the realization of the truth of the Delphic maxim, "Know thyself," and to imitation of the gods who are the upholders of the order of the universe. What peace and joy, what independence of mind and feeling, are the result! He understands what virtue is and how to live virtuously and happily; his trained mind is incapable of yielding to false appearances. If he should engage in public life, his knowledge and justice benefit the community; he enjoys the blessings of friendship. What life can be happier? Is not such virtue identical with happiness? §§ 68–72.

If Epicurus, who places all pleasure in sensation, can claim that the wise man under the most cruel torments will smile at them with contempt, what is to be said of the really wise man who is armed against bodily pain by the virtues of firmness and fortitude, and has not to depend in his pain merely upon the memory of past pleasures? If Epicurus can take up this position why may not the Peripatetics? For even granting their doctrine of the existence of other goods than virtue, provided these others are allowed to be inferior to virtue, the virtuous man should be supremely happy. Is pain to affright a philosopher, who, as we have seen, is superior to the fear of death and other disturbing feelings? Even youths in Sparta treat it with contempt; Indian sages are superior to heat and cold; widows in India are not afraid to be burned along with a dead husband; the superstitious Egyptian would endure any torture rather than injure one of his sacred animals; even brutes despise cold and hunger and will die for their young; ambition and love lead men to endure anything, §§ 73–79.

The fact is that happiness and virtue are inseparable, and even pain and torture cannot effect their divorce: the virtuous man has nothing to regret, his every action is noble and right, he is proof against the surprises of fortune, he is stable and independent. Nothing can confer greater happiness than this. The Stoics define the final good

as a life in harmony with nature; such a life is the duty of the wise man and is possible for him, and therefore happiness is within his reach. Nothing more can be said about happiness than this, §§ 80–82 *init.*

Cicero's opponent grants the validity of the argument so far; but he would like Cicero to develope a statement made during his argument (in § 75) that even the Peripatetics should admit that the wise man was supremely happy; he is not sure that this would be consistent with their main position, § 82.

The proposition true from the standpoint of all philosophers, §§ 83–118.

Cicero promises, availing himself of the liberty accorded him as a member of the New Academy, leaving the Stoic view aside (which, as has been sufficiently demonstrated, supports his conclusion), to prove the consistency of his thesis with the doctrine of the good held by rival schools, §§ 83, 84 *init.*

The philosophic schools may be divided into two classes, according as they regard the chief good as (*a*) simple, or (*b*) composite: (*a*) to the first class belong the Stoics (whose chief good is virtue), the Epicureans (pleasure), the school of Hieronymus (absence of pain), the school of Carneades (enjoyment of *naturae prima bona*); (*b*) to the second class belong the Peripatetics and Old Academy (who divide the good into *bona animi*, *bona corporis* and *bona externa*); the followers of Dinomachus and Callipho (pleasure and virtue); the followers of Diodorus (virtue and absence of pain). The schools of Aristo, Pyrrho and Erillus are out of date, §§ 84, 85.

These are now taken one by one: (α) The Peripatetics, who assert that the *animi bona* are immeasurably superior to the other two, can assent to the view expounded by Cicero, by regarding the absence of the *bona corporis* and *bona externa* as negligible or by understanding "happy" to mean "happy *multo maiore ex parte.*" (β) The followers of Callipho and Diodorus can speak of virtue as producing happiness because they admit virtue to be immeasurably preferable to pleasure and absence of pain. (γ) The Epicureans and the followers of Hieronymus and Carneades will be harder put to it, yet even they will admit that the mind being judge for itself of what is good and bad can rise superior to mere appearances, §§ 85–88.

If the truth of our position can be proved even from the premisses of Epicurus it must be admitted to be consistent with the premisses of all the others. Now Epicurus proclaims his indifference to death (for as it means annihilation it need not concern us) and to pain (which can be relieved either by recollections of past pleasure or by the thought that severe pain cannot last, while pain which lasts cannot be severe). No philosopher takes up a nobler position in regard to these two sources

of unhappiness. What about poverty? Epicurus is an adherent of the simple life; and indeed a man who keeps far from him the passions which money is required to gratify has no need of money. Anacharsis the Scythian might be an example to Greek and Roman philosophers in this respect; and all might imitate with advantage the contempt for wealth that was displayed by Socrates, Xenocrates and Diogenes, §§88–92.

Epicurus' division of the desires into (*a*) those natural and necessary, (*b*) those natural and unnecessary, (*c*) those neither natural nor necessary, while not very scientific, is useful: for (*a*) the first class are satisfied with next to nothing, (*b*) the second class are more or less a matter of indifference, and (*c*) the third class should not be satisfied at all. On these points the Epicureans point out that ex. gr. the passion of love, which falls under the second class, can be gratified easily and easily done without; and Epicurus' doctrine of the wisdom of enduring pain in the hope of securing greater future pleasure, and of the function of the mind in deciding what pleasure is, makes it possible for the wise man to be perpetually happy, at any rate with the help of recollection and anticipation, §§ 93–96.

This has its bearing upon the gratification of appetite; hunger and thirst make anything sweet; exercise produces a healthy appetite, the gratification of which gives pleasure even though the food be coarse, as we see in the case of the Spartans and Persians; simple fare and abstinence ensure health, and consequently pleasure; on the other hand rich food and gluttony produce discomfort and disease, as the anecdotes told of Timotheus and Plato show. A Sardanapallus was little better than a brute, §§ 97–101. Nor is wealth required for the satisfaction of the artistic tastes, which are gratified not by possession of works of art but by contemplation of them, § 102.

Again obscurity or unpopularity need not cause unhappiness. Men like Demosthenes or Democritus should be above the judgment of the vulgar, as even a flute blower is in the practice of his profession. A community often hates or neglects its most eminent citizen, as the people of Ephesus and of Athens did in the cases of Hermodorus and Aristides: a life of ease and contemplation is better than a public career after all, §§ 103–105.

Many men fear exile, unreasonably; but its usual cause, unpopularity, and its frequent concomitant, poverty, have been already shown to be of no consequence, and merely to be absent from one's country is not a misfortune; many go abroad for gain, many philosophers to acquire knowledge—if one is exiled for crime that is a different matter. A philosopher is equally at home in every place where he is well off. Of this history furnishes many examples, §§ 106–109.

The best antidote to annoyance is a mind pleasantly occupied, as Epicurus teaches. Such a mind is unaffected even by the awful calamity of blindness, which might seem to deprive us of the noblest sense. A philosopher can meditate in the dark, witness the examples of Diodotus and Democritus: Homer was blind and yet how lifelike are his descriptions; if Polyphemus bewails his blindness to the ram, it is because the one was no more a philosopher than the other, §§ 113–115.

Deafness, again, which is reckoned a misfortune, is what we all suffer from (in a sense) without pain; for everyone is deaf in respect of a language he does not understand; and if a deaf man misses music, he misses along with it many unpleasant sounds, and he can always converse with himself, § 116.

If, finally, a man is overwhelmed with all these at once, the remedy is in his own hands—he need not continue to live; like a guest at a banquet unable to partake of the good cheer he had better depart at once. Epicurus and Hieronymus both sanction this remedy, §§ 117, 118.

Epilogue. If Epicurus, to whom virtue is an empty name, can say what he does of the happiness of the philosopher, why should not the followers of Socrates and Plato who lay so much stress upon virtue in comparison with everything else say at least as much? After all, the difference between the Stoics and the Peripatetics is a mere matter of terminology.

The five days' discussion being now over, Cicero promises to write an account of them in five books which he will dedicate to Brutus in the hope that they may confer upon others the same comfort that the discussion has brought to himself, §§ 119–121.

THE SOURCES OF BOOKS III—V.

BOOK III.

The most divergent views have been propounded as to Cicero's sources for this book. Posidonius, Chrysippus, Crantor, Antiochus, Philo have each been named as Cicero's principal authorities, though the possibility of his having used such subsidiary sources as Panaetius, Plato and Dicaearchus is admitted even by those who hold to the doctrine of one main and principal authority.

It is hardly necessary to criticize each of these views in detail: it will be sufficient to give the main grounds upon which the claims of each authority have been urged, and develope any necessary criticism of them in the analysis which follows.

TABLE OF THE *PERTURBATIONES* AND THEIR EFFECTS, TO ILLUSTRATE IV 5, 11 ff.

- **PERTVRBATIONES** (πάθη) oriuntur
  - A ex bono opinato praesente — **laetitia** [ἡδονή] (uoluptas) [opp. to *gaudium* [χαρά]]
    - maleuolentia [ἐπιχαιρεκακία]
    - delectatio [κήλησις]
    - iactatio
    - (et similia)
  - B ex bono opinato futuro — **libido** [ἐπιθυμία] [opp. to *uoluntas* (βούλησις)]
    - ira [ὀργή]
    - excandescentia (θύμωσις)
    - odium [μῆνις]
    - inimicitia [μῖσος, κότος]
    - discordia
    - indigentia [σπάνις]
    - desiderium [πόθος, ἵμερος]
    - (et similia)
    - quae inueterata fiunt
      - morbi (νοσήματα)
        - auaritia [φιλοχρηματία]
        - gloriae cupiditas [φιλοτιμία] (ambitio)
        - mulierositas (φιλογυνία) [λαγνεία]
        - peruicacia [προσπάθεια]
        - ligurritio [γαστριμαργία]
        - uinulentia [οἰνοφλυγία]
        - cuppedia [φιλοψία]
        - (et similia)
      - aegrotationes (ἀῤῥωστήματα)
  - C ex malo opinato praesente — **aegritudo** [λύπη]
    - inuidentia [φθόνος]
    - aemulatio [ζῆλος]
    - obtrectatio (ζηλοτυπία)
    - misericordia [ἔλεος]
    - angor [ἄχθος]
    - luctus [πένθος]
    - maeror [ἄχος]
    - aerumna, dolor [ὀδύνη]
    - lamentatio [γόος, κλαῦσις]
    - sollicitudo [φροντίς]
    - molestia [ἀνία]
    - adflictatio [ἐνόχλησις, ἄση]
    - desperatio [ἀθυμία]
    - (et similia)
  - D ex malo opinato futuro — **metus** [φόβος] [opp. to *cautio* [εὐλάβεια]]
    - pigritia [ὄκνος]
    - pudor [αἰσχύνη]
    - terror [ἔκπληξις]
    - timor [δεῖμα]
    - pauor [δέος]
    - exanimatio [ἀγωνία]
    - conturbatio [θόρυβος]
    - formido [ὀῤῥωδία]
    - quae inueterata fiunt
      - offensiones [προσκοπαί]
        - odium mulierum [μισογυνία]
        - odium generis humani [μισανθρωπία]
        - inhospitalitas

Greek words within round brackets are given in the text: the rest are supplied from the sources mentioned in the commentary.

R. Hirzel (*Untersuchungen zu Ciceros philosophischen Schriften*, iii, pp. 414 ff.), rejecting the views of Poppelreuter (*Quae ratio intercedat inter Posidonii περὶ παθῶν πραγματείας et Tusc. Disp. Ciceronis*, Bonn, 1883), who claims Posidonius as the source, and of Heine (Einleitung p. xxi) and Zietzschmann (*De Tusc. Disp. fontibus*, Halle, 1868), who hold that Chrysippus was the source, argues in favour of the view that Cicero derived his material and method of treatment from Philo. He puts aside possible claims in favour of Panaetius and of Antiochus, of the former on the ground that he admits "naturgemässe Lust" in opposition to the view championed by Cicero, and of the latter on the ground that though noted for his Stoic leanings and quoted incidentally on a particular point by Cicero (25, 59) he would not have subscribed to Cicero's polemic against the Peripatetics. The claims of Posidonius are easily disposed of, as the view of the origin of the emotions apparently taken by Cicero is opposed to all that Galen tells us of his doctrines in the fourth and fifth books of his "De placitis Hippocratis et Platonis" (pp. 330 ff. ed. Müller). Hirzel also claims that the known views of Chrysippus on the proper method of curing the *πάθη* and of the value of time as a remedial agent are inconsistent with the possibility of any work of his being the authority upon which Cicero relied. He takes the general tone of the treatment to be evidence that a writer of sceptical tendencies was the source. This consideration combined with the marked Stoic leanings shown in the book points to Philo as the writer upon whom Cicero relied.

Buresch (*Consolationum a Graecis Romanisque scriptarum Historia Critica* in *Leipziger Studien* ix pp. 1–170) considers that Cicero relied upon Crantor and the other writers whom he had consulted in writing his *Consolatio*, with occasional reference to Dicaearchus, Chrysippus and others. He regards the following passages as either due directly to Crantor or repeated from the *Consolatio* (1, 2; 6, 12; 13, 28, 29; 14, 30; 16, 34; 22, 54; 24, 58; 26, 63; 28, 66; 28, 70, 71; 30, 73; 31, 76).

Pohlenz, in his article in *Hermes* (xli pp. 321–355, *Das Dritte und Vierte Buch der Tusculanen*), finds much in the book to point to Chrysippus as the source or to be at least not inconsistent with his views, while there are some points in which his doctrines are in contradiction to those expounded by Cicero. This latter he holds to be perhaps most distinctly the case in regard to the question of the effect of time upon the cure of *aegritudo* (cf. 22, 54; 24, 58; 30, 74 with the sketch of Chrysippus' opinions given in Galen *op. cit.* pp. 394 ff.). It is however possible, according to Pohlenz, that Cicero while holding in the main to Chrysippus slurred over (as indeed Chrysippus himself may have done) the critical point upon which Posidonius (as quoted by

Galen *l.c.*) afterwards laid so much stress. It is possible that Cicero may have been indebted to Antiochus, who defended Chrysippus against Posidonius, for some hints on the treatment of the subject.

J. von Arnim (*Stoicorum ueterum fragmenta* i, pp. xx ff.) draws attention to the confused and inconsistent treatment of the natural causes of *perturbationes* and of their cure, as also of the criticism of the Cyrenaics and Epicureans. He regards the crucial question to be whether §§ 28 ff. are to be referred to Chrysippus or to Posidonius and decides in favour of the latter, partly on the ground that the importance given by Cicero to *praemeditatio* seems more consistent with the general position taken up by Posidonius. On the other hand §§ 24, 25, which are inconsistent with Posidonius' views, are to be referred to some authority who tried to mediate between the rival views of Zeno and Chrysippus, traces of the same authority being also seen in §§ 28, 52, 58, 59 and 62. This authority is most probably Antiochus.

Kühner (Prolegomena, p. 7, to his edition of the Tusculan Disputations, Hanover, 1874) regards Chrysippus' treatise περὶ παθῶν as the source not only of Cicero's description of the passions but of his quotations from Euripides and Anaxagoras. He allows the translation of Epicurus περὶ τέλους in 18, 41 f. to be Cicero's own and thinks he may also owe something to Cleanthes, Crantor, Clitomachus and Antiochus.

Philipp Finger (*Die beiden Quellen des III Buches der Tusculanen Ciceros* in Philologus LXXXIV pp. 51 ff. and pp. 320 ff.) finds two sources for this book, one a Stoic, and the other the eclectic Antiochus. He divides the book between them as follows: §§ 28–31 Stoic criticism of the Cyrenaics; §§32–37 Stoic criticism of the Epicureans; §§38–51 criticism of the Epicureans after Antiochus, §§ 52–61 criticism of the Cyrenaics according to Antiochus, §§62–71 after Antiochus, §§72–84 from the Stoic standpoint. He finds clear evidence of Antiochus being followed in the paragraphs assigned to him above; in ex. gr. §47 '*uirtus* maxime *expetatur*' and § 50 '*mihi* summum *in animo bonum uidetur*,' where an orthodox Stoic would have said '*uirtus sola*' and '*solum bonum*'; again in § 58 '*intellecto eo, quod rem continet, illud malum quod opinatum sit esse maximum nequaquam esse tantum ut uitam beatam possit euertere*' contains, he says, the kernel of the teaching of Antiochus in opposition to that of the Stoics whose view was '*nullum malum nisi culpa.*' The Stoic source he believes to have been Posidonius, the Stoic sections of this book being a faithful reflexion of the teaching of Posidonius as reported by Seneca, Epp. 87, 31 ff. The dualistic psychology of Posidonius which appears in the introduction to the book (ex. gr. § 11, cf. iv, § 34) has neither in Cicero nor in Seneca any influence upon his teaching with regard to the moral character of the πάθη. Finger

however admits the difficulty of coming to a definite conclusion in regard to many phrases, as Cicero evidently made an attempt to cover up the fact that his sources were at variance on important points.

The two principal philosophical questions discussed in the book are (*a*) the nature of the *perturbatio* (πάθος) known as *aegritudo* (λύπη) and (*b*) the proper method of its treatment. Cicero defines *aegritudo* in 11, 25 as '*opinio magni mali praesentis, et quidem recens opinio talis mali ut in eo rectum uideatur esse angi.*' This definition must be interpreted however in the light of the general definition of *perturbatio* given in the preceding paragraph, '*animi motus uel rationis expers uel rationem aspernans uel rationi non oboediens, isque motus aut boni aut mali opinione citetur.*' According to this general definition a *perturbatio* is a *motus animi* which takes its rise in an *opinio*: while according to the special definition of *aegritudo* this particular *perturbatio* is an *opinio*. This apparent looseness or inconsistency of expression is characteristic of the whole book: it is one thing to say of *perturbationes* that '*causa omnis in opinione est*,' it is another to say that every *perturbatio* is an *opinio*; and yet the expressions are used interchangeably by Cicero: examples of the former are to be found in 12, 26 (where '*in opinione mali*' must be interpreted by '*tumor animi*' preceding, though in 28, 71 *in opinione* is used in a context which belongs to the other definition); 29, 72 '*sed plures sunt* causae *suscipiendi doloris. primum illa opinio mali, quo uiso atque persuaso aegritudo* insequitur *necessario*': examples of the latter are 25, 61 '*est enim nulla alia* (sc. *aegritudo*) *nisi opinio et iudicium magni praesentis ... mali*'; 26, 62; 28, 68; 31, 74 '*satis dictum esse arbitror aegritudinem esse opinionem mali praesentis*': in the case of other passages such as 13, 28 '*tum aegritudinem existere, cum quid ita uisum sit, ut magnum quoddam malum adesse ... uideatur*' and 34, 82 '*aegritudinem omnem procul abesse a sapiente, quod ... non natura exoriatur, sed iudicio, sed opinione*' it is somewhat difficult to say under which head they should be classed. This looseness of expression is all the more remarkable when we remember that it relates to a point which was the subject of a historic difference of opinion between Zeno and Chrysippus, who are both referred to by Cicero as being responsible for the views he expounds without any indication of their opinions having differed: in fact Zeno is quoted with commendation in 31, 75 as the author of an addition to a definition which, according to Galen, was framed not by him but by his critic Chrysippus. With regard to the general difference of opinion Galen says (de placitis Hippocratis et Platonis p. 405 M. [p. 429 K.]) Χρύσιππος μὲν οὖν ἐν τῷ πρώτῳ περὶ παθῶν ἀποδεικνύναι πειρᾶται κρίσεις τινὰς εἶναι τοῦ λογιστικοῦ τὰ πάθη, Ζήνων δὲ οὐ τὰς κρίσεις αὐτὰς ἀλλὰ τὰς ἐπιγινομένας αὐταῖς συστολὰς καὶ

διαχύσεις ἐπάρσεις τε καὶ πτώσεις ἐνόμιζεν εἶναι τὰ πάθη (cf. *op. cit.* p. 337 M. [367 K.]). This passage brings out clearly, as do many others in Galen, the distinction between the rival views, Zeno holding that *aegritudo* was an abnormal state of mind resulting from a *recens opinio praesentis mali* while Chrysippus held that the *aegritudo* was the *opinio* itself. But as not every *opinio* resulted in a *perturbatio* it was necessary for Chrysippus to define more closely than had been done by Zeno the particular kind of *opinio* which in his opinion constituted an *aegritudo*: he had in fact to include as part of the definition of the *opinio* what according to Zeno was a distinct condition to which the *opinio* gave rise. This Chrysippus did by the addition of the words which appear in Cicero's translation (11, 25; cf. 31, 74) as *ut in eo rectum uideatur esse angi.* That this addition is due to Chrysippus is plain both from its logical consistency with Chrysippus' general position (Zeno's doctrine accounting for the same facts in another way) and from the testimony of Galen *op. cit.* p. 370 M. [p. 398 K.] where Posidonius' criticism of Chrysippus' view is quoted: εἰ γὰρ τὸ μέγεθος τῶν φαινομένων ἀγαθῶν ἢ κακῶν κινεῖ τὸ νομίζειν καθῆκον καὶ κατὰ ἀξίαν εἶναι παρόντων αὐτῶν ἢ παραγινομένων μηδένα λόγον προσίεσθαι περὶ τοῦ ἄλλως δεῖν ὑπὸ αὐτῶν κινεῖσθαι, τοὺς ἀνυπέρβλητα νομίζοντες εἶναι τὰ περὶ αὐτοὺς τοῦτο ἔδει πάσχειν; *ibid.* p. 371 M. [p. 399 K.] τὸ δὲ ὑπολαμβάνειν κατὰ ἀξίαν εἶναι τῶν συμβεβηκότων οὕτως κεκινῆσθαι ὥστε ἀποτρέφεσθαι τὸν λόγον, μέγα δὲ πάθος ἐμφαίνειν, οὐ καλῶς ὑπολαμβάνειν ἐστί: cf. also 31, 76 '*Chrysippus autem caput esse censet in consolando detrahere illam opinionem maerenti, si se officio fungi putet iusto atque debito*' (see Hirzel, *Untersuchungen* iii, 416 f.; von Arnim, *Stoic. Vett. Fragm.* i, xxiii; Heine, *de fontibus T. D.* 15). Yet Cicero in 31, 74 can speak of Zeno having made an addition to the definition of *aegritudo* which contains the words '*in qua opinione illud insit ut aegritudinem suscipere oporteat.*'

This halting between two opinions, or failure to perceive the radical inconsistency between the two views, might be confidently set down to Cicero's own carelessness, indifference or lack of acumen, were it not that Chrysippus himself is chargeable with precisely the same fault: Galen *op. cit.* p. 337 M. [p. 367 K.] ἐν μὲν δὴ τούτοις τοῖς ὅροις ὁρμὰς καὶ δόξας καὶ κρίσεις ὑπάρχειν οἴεται τὰ πάθη, κατὰ δέ τινας τῶν ἐφεξῆς Ἐπικούρῳ καὶ Ζήνωνι μᾶλλον ἢ τοῖς ἑαυτοῦ δόγμασιν ἀκόλουθα γράφει· τήν τε γὰρ λύπην ὁριζόμενος μείωσιν εἶναί φησι ἐπὶ φευκτῷ δοκοῦντι ὑπάρχειν ... καὶ γὰρ αἱ μειώσεις καὶ αἱ ἐπάρσεις καὶ αἱ συστολαὶ καὶ αἱ διαχύσεις, καὶ γὰρ τούτων ἐνίοτε μέμνηται ... ὃ καὶ θαυμάζειν ἐπέρχεταί μοι τἀνδρὸς ἐν ἐπαγγελίᾳ λογικῆς τε ἅμα καὶ ἀκριβοῦς διδασκαλίας οὐκ ἀκριβοῦντος. This being so it seems somewhat dangerous to assume either that the inconsistencies of statements in Cicero are due to a reliance upon different sources in

different passages or to the use of an authority who attempted to combine both views.

The views of both Zeno and Chrysippus were subjected to a penetrating examination by Posidonius, who, as the result, probably, of Academic criticism, abandoned the traditional Stoic psychology and adopted the Platonic threefold division of the soul into τὸ λογικόν, τὸ θυμοειδές and τὸ ἐπιθυμητικόν. His view of the emotions (expounded by Galen in books iv and v of the De placitis Hippocratis et Platonis) is thus radically distinct from that adopted by Cicero in T.D. iii. Regarding the emotions as due to the irrational elements of the soul, he could not of course subscribe to any definition which regarded them as originating in, or being identical with, an *opinio* or δόξα which was a function of the rational intelligence: nor could he regard the corruption of human nature as due primarily to the evil influence of training and environment, a view which is the natural consequence (though not always the consistent lesson) of the doctrine of Zeno and Chrysippus. Of this view there is no trace in Cicero's discussion here, and if we except one passage there is nothing in Cicero's treatment of the question which can fairly be interpreted as due to an acquaintance with the teaching of Posidonius. That apparent exception is the passage in which Cicero deals with an objection to the Chrysippean view of the possibility of *aegritudo* in the case of a philosopher, which, as it concerns the treatment proper to be adopted in such a case, will be discussed later.

From the discussion of the nature of *aegritudo* Cicero passes to the question of its appropriate treatment and cure. Setting aside the view of Epicurus that the mind of the patient should be induced to dwell upon pleasurable experiences or anticipations (15, 33; 31, 76), he enumerates the various methods recommended by experience or philosophy; these are (*a*) the effect of time (16, 35; 22, 53 f.; 30, 74; 31, 76); (*b*) *praemeditatio* (14, 29; 16, 34; 22, 52; 23, 55; 25, 60); (*c*) consideration of the real nature of the object which has given rise to the feeling of *aegritudo* (23, 56; 31, 76; 32, 77); (*d*) consideration of the nature of the feeling itself (25, 61); (*e*) reflexion upon the irrational and useless character of the feeling (27, 64; 28, 66; 31, 76 f.; 33, 79; 34, 82); (*f*) the appeal to the experiences of others (23, 56; 33, 79). To each of these Cicero allows some weight, as in the case of his own bereavement he had experienced their value when for his *Consolatio* he had collected and tried them all (31, 76), though he admits that their values vary.

(*a*) The value of time as an agent of healing resides in the *cogitatio diurna* for which it affords opportunity. This is a point upon which the views of Chrysippus had been criticized by Posidonius. The view of the former is given by Galen op. cit. p. 394 M. [p. 419 K.] ὅτι δὲ ἐν

χρόνῳ μαλάττεται τὰ πάθη κἂν αἱ δόξαι μένωσι τοῦ κακόν τι αὐτοῖς γεγονέναι καὶ ὁ Χρύσιππος ἐν τῷ δευτέρῳ περὶ παθῶν μαρτυρεῖ γράφων ὧδε· 'ζητήσαι δὲ ἄν τις καὶ περὶ τῆς ἀνέσεως τῆς λύπης πῶς γίνεται πότερον δόξης τινος μετακινουμένης ἢ πασῶν διαμενουσῶν καὶ διὰ τί τοῦτο ἔσται.' εἶτα ἐπιφέρων φησί 'δοκεῖ δέ μοι ἡ μὲν τοιαύτη δόξα διαμένειν ὅτι κακὸν αὐτό, ὃ δὴ πάρεστιν, ἐγχρονιζομένης δὲ ἀνίεσθαι ἡ συστολὴ καί, ὡς οἶμαι, ἡ ἐπὶ τὴν συστολὴν ὁρμή· τυχὸν δὲ καὶ ταύτης διαμενούσης οὐχ ὑπακούσεται τὰ ἑξῆς διὰ ποιὰν ἄλλην ἐπιγενομένην διάθεσιν ἀσυλλόγιστον τούτων γινομένων κτλ.' It is clear from this passage that Chrysippus acknowledged the psychological fact that emotion becomes less vehement by the mere lapse of time, though he seems to have found this fact somewhat difficult to reconcile with his view that emotion was a δόξα upon which time in itself could not have any effect. Posidonius seized upon his difficulty and in a forcible passage (*op. cit.* p. 399 M. [p. 424 K.]) developed the view that the gradual cessation of the emotions was to be attributed to the satisfaction or exhaustion of the irrational elements of the soul. Of this difficulty and controversy there is not the slightest hint in Cicero, another proof that he cannot have drawn in this book upon a work of Posidonius.

But Chrysippus, while admitting a certain element of uncertainty in the psychological details, was sure that in some cases the value of time in these matters lay in the opportunity for reflexion which it afforded. He is quoted by Galen (*op. cit.* p. 398 M. [p. 422 K.]) for the remark καθ' ὃν λόγον οὐκ ἂν ἀπελπίσαι τις οὕτως τῶν πραγμάτων ἐγχρονιζομένων καὶ τῆς παθητικῆς φλεγμονῆς ἀνιεμένης τὸν λόγον παρεισδυόμενον καὶ οἱονεὶ χώραν λαμβάνοντα παριστάναι τὴν τοῦ πάθους ἀλογίαν—a passage which Cicero seems almost to quote in 27, 64, '*ipsa remissio luctus cum est consecuta intellectumque est nihil profici maerendo*' and again in 12, 26 '*et quidem inueterato malo, cum tumor animi resedisset.*' Cicero's treatment of the effect of time then is entirely opposed to that of Posidonius and partially identical with that of Chrysippus, though he slurs over the difficulty which the Greek philosopher frankly admitted.

(*b*) The value of *praemeditatio* was fully acknowledged by Chrysippus, Galen *op. cit.* p. 392 M. [p. 417 K.]) καί φησι διότι πᾶν τὸ ἀμέτρητον καὶ ξένον ἀθρόως προσπῖπτον ἐκπλήττει τε καὶ τῶν παλαιῶν ἐξίστησι κρίσεων ἀσκηθὲν δὲ καὶ συνεθισθὲν καὶ χρονίσαν ἢ οὐδὲ ὅλως ἐξίστησιν ὡς κατὰ πάθος κινεῖν, ἢ ἐπὶ μικρὸν κομιδῇ· διὸ καὶ προενδημεῖν δεῖν φησι τοῖς πράγμασι μήπω τε παροῦσιν οἷον παροῦσι χρῆσθαι—where προενδημεῖν expresses what Cicero means by *praemeditari.*

(*c*) The consideration of the real nature and quality of the object which has caused the emotion is recommended by Cleanthes (31, 76), who held that the proper remedy for *aegritudo* was to show that the object was not *malum*, and by the Peripatetics (*ib.*) who recommended

the consideration that it was not *magnum malum*. To this Cicero raises two objections: (1) that it is a method only suitable in the case of a *sapiens*, '*qui consolatione non eget*,' and (2) that it cannot be employed in the case of a person whose grief is due to the fact that he is not virtuous or wise. The first objection is at bottom identical with the view of Chrysippus. Galen (*op. cit.* p. 371 M. [p. 398 K.]) quotes from Posidonius the clause *εἴτε πρὸς τῷ μεγέθει τῶν φαινομένων καὶ τὴν ἀσθένειαν τῆς ψυχῆς αἰτιάσονται καὶ διὰ τοῦτο τοὺς μὲν σοφοὺς τὸ παράπαν ἐροῦσιν ἀπηλλάχθαι τῶν παθῶν κτλ.*, in which, as the context shows, the arguments of Chrysippus and his followers are under discussion. The second objection will be more conveniently discussed when we come to consider the arguments that are to be mentioned under (*e*).

(*d*) The method of dealing with *aegritudo* which consists in the explanation that it is merely an *opinio et iudicium magni praesentis atque urgentis mali* (25, 61), though separately discussed and briefly dismissed by Cicero, is really identical with (*c*).

(*e*) The view, variously expressed by Cicero, that a satisfactory cure or *consolatio* can be secured by the reflexion that, whatever be the object which has caused the *aegritudo*, grief is useless and unnecessary and not a matter of duty, is expressly attributed to Chrysippus in 31, 76 and adopted by Cicero (33, 79; 34, 82) as on the whole the most satisfactory, though the practical application of it may cause difficulty when the emotion is still fresh and strong. It affords the only satisfactory reply to the objection urged by Posidonius, that if an emotion be a *δόξα* that the object which arouses it is very good or very bad then *οἱ προκόπτοντες* must be in a perpetual state of mental disturbance: the sight of the virtue which they hope to attain and of the evil which they desire to avoid, giving rise to an opinion of their nature which cannot be refuted, must fill them either with unseemly desire or unseemly grief. So far as the actual fragments of Chrysippus go there is no direct evidence that he raised or considered the point, while we know from Galen that Posidonius made much of it (*op. cit.* p. 370 M. [p. 397 K.]). But the general trend of the views of Chrysippus as well as particular expressions in his extant fragments leave little doubt both that he raised the question and answered it by the argument which Cicero lays such stress upon (see Hirzel *op. cit.* iii pp. 436 sqq.: Pohlenz *Fleck. Jahrb.* XXIV pp. 569, 613). If this be so it must be assumed that the discussion of this point in 28, 68 is derived not from Posidonius (who solved the difficulty by the argument that in the persons concerned the rational faculty was so powerful as to keep the emotions in check) but, either mediately or immediately, from Chrysippus.

(*f*) The attempt to cure *aegritudo* by adducing examples of persons who have suffered already may be regarded from one point of view as a subdivision of *praemeditatio*. If, however, the method be employed without regard to the circumstances of the particular case it may do more harm than good (33, 79). There is nothing here which is inconsistent with the general standpoint adopted in the book.

It remains to discuss in detail the method adopted by Cicero and to endeavour to discover whether any particular treatise or author can be shown to be the source probably followed in the dialogue. The introduction (§§ 1–7) is admitted on all hands to be Cicero's own; but it is important to keep in mind that the view adopted in § 2 of the origin of human depravity can hardly be reconciled with any psychological doctrine other than that professed by the strict Stoic. The corruption of human nature is there referred entirely to the environment and upbringing of human beings: it is *mali mores opinionesque* (imbibed from nurses, parents, schools, literature and life) which quench the original sparks of virtue: there is not a word about the irrational faculties, τὸ θυμοειδές and τὸ ἐπιθυμητικόν, the traitors within the soul, upon which Posidonius laid so much stress. In fact no two views of the matter could well be more inconsistent than that expounded by Cicero here and that attributed to Posidonius in Galen *op. cit.* p. 465 M. [p. 483 K.]. The general parallelism between diseases of the body and those of the soul, though in some points of detail differently expressed by Posidonius and Chrysippus, is too vaguely sketched in Cicero to afford a satisfactory clue to his sympathies in this minor discussion.

The subject of the dialogue is stated and expounded in 4, 7–6, 13. Here the material which can be directly referred to any Greek source is no more than the text upon which Cicero dilates: the digressions upon points of translation and etymology are Cicero's addition and they are so worked in with the rest that the result owes more to Cicero than to any probable source. The definition of πάθη as '*motus animi rationi non obtemperantes*' is one to which, it is true, Posidonius might have subscribed if he had been allowed to interpret *ratio* as τὸ λογιστικόν and *animus* as the whole which comprised both it and the irrational elements of τὸ θυμοειδές and τὸ ἐπιθυμητικόν. But Chrysippus also used such phrases as ἄλογος and ἀπειθὲς λόγῳ and ἀπεστραμμένον τοῦ λόγου, for which (and especially in the case of ἄλογος) he was charged with an unscientific ambiguity (Galen *op. cit.* pp. 348 ff. M. [pp. 377 ff. K.]). The quotation from Crantor in 6, 12 is probably derived from the materials amassed for the *Consolatio*, in which Cicero had collected the views of all philosophers who had written upon the subject. The passage is in any case only quoted to be refuted and Crantor's general position was one which both here and

elsewhere is combatted by Cicero. While it is true that Cicero often quoted from him in this book either directly or indirectly, he is at best only a subsidiary source.

The remark in 6, 13 that, while *aegritudo* may be cured, yet the root of it will remain, must not be pressed into an expression of even partial or guarded sympathy with a view which regarded a certain amount of *perturbatio* as natural and necessary, a view expressly disclaimed in 10, 22 and other passages. Cicero seems to mean here no more than what Zeno himself admitted (cf. 22, 54 n. on '*cicatricibus*'), though using a different metaphor.

Cicero concludes this section with the statement that he will adopt first the Stoic style of treatment and then following his own bent allow himself a free rein.

The "Stoic treatment" is to be found in 7, 14 to 10, 21. So far as the question of form is concerned it is "Stoic" in the style of Zeno and Chrysippus, not in that of Posidonius. The references in 7, 14 to *infractio animi* and *demissio animi* are consistent either with Zeno's or Chrysippus' expressions of their views and the phrases in 8, 17 '*motus animi adpetentis regere*' and '*aduersantem libidini ... seruare constantiam*,' while perfectly consistent with the doctrine of Posidonius, are not out of keeping with the occasional loose phraseology of Chrysippus.

The digression on *frugalitas* is clearly derived either from Plato (see the nn. *ad. loc.*) or more probably from Panaetius whom Cicero followed in that section of the *de Officiis* (i 27, 93 ff.) in which the virtue of *decorum* (τὸ πρέπον) is dealt with. The view there expounded of the relation of σωφροσύνη to the other virtues is that of Panaetius (see Schmekel *Die Phil. d. Mittl. Stoa* pp. 36 ff.) and is in marked contrast to the doctrine of Zeno (whom Chrysippus seems to have followed in the main) that the virtue which comprised all the others was φρόνησις (cf. Plut. *de uirt. mor.* 2 ἔοικε δὲ καὶ Ζήνων εἰς τοῦτό πως ὑποφέρεσθαι ὁ Κιτιεύς, ὁριζόμενος τὴν φρόνησιν ἐν μὲν ἀπονεμητέοις δικαιοσύνην, ἐν δὲ διαιρετέοις σωφροσύνην, ἐν δὲ ὑπομενετέοις ἀνδρείαν· ἀπολογούμενοι δ' ἀξιοῦσιν ἐν τούτοις τὴν ἐπιστήμην φρόνησιν ὑπὸ τοῦ Ζήνωνος ὠνομάσθαι and Dyroff (*Die Ethik d. alt. Stoa* pp. 79 ff.)).

With regard to the quotations of Dionysius (9, 18) and Theophrastus (10, 21) there is no reason why we should not assume that they may have been derived from the materials collected for the *Consolatio*.

The whole section is interspersed with Cicero's usual Latin digressions, discussions and quotations.

The following section (10, 22–3) furnishes a transition from the "Stoic" to the "freer," rhetorical treatment which Cicero prefers. He quotes the Peripatetic view of the *mediocritates* as one to which he cannot

subscribe, thereby ranging himself on the side of the Stoics. He has the usual digression upon the superiority of Latin to Greek as an instrument of philosophical expression, though his idea of the strict meaning of πάθος is a mistaken one. There is nothing in this section to indicate direct reliance upon any Greek (or other) authority.

With 11, 24 Cicero enters upon the main subject of the book, the nature of *aegritudo* and the method of its cure. It has already been shown that the views taken of both these points are certainly not those of Posidonius, and that on the other hand they in many respects coincide with the known views of Chrysippus and are not in any case contradictory of what we know of his teaching. But the treatment is complicated by digressions upon the views of the Cyrenaics and the Epicureans. The Cyrenaics are criticized for their view of the origin of *aegritudo*, which referred it to an "unlooked for and unexpected evil," and they are praised for having seen that *praemeditatio* was a sound method of treatment. But there is only a very superficial attempt made to discuss their position; the superiority of Chrysippus' definition to theirs is asserted, not proved, and if Cicero had a Greek authority here he has either cut it down so as to exclude everything characteristic or its treatment must have been so superficial as to make it not worth consulting.

The same may be said of the criticism of Epicurus. With the views of the Epicureans Cicero had been acquainted for years. He had studied under Zeno the Epicurean, whose lectures indeed he quotes in 17, 38. There is nothing in his remarks upon Epicurus here, except the Ciceronian rhetoric, which was not common form; and it may safely be said that if Cicero was not capable of composing these sections without reference to a Greek handbook he was not capable, and never would have dreamed, of writing philosophical treatises at all. It will hardly be contended that the quotations from Epicurus in 18, 41 f. must have been derived from quotations in a Greek original. Cicero must have been familiar with the "liber qui continet omnem disciplinam Epicuri" and we need not assume that his quotations from it were not the result of his own reading and memory. The same remark must be made about the poetical quotations scattered through the book. The quotations from Latin poets (like the illustrations from Roman history) are admitted by all critics to be the result of Cicero's own reading. With the quotations from the Greek poets he must have been equally familiar, if not from the study of the poets themselves, then at least from his study of Greek philosophers in whose writings they seem to have occurred *ad nauseam*. The same passages were to be met in Chrysippus, Crantor and Posidonius, pressed by each into the service of his own particular theory or introduced for the embellishment of his pages. Many of them must have been long

familiar to Cicero and if he had for his *Consolatio* read, as he says he did (Att. xii 14, 3), everything that had been written on the subject, it is idle to assume that a passage in which (e.g.) a fragment of Euripides occurs must have been borrowed from (say) Crantor merely because we know that Crantor quoted that particular fragment, and have no direct evidence that any other writer on the same subject either did or did not.

Cicero quotes (or professes to quote) the following Greek authors in this book: Crantor (6, 12), Dionysius (9, 18), Theophrastus (10, 21), Zeno the Epicurean (17, 38), Epicurus (18, 41 f.; 20, 46), Chrysippus (22, 52; 25, 61 (?); 31, 76), Clitomachus (22, 54), Antiochus (25, 59), Aristotle (28, 69), Cleanthes (31, 76 (?)), Lycon (32, 78). It is not necessary to assume that all these quotations are at first hand: but it seems like trifling with evidence to assert that this was *not* so in the cases of Crantor, Epicurus, Chrysippus, Clitomachus and Antiochus: while Zeno is quoted from Cicero's recollections of lectures which he attended at Athens.

On the whole it seems most probable that Cicero followed in the main in this book the doctrines of Chrysippus on the origin of *aegritudo* and the method of its cure; that he relied for his knowledge upon his own acquaintance with the works of Chrysippus and (perhaps) other writers of the Chrysippean school; that he made extensive use of the works of other authors whom he had read for the purposes of his *Consolatio* (e.g. Crantor and Clitomachus); that he introduced, when necessary, recollections of his reading of other authors both Greek (e.g. Panaetius) and Latin; and that in arranging his materials he was guided by his own judgment and fancy.

BOOK IV.

The subject which was begun in Book iii is continued in Book iv, which deals with the remaining *perturbationes* and their cure. Hirzel *op. cit.* iii pp. 456 ff. thinks that it is therefore to be referred to the same source: we have, he argues, the same sceptical tone which is against the assumption of a dogmatic source, and the polemic against the Peripatetics which excludes Antiochus; Posidonius is excluded since Cicero adopts the views of Chrysippus which Posidonius combatted as to the parallelism between mental and bodily diseases. He concludes that Philo is the source. Pohlenz *l.c.* pp. 339 ff. argues that the subdivision of the πάθη, the polemic against the Peripatetics, the method advocated for curing the πάθη, all point to an orthodox Stoic source. This is most probably some work of Chrysippus, and perhaps the Θεραπευτικός.

Von Arnim *l. c.* pp. xxvi ff. considers that the book is of composite origin; §§ 11–33 come from a source which while it is not a work of Chrysippus inclines on the whole to his doctrines. The rest of the book is from some other source, as no one holding the views of Chrysippus would use the arguments urged here against the Peripatetics.

Heine (*de fontibus Tusc. Disp.* Weimar 1863 pp. 13 ff.) holds that in cc. 4–15 a handbook based upon Chrysippus' περὶ παθῶν was the source: in cc. 15–27 the same book, supplemented by Crantor περὶ πένθους, was the ultimate source; while the remainder of the book is based not upon a philosophical but upon a rhetorical treatise.

Ph. Finger *op. cit.* p. 348 considers that the sources of this book, as of the preceding, are Antiochus and Posidonius, whose influence he divides as follows: §§ 37–46 after Posidonius; §§ 47–56 after Antiochus; §§ 57–65 after Posidonius; §§ 66–78 after Antiochus; §§ 79 ff. after Posidonius.

Upon the question of the origin and nature of the πάθη Cicero adopts in this book practically the same ground as in the preceding book. In 5, 9, 11 he names "Chrysippus et Stoici" as the philosophers who devoted most attention to the classification and definition of the emotions and declares his intention of following them in this part of his work; and where he quotes his authority for a definition it is always a Stoic, e.g. 6, 11 (Zeno), 14, 33 (Stoici), 21, 47 (Zeno), 24, 53 (Sphaerus and Chrysippus). But with regard to the question in dispute between Zeno and Chrysippus as to whether the δόξα, *opinio*, constituted the emotion or caused it we have the same uncertainty and vacillation as in the previous book. In 6, 11 a *perturbatio* is an *animi commotio*, which is Zeno's definition: in 6, 14 *aegritudo* is an *animi contractio*; while five lines lower down it is defined as an *opinio...in quo demitti contrahique animo rectum esse uideatur*. In 7, 15 he regards the *perturbationes* as the source of the *recessus animi* and the other mental states which Zeno considered to constitute the *perturbationes*. Again in 15, 34 the definition of *perturbationes* as *turbidi motus* is Zenonian and in 21, 47 Zeno's own definition is quoted with approval. In 27, 59 two other and shorter definitions *adpetitus uehementior* (ὁρμὴ πλεονάζουσα) and *aspernatio rationis* (ἄλογος κίνησις) are adopted, which though Zeno's (Diog. L. vii 110) do not raise the immediate point of controversy and may be reconciled with either view.

It is therefore surprising to find Cicero in 5, 10 announcing that while he intends to employ Stoic definitions (i.e. the definitions of Zeno and Chrysippus) he is an adherent of the rival view, derived from Pythagoras and Plato, which regards the soul as partly rational and partly irrational: the latter being the seat of the emotions of anger and desire (τὸ θυμοειδές and τὸ ἐπιθυμητικόν), the former the placid and quiet seat of the controlling

reason. Not only is the contradiction between this general position and the subsequent definitions formal and complete, but it is hard to see why the statement should have been introduced at all, and if introduced why it should not have been made earlier. If the general distinction between the irrational soul, the source of the *perturbationes*, and the rational soul, the seat of the controlling influence, was relevant in any way to Cicero's discussion, the place to draw it was when he began the treatment of the most obstinate of the *perturbationes* in the third book. It is not even hinted at there: why then is it introduced here?

This casual and careless method of dealing with fundamental questions renders it very difficult to avoid the conclusion that if Cicero really held to the Platonic psychology (as he says he did) he either did not understand, or considered irrelevant for his purpose, the distinction between the Stoic and the Platonic view of the emotions. If he had read Posidonius' criticisms of Chrysippus (upon which there is no direct evidence either positive or negative) he cannot have failed to understand the difference or have regarded it as psychologically unimportant. But his immediate object being not scientific but practical, he seems to have put the question to one side, content to assume that the practical results could be reached independently of theoretical presuppositions. That the Stoic definitions could not be accepted as they stood by any adherent of the Platonic psychology ought to have been self-evident; that the Peripatetic doctrine of the *mediocritates*, so vigorously repudiated by Cicero, is not easily to be set aside if the Platonic psychology be admitted, does not seem to have been considered by him with sufficient care: and he may have been the more readily induced to gloss over distinctions by the ease with which words may be chosen to conceal them. It is not hard to see how (e.g.) the definition '*auersa a recta ratione contra naturam animi commotio*' might be interpreted and applied by a Platonist: how "adpetitiones animi" might be held to be either the ὁρμαί of Chrysippus or τὸ ἐπιθυμητικόν of Posidonius. Expressions seem to slip in which it is difficult to interpret from a purely Stoic standpoint. How are we to reconcile with pure Stoicism the phrase in 25, 55 '*utile est enim uti motu animi qui uti ratione non potest*'?

For this and similar inconsistencies of expression Cicero might have pleaded the example of Chrysippus himself, who, as Galen (De plac. Hipp. et Plat. p. 331 M. (362 K.) ff.) points out, was in the habit at least of accommodating his language to the conceptions of a Platonist if not, as Galen believes, of actually contradicting himself. One might even go the length of conjecturing that Cicero's apparent indifference to important doctrinal distinctions may have been encouraged by Chrysippus' indifference to the importance of verbal consistency.

And with the importance of the practical end tending to overshadow in his mind the importance of scientific accuracy, Cicero might have appealed in defence of his comparative carelessness of philosophical pedantry to the dictum of Chrysippus that whatever be the view held as to the ultimate values of things the *πάθη* ought to be eradicated. Origen (c. Celsum viii 51) quotes from Chrysippus' *περὶ παθῶν θεραπευτικός* the sentence *κἂν γὰρ τρία ᾖ γένη τῶν ἀγαθῶν καὶ οὕτω θεραπευτέον τὰ πάθη· οὐ περιεργαζόμενον ἐν τῷ καιρῷ τῆς φλεγμονῆς τῶν παθῶν τὸ προκαταλαβὸν δόγμα τὸν ὑπὸ τοῦ πάθους ἐνοχλούμενον*, a statement which evidently underlies Cicero's discussion in 28, 60. This will not, of course, excuse indifference to distinctions of doctrine in a philosophical treatise, but it is an assertion of the occasional importance of the practical in contrast to the theoretical which is capable of a wider application than Chrysippus intended.

The conclusion seems to be that Cicero, while an adherent in principle of the Platonic psychology (espoused by Posidonius), did not consider the points of controversy between the Chrysippean and Platonic forms of Stoicism sufficiently relevant to his object to prevent his adopting the phraseology of the Chrysippean school in dealing with the *perturbationes*: but that he judged it necessary to state briefly his own personal preferences in the matter (perhaps merely to satisfy himself or to guard against criticism); and that it being a matter of indifference where this statement was made its appearing here rather than elsewhere is largely accidental.

The introduction (cc. 1–5) is of course Cicero's own both in expression and content. His sketch of the history of "philosophy" in Italy and his insistence upon the influence of Pythagoras and the necessity for a "cultured" philosophy perhaps led him by an association of ideas to a declaration of his own personal preference for the Pythagorean-Platonist school. But he makes it plain (5, 9) that while he will adhere to Chrysippus and the Stoics in matters of definition and proof, he will adopt the more humane methods of their rivals when it comes to the application of the lesson.

The following chapters (cc. 6–14) are derived from Zenonian and Chrysippean sources. This is shown not merely by the direct testimony of Cicero (6, 11 (Zeno), 10, 23 (Chrysippus)) but by the character of the whole passage. The minute subdivision of the various *πάθη* into meticulously defined particulars is eminently characteristic of Chrysippus, to whose *σμῆνος ἀρετῶν* an equally elaborated *σμῆνος κακιῶν* was no doubt contrasted.

The passages (10, 23 f., 12, 27 f.) in which the comparison between physical and moral disorders is referred to seems to exclude the possibility of any use of Posidonius, who criticized Chrysippus in detail upon

this very point. Galen, *op. cit.* p. 408 M. [p. 433 K.], οὔκουν ὀρθῶς εἰκάζεσθαί φησιν ὑπὸ τοῦ Χρυσίππου τὴν μὲν ὑγίειαν τῆς ψυχῆς τῇ τοῦ σώματος ὑγιείᾳ τὴν δὲ νόσον τῇ ῥᾳδίως εἰς νόσημα ἐμπιπτούσῃ καταστάσει τοῦ σώματος.... ἀλλὰ δικαιότερον εἶναι προσεικάζειν τὰς τῶν φαύλων ψυχὰς ἤτοι τῇ σωματικῇ ὑγιείᾳ ἐχούσῃ τὸ εὐέμπτωτον εἰς νόσον, οὕτω γὰρ ὠνόμασεν ὁ Ποσειδώνιος, ἢ αὐτῇ τῇ νόσῳ, εἶναι γὰρ ἤτοι νοσώδη τινὰ ἕξιν ἢ ἤδη νοσοῦσαν. Cicero adopts the Chrysippean parallelism of *morbus corporis* to *morbus animi* in such a way as to ignore the criticism by making no attempt to avoid it. Further the definition of *sanitas animi* given in 13, 30 f. is in exact accord with the views of Chrysippus as criticized by Galen following Posidonius (*op. cit.* pp. 416 ff. M. [pp. 440 ff. K.]). Chrysippus had said διὸ καὶ καλὴ ἢ αἰσχρὰ ψυχὴ ἀνάλογον ῥηθήσεται κατὰ συμμετρίαν τε τινα καὶ ἀσυμμετρίαν τοιῶνδε τινῶν μερῶν, in which Posidonius scented a contradiction lurking in the word μέρη; which however it seems from a later passage (p. 422) was used by Chrysippus in conformity with his view that the λόγος was ἐννοιῶν τε τινῶν καὶ προλήψεων ἄθροισμα: this corresponds precisely to Cicero's *iudicia opinionesque concordant.*

There is therefore no ground for assuming any except a Chrysippean source for these chapters.

With c. 15 Cicero begins the more rhetorical treatment of his subject in which, though still adhering to the Stoic position in principle, he allows himself to "spread his sails." His definition of virtue in 15, 34 is Stoic as is the definition of *perturbationes* in the same paragraph. The substance of 16, 36 repeats iii 8, 16 f. and the *praemeditatio* recommended in 17, 37 f. is τὸ προενδημεῖν of Chrysippus. There follows (17, 38) a criticism of the Peripatetic view of the mean, which extends with digressions to the end of c. 26. In it the Stoic standpoint is defended against the criticisms alike of the Peripatetics and the New Academy (21, 47; 24, 53). The comparison in 18, 41 f. of a man under the influence of a πάθος to a man falling from a precipice or standing upon a slope is also derived from Chrysippus, who is quoted by Galen (*op. cit.* p. 360 M. [p. 388 K.]) for the sentence: οἱ δὲ κατὰ τὸν λόγον κινούμενοι ὡς ἂν ἡγεμόνα καὶ τούτῳ οἰακίζοντες τὰς κατὰ μέρος δηλονότι κινήσεις τῆς ψυχῆς κρατοῦσι τῶν κατὰ αὐτὰς ὁρμῶν ἀνάλογον τοῖς περιπατοῦσι ἀλλ' οὐχ ὑπὸ αὐτῶν ἐκφέρονται βιαίως ὥσπερ οἱ κατὰ πρανοῦς θέοντες. Here again Cicero ignores the criticisms of Posidonius, who, as reported by Galen, pointed out that the inability to stop when running down a slope was due to causes outside the person concerned, and that in the case of the mind such a comparison, if relevant, implied that other than purely rational causes must be postulated. According to him, then, the comparison was in Chrysippus' mouth inept and inconsistent with his psychological assumptions. This is ignored by Cicero in a way which seems unlikely if

he were here in any way dependent upon Posidonius. On the other hand the particular use made of the comparison here suggests rather a reminiscence than a reference, unless we assume a recurrence of the illustration in some other work of Chrysippus than the *περὶ παθῶν*.

The historical examples and poetical quotations in this section are about equally Latin and Greek and Cicero turns so naturally from one to the other as to make it appear that Greek as well as Latin examples and quotations are not copied from some original but drawn from his own wide reading.

The remainder of the book from c. 27 to the end is devoted to a discussion of the remedies for *perturbatio*. On this head, as Cicero confesses (5, 9), the Stoics had little to say, whereas the Peripatetics devoted much attention to it. Cicero could therefore, if he relied upon a Stoic source, do little more than expand brief hints. But, as in Book III, when it comes to a question of *consolatio*, the practical outweighs the theoretical, and he takes into account methods of cure for mental disorders which cannot be reconciled with strictly Stoic principles. In doing so he had the authority (and perhaps the example) of Chrysippus who both deprecated the insistence upon philosophical subtleties in the case of acute *πάθη* (29, 63) and laid stress upon the desirability and possibility of curing the *perturbationes* no matter what philosophical principles were espoused either by the patient or the practitioner. In this respect the standpoint of 28, 60 f. and 31, 66 is the same as that of Chrysippus as quoted by Origen (see p. xlv above). Where this eclectic standpoint is not assumed Cicero is entirely in the matter of the *curatio* on the side of the Stoics who assumed *perturbatio* to be purely a matter of opinion (*δόξα*), e.g. in 31, 65; 34, 76; 35, 74; 37, 79; 37, 81; 38, 82 f. And the psychological view implied in 35, 78 (see explanatory notes there) is emphatically that of the older Stoics.

There is nothing then in this book to induce us to assume that Cicero had any other authority or source than either Chrysippus or some Stoic who adopted the Chrysippean standpoint. As in the preceding book the evidence does not seem to point to any more than a general dependence upon this source except in the case of the list of definitions in 7, 14 ff. where it is not unreasonable to assume that Cicero is copying directly either from some handbook or, perhaps, from a list compiled for his use.

BOOK V.

Zietzschmann *op. cit.* pp. 32–70 gives a long and careful analysis of the possible sources of the book. He discovers evident traces of Posidonius in the introduction; the view that philosophy is the source of civilisation (2, 5) is expressly attributed by Seneca (Epp. 90, 5) to Posidonius. The treatment in cc. 5–26 is obviously Stoic: the arguments in 15, 43 ff. are drawn from Chrysippus (Plut. *de Stoic. repugn.* 13, p. 1039 Stob. *Ecl.* ii. 126, 202): so is the treatment of fear in 18, 52 (cf. Stob. *Ecl.* ii 172 Diog. Laert. vii 112); and the long digression about Dionysius is like Chrysippus '*qui totos libros adscribere solebat.*' But it is not necessary to assume an immediate dependence on Chrysippus: it is more likely that Cicero's source is some controversial Stoic handbook composed to defend Stoicism against the Peripatetics and Academics. Since the tenets of Antiochus seem to be often in view it is probable that the source was contemporary with him. And of the generation of Antiochus what Stoic was so prominent as Posidonius? It accords with this that the ascription of the premier place in philosophy to physics, not logic (24, 68), is characteristic of Posidonius in contrast to Chrysippus (Diog. Laert. vii. 40), and the position accorded to Plato (e.g. 12, 34) points in the same direction. If Posidonius be the source of this part of the book his ἠθικὸς λόγος (Diog. Laert. vii 91) was probably drawn upon chiefly. A short passage (27, 76–28, 82) is probably Cicero's own and serves to introduce his next source Antiochus whose *De fine bonorum* is responsible for the matter of 29, 82–31, 88: the argument of 31, 86 is indeed expressly attributed to Antiochus in 8, 22. The remainder of the book is from an Epicurean source, as may be seen, if detailed proof be required, from a comparison of 33, 93 with Diog. Laert. x 130; of 33, 95 with Diog. Laert. x 129 and of 34, 97–99 with Diog. Laert. x 130–131. It is not however any work of Epicurus, but that of some later Epicurean writer, upon which Cicero draws; and this may be either Zeno or Phaedrus or possibly Apollodorus: in any case, it was the same as the source of Plutarch *de exilio.* Hirzel *op. cit.* iii pp. 468 ff. holds that the case for regarding Posidonius as one of Cicero's sources is weak. He thinks that the references to Plato are not sufficient in themselves to prove it and that it is impossible to suppose that a Stoic like Posidonius could have used the language of 12, 34 with regard to Zeno. Nor is the case for Antiochus any stronger. The view defended by Cicero that, no matter what view may be taken of the *summum bonum*, the practice of virtue is sufficient to ensure happiness is the view not of Antiochus but of Carneades: indeed it is plain from De Finn. v. that Antiochus would have denied this if *uoluptas* or *uacuitas doloris* were assumed to be the *summum bonum.*

Again while the Peripatetic standpoint is most prominent in De Finn. v (which is known to be derived from Antiochus) it is thrown into the shade in T. D. v in which the Stoic standpoint is predominant. Cicero's whole treatment of the questions discussed in the book is not dogmatic but sceptical: he assumes the Stoic position, not because he is convinced that it is the truth, but because it furnishes the most logical and consistent proof of the thesis which he was really interested to maintain, that virtue was sufficient for happiness. This must have been the treatment adopted in his source, which cannot have been a treatise of Carneades, who fought bitterly against the Stoics, but of some other adherent of the school of the Sceptics. This source was probably Philo. This assumption is not contradicted by 24, 68, which seems to be due to some dogmatic source, since the threefold division of philosophy there referred to may be an addition of Cicero's or due to the retention, for the sake of convenience, by Philo of a division which is as old as Plato.

The introduction to the book (1, 1–4, 11) is admittedly Cicero's addition to whatever source may be assumed for the book as a whole. The praise of philosophy in 2, 5 is (though closely resembling sentiments quoted from Posidonius by Seneca) more or less of a common-place and the matter of 3, 7 ff. is Stoic in content where it is not directly borrowed from Heraclides of Pontus. Cicero concludes his introduction by a statement that he intends to employ, not the dogmatic, but the sceptical method in the discussion, a method derived from Socrates by Carneades. It may also be assumed without discussion that the section 5, 12 to 7, 20 need not be directly referred to any literary source.

With 8, 22 begins the formal discussion of the question which is the principal thesis of the book, that virtue ensures absolute happiness. This, Cicero contends, can only be maintained by assuming that virtue is the only good, the philosophers who, admitting other *bona* besides virtue, yet insisted that virtue was productive of happiness, being logically inconsistent. The discussion of this point occupies the section 8, 22 to 26, 75.

Cicero begins with the assertion that he discussed the question often with Antiochus and recently with Aristus during a visit to Athens. Antiochus asserted the position (defended in his books) that virtue produced happiness: this happiness was not absolute, there being certain *bona* which virtue alone could not confer; but the happiness conferred by virtue was sufficiently great to justify both the disregard of the partial unhappiness that might be caused by the absence or loss of the other *bona* and the general statement that the virtuous man was, on the whole, happy. Cicero argues from the Stoic standpoint that there are no degrees

in happiness and that to admit other *bona* besides virtue is, not to dilute happiness, but to destroy it altogether.

Cicero's statement as to the fact of his discussing the question himself with Antiochus must be accepted: the only question remaining is whether the treatment of the matter here is such as to make it necessary to assume that he was copying or adapting the published work of some other person who had opposed Antiochus' conclusions from the same standpoint as himself.

In 9, 24 he quotes and criticizes Theophrastus: the statement '*non usquam id quidem dicit omnino, sed, quae dicit, idem ualent*' seems undoubtedly to show that Cicero was relying upon his own knowledge of the writings of Theophrastus, as well as his acquaintance with the "libri et scholae omnium philosophorum" (9, 25) who criticized his views. The references to, or quotations from, Epicurus in 9, 26 and 10, 31 are so general as to make it absurd to assume that Cicero must have borrowed or copied them from some previous writer. Nor is it any more than an assumption that the quotations from Plato in 12, 35 f. must have been borrowed either from a platonizing Stoic like Posidonius or from some other opponent of Antiochus. The references to Critolaus (17, 51) and to Xenocrates (18, 51) are in both cases sufficiently superficial and general to obviate the necessity of searching for a particular authority. The passages (14, 41; 15, 43–45; 16, 48; 18, 53) in which Cicero makes conspicuous use of the *laquei Stoicorum* point undoubtedly to an acquaintance with the method of argument employed by Chrysippus and the earlier Stoics, and the "chain-arguments" reproduced in these paragraphs are no doubt translations or close imitations of the arguments of some Greek Stoic. The long digression (20, 57 ff.) in which the evil case of Dionysius is expounded is, no doubt, reminiscent of the habit of Chrysippus: but it falls very far short of being evidence of direct dependence by Cicero upon Chrysippus or upon any one else. The somewhat contemptuous reference to Zeno in 12, 34 which Pohlenz thinks to be an argument against regarding Posidonius as the source of this section is not an argument either for or against anyone: it is, if anything, an argument for Cicero's independence of any direct source, being a dramatic adaptation of the expression to the situation. Cicero is protesting against the assumption that he is bound to have adopted as his own conviction the philosophical view which he may happen to be advocating at the moment. His interlocutor is on the Peripatetic side, and he is pressing the Stoic point of view not (he says) because he is committed to its truth, but because it '*nostros animos probabilitate percussit*,' "but," he says, "if Zeno of Citium, that mere outsider and low verbal mechanic, be considered to have wormed his way into

philosophy" then let us take Plato and leave him aside. To attempt to use such a phrase as evidence either for or against a particular literary "source" is childish.

It is extremely unsafe to infer from 24, 68 fin. in which philosophy is divided into physics, ethics and logic that the section in which the divisions are arranged in this order must be derived from Posidonius. It is true that he adopted this particular order: but so did Panaetius, as is expressly stated by Diogenes Laertius (vii 40, Παναίτιος δὲ καὶ Ποσειδώνιος ἀπὸ τῶν φυσικῶν ἄρχονται), who makes it plain that there was considerable divergence among the Stoics on the point. In any case an order which goes back to Panaetius is not valid evidence that a passage in which it occurs ought probably to be referred to a work of Posidonius.

There is nothing in the section which compels us to assume direct dependence upon any particular author or treatise. Cicero was no doubt aware of what was to be said, and had been said, from the Stoic standpoint against the views of Antiochus. He took his arguments where he found them, and he may have found some of them in Posidonius, though most of them are sufficiently obvious to have occurred to any one interested in the discussion. But if he discussed the matter often with Antiochus (by which he certainly does not mean that he repeated to him extracts out of Posidonius) there is no reason why he should not have composed this section without taking a treatise of either Posidonius or Philo as the groundwork of his treatment.

Having shown that the Stoic ethics alone furnished an absolutely satisfactory basis for his main thesis, Cicero proceeds to examine what may be said for it upon the basis of other ethical systems (27, 76 ff.). Assuming the threefold division of *bona*, he enquires whether, supposing the *bona corporis* and the *bona externa* to be practically equivalent to the Stoic προηγμένα, the same result will not follow. Of course, if these two classes of *bona* are sufficiently depressed the result is the same as on the Stoic hypothesis, and Cicero refers to the discussion in the previous books, as well as to fresh examples (27, 77 ff.), to sustain the inference, repeating some of the more extravagant statements of the Stoics and declaring that their statement is the most courageous that can be made (28, 80 ff.). No one seems inclined to look for any source here beyond Cicero himself.

He proceeds in 29, 82 ff. to examine the question how far it is logically consistent with the views of the Peripatetics and Academics to assert '*sapientis esse semper beatissimos.*' Carneades had asserted that no matter what view was held *de finibus* virtue possessed '*satis ad uitam beatam praesidii*' (29, 83), and this being already proved in regard to the

Stoics, the other sects are passed in review in the light of Carneades' dictum. After enumerating the *fines* adopted by the various schools (30, 84) he proceeds to examine them in order. The case of the Peripatetics, which he takes first (30, 85), is the easiest. With the exception of Theophrastus, they rank the *bona corporis* and the *bona externa* so low in comparison with the *bona animi*, that the happiness derived from the latter overshadows any unhappiness due to the loss of the former: besides, the argument which Cicero had learned from Antiochus (8, 22) applies—life can be called happy if it is predominantly so. He proceeds to argue that the Peripatetics can all consistently speak with the extravagance of the Stoics. So may Callipho and Diodorus. The case of others is more difficult; but that of Epicurus being, to outward seeming, most difficult of all, he offers to show that even he may consistently speak of virtue as sufficient to ensure happiness. The only argument in this section is one which Cicero confessedly borrowed from Antiochus, whose teaching, whether written or oral, may legitimately be regarded as the "source" of this section.

From 31, 88 to the end of the book Cicero is engaged upon a demonstration of the compatibility of a belief in his thesis with adherence to the teaching of Epicurus. Epicurus, he asserts, despises death and pain and poverty: he is abstemious, and free from avarice like Anacharsis, Socrates, Xenocrates and Diogenes. The Epicurean division of *cupiditates* is insisted upon to prove on the one hand that the Epicureans did not attach an excessive value to the satisfaction of particular desires, and on the other that to the Epicurean the mind was the standard of pleasure, the body being merely the percipient. This being so, the life of the Epicurean philosopher, aided by recollection and anticipation, would be a long and unbroken series of pleasures. The moderation in eating and drinking exemplified by Epicurus is dwelt upon and enforced (34, 97–35, 102) by other examples: examples are given of philosophical indifference to *ignobilitas* (36, 103–105), and to exile (37, 106–38, 110), to blindness (38, 111–39, 115), to loss of hearing (40, 116–117), to pain (40, 117–41, 119). In all these cases he asserts that on the principles of Epicurus the *sapiens* is able to derive enough pleasure from life to overbalance his calamities and may therefore be called happy or may in the last resort escape from pain by suicide.

Thus he concludes (41, 120) the judgment of Carneades as to the essential agreement of all schools of philosophy upon the sufficiency of virtue for a happy life is proved to be sound.

In this section Cicero, as he says both at the beginning (29, 83) and at the end (41, 120), is defending a view of Carneades. It is a natural presumption that he became acquainted with this view from the works

of the disciples of Carneades who recorded his doctrines (Diog. Laert. iv 65): but it would seem to follow from Cicero's references to Carneades that, while he laid down the general position '*quaecumque dissentientium philosophorum sententia sit de finibus, tamen uirtus satis habeat ad uitam beatam praesidii*' (29, 83), his "proof" of it was mainly a discussion of the apparent discrepancies between the Peripatetics and the Stoics (cf. 41, 120: '*nam cum, quaecumque bona Peripateticis, eadem Stoicis commoda uiderentur, neque tamen Peripatetici plus tribuerent diuitiis, bonae ualetudini, ceteris rebus generis eiusdem quam Stoici, cum ea re non uerbis ponderarentur, causam esse dissidendi negabat*'; 29, 83: '*Carneadem disputare solitum accepimus; sed is, ut contra Stoicos, quos studiosissime semper refellebat*'). In the detailed discussion of the application of Carneades' dictum to the Epicurean ethics there is no mention of Carneades, and it may be inferred that the substance of 31, 88–41, 119 is not directly due to any recorded discussion of his.

In these sections Cicero quotes Epicurus (or professes acquaintance with his works) more than once: 31, 88, '*eum diem quo moritur beatum appellat*'; 32, 89, '*nemo de tenui uictu plura dixit*'; 33, 93 '*uides, credo, ut Epicurus cupiditatum genera diuiserit*'; 33, 95, '*totumque hoc de uoluptate sic ille praecipit ut...*'; 38, 110, '*non sine causa igitur Epicurus ausus est dicere.*' He refers also to the writings of the Epicureans, 33, 94, '*hoc loco multa ab Epicureis disputantur*'; 34, 97, '*atque his similia ad uictum etiam transferuntur*'; 38, 111, '*quidam etiam disputent.*' He notes the verbal agreement between Epicurus and Hieronymus, 41, 118, '*haec eadem quae Epicurus, totidem uerbis dicit Hieronymus.*' To assume, in view of the enormous number of treatises left by Epicurus (Diog. Laert. x 26, γέγονε δὲ πολυγραφώτατος ὁ Ἐπίκουρος, πάντας ὑπερβαλλόμενος πλήθει βιβλίων), of his epistles containing a compendium of his doctrines, of his κύριαι δόξαι, of his philosophical importance, of the popularity of his doctrines in Rome, of Cicero's lifelong devotion to Greek philosophy and his constant study of it, that he did not take these references directly from Epicurus, but borrowed them from some later Epicurean or some Sceptic like Philo, is an impossible position. On the other hand, it is plain that he owed a good deal to Epicurean apologists, eager to show that Epicurus was not so bad as his opponents painted him. Of such apologies it is plain that there was a very considerable number. They did not prove that *uirtus* was sufficient to ensure complete happiness: but they did endeavour to show (what Cicero, with no very exacting philosophical conscience, held to be practically the same thing) that it was possible for a man who held *uoluptas* to be the chief good to be consistently happy, through recollection, anticipation and the selection

of simple pleasures. For Cicero's treatment of the matter we need not, with the evidence before us, assume any other "source" than a moderate acquaintance with the works of Epicurus and of Epicurean apologists. It may be that he relied principally upon some particular writer; but to assert that he did, still more to name the writer or to select one of such a writer's works, is to go far beyond what the evidence will warrant.

NOTES ON THE *APPARATUS CRITICUS.*

THE MS designated V (V 1) in the critical notes is (as stated in the Introduction to Vol. I, p. xxxi) damaged at the end of Book V: the second column of the *recto* of f. 96 is imperfect and stained though still legible and the same applies to the first column of f. 96 *verso*; the second column, ending *in surditate uero* (V 40, 116), is practically undamaged: f. 97 is imperfect and much stained, the *verso* being almost illegible. A second scribe has recopied these two leaves, i.e. from *aegritudinesque obliuione leniuntur* (V 38, 110) to the end of the book. Where V is still legible its readings are quoted, the readings from the folios written by the later hand are denoted by V. A slight inaccuracy in the statement made in Vol. I, p. xxxi may here be rectified: the note added by the original copyist is *M. Tullii Ciceronis Tusculanarum lib̄ V explicit feliciter.*

The Bodleian fragment published by Professor A. C. Clark in *Mélanges pour H. Chatelain* (Paris 1910) pp. 169 ff. is called F in the critical notes; Professor Clark proposed to call it O, but that designation was already in use for the group of Oxford MSS.

It may be added that, where a letter (*ex. gr.* R) used to denote a group of MSS is employed without a number following, it denotes the MS numbered (1) in that particular group; and that where MSS are quoted for any reading and nothing is said about other MSS the others have not been collated for that reading.

M. TVLLI CICERONIS

TVSCVLANARVM DISPVTATIONVM

LIBER TERTIVS

I. 1. Quidnam esse, Brute, causae putem, cur, cum constemus ex animo et corpore, corporis curandi tuendique causa quaesita sit ars atque eius utilitas deorum inmortalium inuentioni consecrata, animi autem medicina nec tam desiderata
5 sit, ante quam inuenta, nec tam culta, posteaquam cognita est, nec tam multis grata et probata, pluribus etiam suspecta et inuisa? an quod corporis grauitatem et dolorem animo iudicamus, animi morbum corpore non sentimus? ita fit ut animus de se ipse tum iudicet, cum id ipsum quo iudicatur aegrotet.

I. § 1, 3. ars eius atque R 1 6 7 17 V P 1–3 G B 1 3 K 2 S E 1–3 L 1–6 W 1 2 M 1 2 D C II J O 1–3 7 ed. H. ar+ei eius atque K 1 (i.e. arei *in* ars et *mut. nigriore atr. et* ei *eod. atr. superscr.*) ars eius sit atque O 8. ars atque eius *corr.* Manutius. || inmortalium R V P G S K. immortalium L. 4. inuentione L. || desidera⁄ R (*sic*). desidera^ta V (*manu ant. superscr.*) desidera G desiderata B 1 K 1 2 L 1 W 1 2 D C II O 1–3. 9. quo iudicatur R 1 7 17 V P 1–3 B 1 3 K 1 2 S L 1 W 2 M 1 2 D C Gr. || quod R 6 E 2 W 1 II O 1 7. q̃uidē J (i.e. quidem *in* quod idem *mut.*) || iudicatus G (*sed* t *expunx. et* m *superscr. alt. man.*) iudicat ed. H.

I. § 1. **quaesita**: the word implies that the want was *felt*, cf. *desiderata* below. Contrast *inuenta* below for which see i 47, 114 n.

atque eius utilitas, 'and deemed so useful that it has had the honour of being ascribed to immortal gods as its discoverers.' So Anon. in Olivet 'Ars medendi propter suam utilitatem diis assignata fuit tanquam inuentoribus.' For this opinion Dav. compares Pliny, H.N. xxix 1 (medicina) 'diis primum inuentores suos adsignauit et caelo dicauit.'

deorum ... inuentioni = *dis inuentoribus*, cf. Naegelsbach, *op. cit.* § 74, who quotes Or. ii 58, 237 'parcendum maxime est caritati hominum' = *hominibus caris*.

deorum: especially Apollo and Aesculapius.

consecrata = *cum huius artis consecratione tributa*, Naegelsbach, *Stil.* § 102. Cf. p. Sest. 68, 143 'hanc opinionem si in illo sanctissimo Hercule consecratam uidemus'; N.D. iii 24, 61 'quarum rerum utilitatem uideo, uideo etiam consecrata simulacra.'

animi ... medicina: sc. *philosophia*.

tam ... tam ... tam ...: sc. *quam corporis medicina*.

pluribus: sc. *quam grata est*.

an: ii 18, 42 n.

corporis grauitatem: an oppressed feeling is denoted. The expression is not found elsewhere in classical Latin. Dav. quotes it from Celsus i pref. *ad fin.*; i 10; ii 7, p. 65; and the similar use of *βαρύτης*, Porphyrius, de Abstin. i ch. 51; Plutarch, de Sanit. Tuenda ii p. 127 D; p. 128 B *βαρύτητα καὶ πλησμονὴν σώματος* [cf. also *grauedo*, *καρηβαρία* ad Att. x, 16, 6, Catullus xliv, 13]. Editors are wrong in referring to Fin. iv 12, 31. There Madv. rightly adopts Bentley's emendation *grauitate membrorum*. Lucr. iii 478 has 'grauitas membrorum.' *grauis* is a common epithet of *morbus*, cf. 'grauitatem morbi' N.D. iii 31, 76.

ita fit ut, 'whence it follows that...,' ii 6, 16 n. Dav. compares Plut. Animine

10 **2.** quodsi talis nos natura genuisset, ut eam ipsam intueri et perspicere eademque optima duce cursum uitae conficere possemus, haud erat sane quod quisquam rationem ac doctrinam requireret. nunc paruulos nobis dedit igniculos, quos celeriter malis moribus opinionibusque deprauati sic restinguimus, ut nusquam naturae 15 lumen appareat. sunt enim ingeniis nostris semina innata uirtutum, quae si adolescere liceret, ipsa nos ad beatam uitam natura perduceret. nunc autem, simul atque editi in lucem et suscepti sumus, in omni continuo prauitate et in summa opinionum peruersitate uersamur, ut paene cum lacte nutricis errorem suxisse

§ 2, 10. talis R V P G B K E L W 2 D. tales S J *alii.* tales W 1 (e *ex* i *mut. ut uid.*) 11. optima R V G B K. 12. haud W 1 ʰaut V (h *manu ant. superscr.*) ⊢aub (*sic*) K 1 (i.e. aut *in* haub *man. rec. mut.*) aut R G L. ‖ rationem R 6 O 1 2 rōnē J. rationē V (*fort. ead. man.*) rationē S (*linea super* e *leuiter impressa et a recent. glossatore ut uid. addita*). ratione R 1 17 P 1–3 G B K 1 E 1 L 1 M 2 C II O 3. ratiōe O 7. ratōe O 8. rōne R 7 B 3 E 2 W 2 D Gr. rōē K 2 W 1 M 1. rāōe3 E 3 (*at* m *alio atr. add.*) ‖ ac R 1 6 7 17 V P 1 3 B 1 3 K S E 2 L 1 W 2 M II J O 1 7 ed. H. hac G (h. *expunx. et conf. man. ant.*) ad O 2. et P 2 E 1 W 1 D O 3 Gr. aut O 8. ‖ doctrinam R 6 O 1 2. doctrinā E 3 J. doctrina R 1 7 17 V P 1–3 G B 1 3 K S E L 1 W M D C II O 3 7 8 Gr. doctrinam ac rationem O 1. ‖ requiret G (*at* re *superscr.*) 13. paruulos R V G K L. 14. deprauati B 1. depraua̧tis V. depraua̧tiᶠ E 1 (*eod. atr. superscr.*) depraua̧tis R 1 6 7 10 P B 3 K 1 S E 2 L 1 2 5 6 W 2 M 1 II O 2 3 7 8. depratis G (*at* ua *superscr.*) depraut̥is K 2. deprauatos R 17 P 2 3 W 1 M 2 D C J O. deprauatos E 3 (*al. atr.*) depuatf R 16. ‖ restringimus II. ‖ unusquam G (*at* t *alt. man. superscr.*) 15. appareat R V P G K S E L. ‖ semita G. 16. adholescere G (h *conf. alt. man.*). 19. poene G. ‖ nutriscis G (s *punctis not. alt. man.*). ‖ suxisse R 1 *alio atr.*

an corp. affect. s. p. p. 500 F τῶν μὲν γὰρ περὶ τὸ σῶμα νοσημάτων ἐρρωμένος ὁ λογισμὸς αἰσθάνεται, τοῖς δὲ τῆς ψυχῆς συννοσῶν αὐτὸς οὐκ ἔχει κρίσιν ἐν οἷς πάσχει, πάσχει γὰρ ᾧ κρίνει.

When the body is ill the mind, which studies it, is well, but when the mind is ailing, it, though ailing, has to study itself.

§ **2. ut eam ipsam**: i.e. *ut naturam ipsam*. For *eam* see Küh. *Gr.* ii § 117 anm. 1 p. 437; Gild. and Lodge § 309 n. 1; Madv. 490 (c) obs. 3. The argument is from the point of view of the Stoics who made the chief good consist in living in harmony with nature, cf. v 28, 82 'Stoicorum...qui...finem bonorum esse senserint congruere naturae cumque ea conuenienter uiuere.'

erat: Madv. 348 e.

rationem ac doctrinam, 'systematic instruction,' cf. i 1, 1 n.

nunc, 'but as it is.' This contrasted use of *nunc* is very common. So *nunc autem* (as below), *nunc uero* and in Gk. *νῦν, νῦν δέ.*

paruulos...igniculos, 'only tiny rays of light,' cf. ii 18, 42 n. on *contortulis conclusiunculis.*

deprauati: the nominative, proposed by Lamb., is supported by V² B 1 and by *in...peruersitate uersamur* below, which = *deprauamur* as Mo. notes, and it is intrinsically preferable to *deprauatis.*

lumen, 'a glimpse,' ii 24, 58 n.

semina innata uirtutum: cf. Fin. iv 7, 18 'his initiis et, ut ante dixi, seminibus a natura datis...omnis honestas perfecte absoluta est'; v 7, 18 'quorum similia sunt prima in animis, quasi uirtutum igniculi et semina'; 15, 43 'in pueris uirtutum quasi scintillas uidemus.'

editi: sc. *a matre.*

suscepti: cf. Att. xi 9, 3 'utinam susceptus non essem.' For the custom implied in this word see Ramsay, *Rom. Ant.* p. 475.

[*Nutricis*: Old Roman custom seemed to have expected that the mother should nurse her own child: Cato's wife did so (Plut. Cato 20): but the custom seems to

20 uideamur. cum uero parentibus redditi, dein magistris traditi sumus, tum ita uariis inbuimur erroribus, ut uanitati ueritas et opinioni confirmatae natura ipsa cedat.

II. **3.** Accedunt etiam poëtae, qui cum magnam speciem doctrinae sapientiaeque prae se tulerunt, audiuntur, leguntur, ediscuntur et inhaerescunt penitus in mentibus; cum uero eodem quasi maximus quidam magister populus accessit atque omnis undique

20. redditi dein V. deinde R 6 B 3 O 8. deīn M 1. demum B 1 S E 1 2. demū D C II. reddit idem G. redditidem R (*eod. atr. superscr.*) idem P *al. atr.* redditi idē W 2. redditi id est P 3 K 2 M 2 O 2. redditi id ē L 1 J. redditi iisdem O 3. redditi & W 1. redditi uel O 1. 21. imbuimur V G B S. inbuimur R P K E. imbuamur L. 22. opinio G *at* ni *superscr. alt. man.* || confirmatae M 2. confirmata V *al. atr. suppl.* confirmata R 1 6 7 G B 1 K S E 1 L 1 5 M 1 D C II O 2 8. confirmatę W 1. confirmate R 17 B 3 O 1 E 3 (*at* e *in ras. alio atr.*) confirmare O 3. conformata O 7 *om.* W 2.

II. § **3**, 2. tulerunt R V P 3 G B 1 3 K S E L M D C II O 1–3 7. tulerē P 1. tulunt W 2. tullerūt J. tulerint R 6 W 1 O 8 (i *ex* u *ras. mut.*) 3. inherescunt punitus G (pun. *in* pen. *alt. man. corr.*) || accidit eodem M 1 2. accedit eodem E 2 O 7 E 3 (*habet al. atr. suppl.*) eodem accedit D C. 4. maxumus R V G. maximus P (u *in* i *ras. mut.*) maximus K (*atr. nigr. superscr.*) || accessit V *al. man. superscr.* accedit R 6 7 S II. accidit P 3 B 3 O 2 3 *om.* R 1 17 P 1 G B 1 K E L W M J O 1 7.

have died out at least among the rich and the well-to-do. Plutarch (de lib. educ. 5) has some good remarks on the question; his own daughter had a *τίτθη* (Consol. ad ux. 2 p. 608 D), but not his eldest son (*ib.* p. 609 E). See Marquardt, *das Privatleben d. Röm.* p. 56. Inscrr. show the esteem and affection which often prevailed between nurses and their charges, v. Orelli-Henzen 6260, 6291, 6484.]

cum uero parentibus redditi: the parents are apt to set a bad example, Juv. xiv *passim*; Sen. de ira ii 21 9—10 'nutricum et paedagogorum...patrem...': Leg. i 17, 47 'nam sensus nostros non parens, non nutrix, non magister, non poeta, non scaena deprauat, non multitudinis consensus abducit a uero. animis omnes tenduntur insidiae, uel ab eis, quos modo enumeraui, qui teneros et rudes cum acceperunt inficiunt et flectunt, ut uolunt; uel ab ea, quae penitus in omni sensu implicata insidet, imitatrix boni, uoluptas.'

magistris: e.g. *paedagogis*. These men were often ignorant and vicious. Cf. Tac. dial. 29; Pseudo-Plut. de educ. 7, Mayor on Juv. vii 218.

uanitati, 'falsehood.' Cf. N.D. ii 21, 56 and Mayor's n.; Nonius, p. 416.

opinioni confirmatae, 'rooted prejudice.' Cf. ii 26, 63 n. on *opinio*.

II. § **3**. For this view of the influence of the poets cf. ii. 11, 27 and notes there.

et inhaerescunt, 'and as a result take root....' *inhaerescunt* is not a fourth member to the asyndetic series but gives the result of the series. Cf. v 5, 12.

cum uero eodem.....multitudo: Galen says (de Hipp. et Plat. Plac. v p. 459) that Posidonius censured Chrysippus for holding that men are born with a tendency to the good alone, *ᾠκειῶσθαι πρὸς μόνον τὸ καλόν*, that Chrysippus had a difficulty in explaining why children go wrong and that he referred their doing so (p. 462) to two causes, *ἑτέραν μὲν ἐκ κατηχήσεως τῶν πολλῶν ἀνθρώπων ἐγγινομένην, ἑτέραν δὲ ἐξ αὐτῆς τῶν πραγμάτων τῆς φύσεως*. The former of the two causes we have here in almost so many words 'quasi maximus quidam *magister* populus atque *omnis* undique ad uitia consentiens *multitudo*.'

quidam: i 12, 27 n.

accessit: the verb, though absent from all the best MSS except V^2, cannot be omitted. The tense must be perfect and the mood indicative, cf. ii 11, 27 'ad malam domesticam disciplinam...cum accesserunt etiam poetae' and ii 2, 5 n. on *occurrit*. For the sentiment cf. Seneca, Ep. 115, 11—12 'admirationem nobis *parentes* auri...fecerunt...deinde totus

ad uitia consentiens multitudo, tum plane inficimur opinionum prauitate a naturaque desciscimus, ut nobis optime naturae uim uidisse uideantur, qui nihil melius homini, nihil magis expetendum, nihil praestantius honoribus, imperiis, populari gloria iudicauerunt. ad quam fertur optimus quisque ueramque illam honestatem expetens, quam una natura maxime anquirit, in

6. optime R V P G K L. optimam W 1. ‖ naturam R 1 6 17 V P G B 1 K 1 E 2 L 1 4–6 M D C Π O 1 3 8 Gr. naturā B 3 S J. natām K 2. nām E 3 W O 2 7. nā R 7 E 1 *om. charta pertusa.* 7. inuidisse R 1 6 7 17 V P G B 1 3 K S E 2 3 L 1 5 6 W M D C Π J O 2 3. ī uidisse L 2 O 7. inuiuisse O 1. in iudice O 8 (*al. atr. suppl.*) E 1 *om. charta pertusa.* naturae uim uidisse *corr. Maduigius.* 9. optumus R V K. obtumus G. optimus L. 10. una R 1 6 7 17 V P G B K S E L 1 3–6 W 1 M Π J O 1 2 7 8 Gr. unam C. unā D. nām W 2 *om.* L 2. ‖ maxime R V G L. ‖ inquirit R 1 6 7 17 V P G B K S E L 1–6 W M D C Π O 1–3 7 8. inquirat J. anquirit *corr. Moser.*

populus...in hoc conuenit...accedunt deinde *carmina poetarum.*'

opinionum prauitate: stronger than *opinionibus prauis.* The corruption extends to *all* our opinions.

optime naturae uim uidisse, 'to have best perceived the true meaning of nature.' This emendation of Madv. in his n. on 'uis naturae perspici potest' Fin. iii 19, 62 has driven out Bentley's *optimam magistram inuidisse* which was accepted by Dav. Mo. and others. The conjecture of Keil *optime naturam ii uidisse* is clever but *uidisse naturam* is not quite the expression required.

honoribus, imperiis, 'civil and military preeminence.' So long as office and command were bestowed by vote of the people *popularis gloria* conduced to and resulted from the attainment of both. *popularis gloria* therefore sums up the effect of *honoribus imperiis* and *ad quam* refers only to it, not, as Küh. holds, to the other two words as well.

ad quam fertur: trans. 'at this the best men among us aim and, though they desire the truly honourable, the search for which preeminently belongs to nature, they are occupied with the veriest unrealities and pursue no well-defined form of virtue but merely a shadowy semblance of glory.'

optimus quisque: from the social, not from the moral, point of view.

ueramque...expetens: by reason of the *paruulos igniculos*, the *ingeniis nostris semina innata uirtutum* of § 2. Cf. Seneca, Ep. 121, 14; Fin. iii 7, 23 and Madvig's n. They miss their aim, being *deprauati* by the *populus.*

It is well-known that the Stoics taught that every living thing tends to preserve its own nature; that nothing can be in harmony with the nature of any individual unless it be in harmony with the course of the universe (cf. Diog. L. vii 88 ἀκολούθως τῇ φύσει ζῆν); that a rational life in agreement with the general course of the world is the highest good, or virtue; that virtue alone is good. See Zeller, *Stoics, etc.* c. x pp. 214—6.

quam una natura maxime anquirit: Küh. thinks *natura* here = *ii homines qui, naturam secuti, recta uel absoluta ratione instructi sunt.* But that meaning would be very obscurely expressed and *natura* here is certainly the same as *natura* in §§ 2 and 3. *natura* is animate, since 'the terms Soul of the world, Reason of the world, Nature, Universal Law, Providence, Destiny—all mean the same thing' Zeller, *Stoics, etc.*, c. vi p. 145. 'Nature seeks out the honourable' I take to mean (in more prosaic form) that the honourable is essential to harmony with nature or conformity to universal law.

una intensifies *maxime*, cf. Fin. ii 13, 42 'uoluptas quam unam uirtus minimi facit.' Trans. 'which nature preeminently seeks out.'

unam is read by Man. Lamb. and most modern editors except Mo. Kl. and Küh. The meaning with *unam* would be 'which is preeminently the thing that nature seeks out.' The objection of Küh. that this is the *only* thing that *natura* seeks out seems insuperable though he does not take *natura* in the same sense as I do. Virtue or the *honestum* is the only good; *natura* demands this alone, not this pre-

summa inanitate uersatur consectaturque nullam eminentem effigiem uirtutis, sed adumbratam imaginem gloriae. est enim gloria solida quaedam res et expressa, non adumbrata; ea est consentiens laus bonorum, incorrupta uox bene iudicantium de
15 excellenti uirtute, ea uirtuti resonat tamquam imago. quae quia recte factorum plerumque comes est, non est bonis uiris repudianda. **4.** illa autem, quae se eius imitatricem esse uolt, temeraria atque inconsiderata et plerumque peccatorum uitiorumque laudatrix, fama popularis, simulatione honestatis formam eius
20 pulchritudinemque corrumpit. qua caecitate homines, cum quaedam etiam praeclara cuperent eaque nescirent nec ubi nec

12. uirtutis *om.* O 1. 14. bonorum & incorrupta V *al. atr. superscr.* 15. excellenti D C O 1 excellenti V (i.e. e *in* i *mut.*) excellente R P G B K S E L W M II J O 2 3 7 8. excelente B 3. || gloriae *post* imago *habent* R 1 6 7 17 V G B K S E W M D C II J O 1 7 8. *non habent* P B 3 M 2 O 2 3. 16. rectae G. || repudianda R G B S L W D *alii.* repudianda K *at* a *ex* e *eod. atr. mut.* repudienda V *eod. atr. superscr.* E *alio atr. superscr.* repudienda K 2.

§ 4, 17. uolt V G K. uolt R *eod. atr.* uult R 10 16 L. 19. forme G *at* e *puncto not. et* ã *alt. man. superscr.*

eminently. *una* of the MSS seems to give a good sense as taken above. *natura* or universal law is not alone in demanding this; men who are in harmony with nature also seek it out.

anquirit: *inquirit* of the MSS, 'inquires into,' gives an unsuitable meaning. For *anquiro* see ii 10, 25 n.; iv 21, 47; v 4, 10. In all three places inferior MSS have the more familiar *inquirere* as a variant.

eminentem effigiem: in these words and in *solida* and *expressa* below we have metaphors from sculpture; in *adumbratam* a metaphor primarily from painting. *eminentem*, 'filled out,' 'substantial,' nearly = *expressam*, 'clearly defined,' for which see Reid on p. Arch. 12, 30; Wilkins on Hor. A.P. 32. The latter word is used of clear bringing out of details. *adumbratam* (= ἐσκιαγραφημένην) is used of a mere sketch in outline, cf. N.D. i 27, 75 'species quaedam deorum, quae nihil concreti habeat, nihil solidi, nihil expressi, nihil eminentis...cedo mihi istorum adumbratorum deorum liniamenta atque formas'; p. Caelio 5, 12; Fin. v 22, 61–2; Off. iii 17, 69; p. Planc. 12, 29 and Holden's n.

effigiem uirtutis: some have omitted *uirtutis* but the word is required to correspond to *ueram honestatem* above, to which *gloriae* could not correspond since *gloria*, even when it is *solida*, is not *uera honestas* but only the concomitant of the latter.

est: emphatic by its position, cf. 3, 6 'est profecto animi medicina.'

solida: the opposite of *inanis*.

bene = *recte*.

excellenti: it seems better, with most editors, to follow V² against the majority of the MSS and give the usual ablatival form of the participle used as an adjective. Dav. Küh. Mo. Schiche read *excellente*.

tamquam imago: sc. *uocis*. 'This responds to virtue as its echo.' Cf. Virg. Geo. iv 50; Hor. Odes i 12, 4; i 20, 8.

Varro, R.R. iii 16 12 (of bees) 'primum secundum uillam, potissimum ubi non resonent imagines.' Val. Flacc. Argon. iii 597; Statius Silu. i 3, 18. Gronovius proposed to read and punctuate thus—*imago; gloriaque, quia recte factorum*... but Dav. rightly rejects this as a patch devoid of Ciceronian colour. *gloriae*, of most MSS, came in by dittography from *gloriae* above or else as a marginal gloss.

comes: cf. i 45, 109 'gloria...uirtutem tamquam umbra sequitur.'

§ 4. **corrumpit**, 'caricatures.' Hei.

qua caecitate, 'by the blinding influence of which' = *cuius rei caecitate*. Hei. after Schlenger quite unnecessarily reads *qua caecati*.

cum: concessive.

etiam: with *praeclara*.

eaque: for *que* see i 29, 71 n. Translate 'though they aimed at objects which were even noble, yet, understanding neither

qualia essent, funditus alii euerterunt suas ciuitates, alii ipsi occiderunt. atque hi quidem optima petentes non tam uoluntate quam cursus errore falluntur. quid? qui pecuniae cupiditate,
25 qui uoluptatum libidine feruntur, quorumque ita perturbantur animi, ut non multum absint ab insania, [quod insipientibus contingit omnibus], his nullane est adhibenda curatio? utrum quod minus noceant animi aegrotationes quam corporis, an quod corpora curari possint, animorum medicina nulla sit?

III. **5.** At et morbi perniciosiores pluresque sunt animi quam corporis; hoc enim ipso odiosi sunt, quod ad animum

22. euerterunt B E W M D C Π J O 3 7 8. euerterent R V P K. euerterent G L. euertunt O 1. 23. adque G *at* d *in* t *mut. alt. man.* ‖ hi R V P G B 3 K W M J O 1 2 7 hii K 2 D C Π O 8 ii S *at littera ante* ii *erasa.* ii M 2 O 3. i E *in* ſi *al. atr. mut.* hęc L 1. alii ed. H. ‖ optuma R B K. 24. quid qui R 10 16 P E. quidque R *al. atr. superscr.* quidq; V. quidq; G L. 27. contingit R V B K S E L W M D C Π O 2 3 7 8. contigit P J O 1 G *at* n *alt. man. superscr.* ꝯtigit W 2. ‖ his R V G B K E L W J O 7. hiis C D O 8. iis S. ‖ nulla G *at* ne *superscr. alt. man.* 28. an...corporis *om.* G *in marg. infer. add. alt. man.*

III. § 5, 2. hi enim ipsi R 1 6 7 V G B K 1 S E 1 L 6 W M J O 1 2 7 hii K 2 E 3 L 3–5 D C Π O 8 L 2 (*om.* ipsi). ii M 2 E 2 O 3 (*om.* ipsi). ei P 3. hi enim odiosi P 1 L 1. hoc enim ipso *corr. Bakius.*

where these were to be found nor what they really were....'

alii...alii: Cicero is thinking of Caesar and Pompey, as Hei. notes.

atque...quidem, 'moreover,' 'and indeed.' Cicero passes from the case of ambition to the still stronger cases of avarice, etc. The formula *atque...quidem*...is suited to such transitions. See Küh. here and Hand *Tursell.* 1 p. 492 foll. A personal or, as here, a demonstrative pronoun often follows to mark the correspondence of clauses. *hi* is alone right; the logical pronoun *ei* would not suit for this purpose. 'And while such men with the best of aims go wrong,... though not wilfully it is true but through a mistake with regard to the course, what of those who are carried away by avarice...?'

cursus: gen. of indirect object. See Naegelsbach, *Stil.* § 120.

uoluptatum libidine: cf. Sen. 12, 39 uoluptatis auidae libidines'; 40 'libido uoluptatis.'

quod insipientibus contingit omnibus: this Stoic commonplace comes in most ineptly here and is rightly bracketed by Bake, whom Bai. and Hei. follow. Ml. and others retain the words. T.S. would make the inaccuracy Cicero's own and Küh. thinks that in these hastily written books we must not be too critical. But though Cicero is often betrayed by haste into inaccuracies of construction it is hardly likely that so great an orator would thus destroy his climax. The clause seems evidently a mere gloss upon the word *insania.*

III. § **5. at et**: the clause *at et morbi perniciosiores pluresque sunt animi quam corporis* answers the question *utrum quod minus noceant animi aegrotationes quam corporis.* We ought therefore to have a second *et*-clause to answer the second part of the preceding double question *an...animorum medicina nulla est*, such clause running somewhat as follows—*et animi medicina certe est*, but the intervention of the explanation why the diseases of the mind are more harmful than those of the body *hoc enim ipso...grauiores* has caused the construction to be broken off and the *an*-clause is answered in a new sentence *qui uero probari potest*...leaving *et* pendens.

hoc enim ipso: the correction of Bake for *hi enim ipsi* of the MSS is accepted by most editors except Sff. The argument is 'diseases of the mind are more harmful (and more numerous) than those of the body. They are troublesome from the very fact that it is the mind which they affect and disturb; and the ailing mind

pertinent eumque sollicitant, 'animusque aeger,' ut ait Ennius, 'semper errat neque pati neque perpeti potest, cupere numquam desinit.' quibus duobus morbis, ut omittam alios, aegritudine et cupiditate, qui tandem possunt in corpore esse grauiores? qui uero probari potest ut sibi mederi animus non possit, cum ipsam medicinam corporis animus inuenerit, cumque ad corporum sanationem multum ipsa corpora et natura ualeat nec omnes, qui curari se passi sint, continuo etiam conualescant, animi autem, qui se sanari uoluerint praeceptisque sapientium paruerint, sine ulla dubitatione sanentur? **6.** est profecto animi medicina, philosophia; cuius auxilium non ut in corporis morbis petendum est foris, omnibusque opibus uiribus ut nosmet ipsi

3. sollicitant B K L W 2. solicitant R V G (*alt. man.*) solicitāt W. sol icitent S *unius litt. spatio post* l *rel.* 4 erra t V *litt. eras.* || pati R 1 6 7 17 V P 1–4 G B K S E L W M D C J O 1–3 7 8. parci E 2 Π. || neque perpeti *om.* O 7. 5. obmittam G *at* b *conf. alt. man.* 9. ualeat R 1 6 7 V G B K S E L W 2 M J O 1–3 7 8. uęleat P *al. atr.* ualeant W D C Π. ualeāt E 2. 10. omnes V i *in* e *ut uid. mut.* omnis R G. omīs E L W 2. omīs S W. || passi sunt R 1 6 7 10 17 V P 3 G B K S E L W M D C Π J O 1–3 7 8. s̄t P R 16. ſ̄ K 2. passi sint *corr. Tregder.* || conualescunt G u *exp. et* a *superscr. alt. man.* 11. qui se R 1 6 V P G B K S E L W M Π J O 1–3 7 8. se *om.* D C.

§ 6, 14. opibus uiribus R P G B L W 2 C O 3. opibus & uiribus V *al. man.* opibus et uiribus W J O 8. opibus iuribusque R 6 7 B 3 M D O 2. opibus iuribusq; E *al. atr. suppl.* operibus et uiribus O 1. uiribus *om.* E 2 Π O 7 Gr.

is ever wrong, a prey to annoyance and desire, two evils than which, not to mention any others, no ills of body can be more grievous.' Cicero does not offer any proof here that *morbi animi* are *plures* for *plures* was only rhetorically tacked on to *perniciosiores*, the latter being the only word necessary to take up the words *quod minus noceant.* Cicero's reason for considering them to be *plures* is seen from v 1, 3.

Sff. reading *hi enim ipsi* thinks that these words refer to *morbi corporis* and that the argument is 'even these affect the mind and are on that account *odiosi.* Hence *we infer* that the diseases of the mind are *plures*, while the *animus aeger* shows that they are also *perniciosiores.*'

Ennius: *Fragm. Scen.* 392 (ed. Vahlen): the play from which the words are quoted is unknown. [Ribbeck, *Scaen. Rom. Poes. Frag.* i² 68, regards the lines as troch. tetrameters: for *pati* he reads *poti* (from *potior*) and *potis est* for *potest*, supposing some word or words to have been lost between *potis est* and *cupere.*]

pati: in *pati...perpeti* we have a gradation 'endure...hold out.' The allitera-tive repetition is characteristic of old Latin. [See Vahlen's n. *Enn. Poesis Rell.* p. 194.] Sff. and Küh. follow Ribbeck in altering to *poti=potiri*, comparing 18, 41 *ut natura eis potiens dolore careat.*

qui...probari potest: *probari*, when negatived (*qui probari potest?=non probari potest*), lends itself to the construction of result since the proposition is only a mental conception: 'how can a view be established which would make it out that the mind...' Küh. In Fin. ii 33, 108 we may have the same construction but Madv. and Ml. there read *qui id probari potest.* Küh. compares *non uerisimile est* with *ut* and subj. and *uerisimile est* with acc. and inf. See Madv. on Fin. ii 3, 6 'hoc uero optimum, ut is...'and *Gram.* § 374 obs. 2.

corpora et natura: the two words are looked upon as forming a single whole, *natura* being the more important, 'the constitution of the body'; the predicate *ualeat* can therefore be in the singular. Küh. *Gram.* II p. 32.

§ **6. omnibusque**: for *que* see i 29, 71 n.

opibus uiribus, 'resources and forces,' 'might and main.' This reads like a

15 nobis mederi possimus elaborandum est. quamquam de uniuersa philosophia, quanto opere et expetenda esset et colenda, satis, ut arbitror, dictum est in Hortensio. de maximis autem rebus nihil fere intermisimus postea nec disputare nec scribere. his autem libris exposita sunt ea, quae a nobis cum familiaribus 20 nostris in Tusculano erant disputata. sed quoniam duobus superioribus de morte et de dolore dictum est, tertius dies disputationis hoc tertium uolumen efficiet. 7. ut enim in Academiam nostram descendimus inclinato iam in posmeridianum tempus die, poposci eorum aliquem, qui aderant, causam dis- 25 serendi. tum res acta sic est:

IV. *A.* Videtur mihi cadere in sapientem aegritudo.

M. Num reliquae quoque perturbationes animi, formidines,

16. quanto opere R V P G B K S E L D O 3 Gr. 17. maxumis R V G B. maxumis P. maximis K *atr. nigr.* maximis L. 19. eaq G.

§ 7, 22. incademiam G *alt. man. superscr.* 23. postmeridianum R 1 6 7 17 V P 1-4 G B K S E L W M D C ΠJ O 1-3 7 8. 24. aliquid G *in* aliquē *alt. man. corr.* ‖ quid adherant G *sed* d *et* h *conf. alt. man.*

IV. *Litteras A et M ignorant* R 1 2 10 16 V B 1 K 1 O 7. *habent* R 6 7 G B 3 W 1 O 3. *B et M habet* R 17. *D et T habet* Π. *D et M habet* D. *Di et M habet* O 1. *B et T habet* O 8. *Atti et Mar. habet* O 2.

proverbial expression, cf. *equis uiris*; *uentis remis*. The asyndeton might also be justified by the close connexion between the two ideas, cf. i 14, 31 n. It is retained by Küh. Hei. T.S. Ml. Writers are not limited to the proverbial form; thus in iii 11, 25 we have 'omnibus uiribus atque opibus repugnandum est.' For this Klotz compares Ter. Heaut. 904 'dictum factum' with Ter. And. 381 'dictum ac factum.' Dav. reads *et* before *uiribus*; Bent. Wes. Bai. (in Tauchnitz text) *atque*; Schiche *ac*; Tregder and Baiter-Orelli bracket *uiribus*.

de uniuersa philosophia: ii 1, 4 n. on 'uniuersam.'

esset: for the preference of the secondary sequence after a perfect see i 1, 1 n.

in Hortensio: see ii 2, 4 n.

scribere: after the Hortensius Cic. wrote the Academica and the de Finibus. See Introd. to Vol. 1 p. xv.

§ 7. **in Academiam**: ii 3, 9 n.

posmeridianum is read by T.S. This and not *pomeridianum*, which Orelli reads in his Oxford edition, is the form which Cic. in Or. 47, 157 professes to prefer. Most editors retain the reading of the MSS.

causam disserendi: 'a subject for discussion.' For *causa* in this sense cf. Or. ii 36, 153 'istorum omnium summatim causas et genera...gustaui.' The subject of discussion here is a general question (*θέσις*, *quaestio infinita*); the term *causa* is more usually applied to a particular question (*ὑπόθεσις*, *quaestio finita*); cf. Topica 21, 79; de Inu. i 6, 8.

IV. **reliquae**: The Stoics divided irrational emotions (*perturbationes*, *πάθη*) into four classes viz. *λύπη*, *φόβος*, *ἐπιθυμία*, *ἡδονή* or *aegritudo*, *metus*, *libido*, *laetitia gestiens*, cf. iv 4, 8; Fin. iii 10, 35; Zeller, *Stoics, etc.* p. 233. Each of these main divisions has several subordinate varieties and *iracundia* (*ira*) is a subdivision of *libido*, see iv 7, 16. Thus instead of enumerating the remaining three Cicero only mentions two and a subordinate species of one of the two. Hence emendations have been attempted, e.g. Fr. Fabricius proposed *iucunditates*. But an accurate enumeration is not necessary to Cicero's purpose in this book, where he deals only with *aegritudo*, as it is in book iv, where he deals with the remaining three emotions. Cf. *haec* and *fere* below and the plurals *formidines*, etc. 'fits of terror,' etc. Cicero is more rhetorical and less precise here. Similarly in iii 5, 11 he first co-ordinates *libido* and *iracundia* and then admits that *iracundia libidinis pars est*. Dav. cites other in-

libidines, iracundiae? haec enim fere sunt eius modi quae Graeci πάθη appellant; ego poteram morbos, et id uerbum esset e uerbo, sed in consuetudinem nostram non caderet. nam misereri, inuidere, gestire, laetari, haec omnia morbos Graeci appellant, motus animi rationi non obtemperantis, nos autem hos eosdem motus concitati animi recte, ut opinor, perturbationes dixerimus, morbos autem non satis usitate, nisi quid aliud tibi uidetur.

8. *A.* Mihi uero isto modo.

M. Haecine igitur cadere in sapientem putas?

A. Prorsus existimo.

M. Ne ista gloriosa sapientia non magno aestimanda est, siquidem non multum differt ab insania.

A. Quid? tibi omnisne animi commotio uidetur insania?

M. Non mihi quidem soli, sed, id quod admirari saepe soleo, maioribus quoque nostris hoc ita uisum intellego multis saeculis

3. libidines R V G K S E L. || ęiusmodi V *al. man. superscr.* (l'hu) 4. πάθη W. pathe G *alii.* 7. obtemperantis V P G K L W 2 M 2 J O. optemperantis B 1. obtemperantis R *eod. atr. suppl.* (e) obtemperantes P 2 B 3 S E 2 W M D C Π O 2 3 7 8. optemperantes E.

§ 8, 12. haecine G K. hęcine V. haecine R *alio atr. suppl.* (c) hęc (ccine) E *alio atr. suppl.* h'cine O 7. haeccine M 2 hęccine W (t *an* c *incert.*) heccine B 3 S E 2 L W 2 M D C Π J O 1–3. hecinę B. hecne O 8. 14. ne R V P G B K S E L W 2 M D C Π J O 1–3 8. nae W. nec O 7. || magno R V P G B K S E L W D C Π O 2 3 7 8. magna O. 17. admirari K L W. amirari R *eod. atr.* (d) amirari V O 7. ammirari G. 18. intellego R V G K. intelligo R 10 16 S E L.

stances—Off. i 20, 69 'uacandum autem omni est animi perturbatione, cum cupiditate et metu, tum etiam aegritudine et uoluptate nimia et iracundia'; i 29, 102 'licet ora ipsa cernere iratorum aut eorum qui aut libidine aliqua aut metu commoti sunt aut uoluptate nimia gestiunt.'

haec: for the comprehensive use of the neuter cf. ii 26, 62 n.

ego poteram morbos: cf. Fin. iii 10, 35 'perturbationes animorum...quas Graeci πάθη appellant, poteram ego uerbum ipsum interpretans morbos appellare, sed non conueniret ad omnia.'

poteram: Madv. 348 (e) obs. 1.

morbos: here as elsewhere Cic. is incorrect in his moralising upon the shortcomings of the Greek language. *morbus* translates νόσος not πάθος. Cf. his identification of πόνος with *labor* in ii 15, 35.

uerbum...e uerbo: sc. *exprimere* or *expressum*. For similar phrases see Reid on Ac. ii 6, 17.

in consuetudinem nostram = *in cons. nostri sermonis.*

obtemperantis: accusative.

dixerimus: perf. subj. Küh. *Gram.* II p. 133, cf. iv 6, 12 n. on 'appellemus.'

§ 8. **ne**: i 30, 74 n.

magno: this abl. is found with *aestimare* in Cic. as well as *magni*. For *magno* cf. Verr. iv 7, 13; Fin. iii 3, 11; v 30, 90; and perhaps Parad. vi 3, 51; also *nihilo* Fin. iv 23, 62. For *magni* cf. T.D. v 7, 20; Fin. iii 13, 43; p. Cluent. 58, 159 'maximi aestimare conscientiam mentis suae' but MSS *maxime*; p. Mur. 37, 79 'magni interest...esse Kal. Ian. in r. p. duo consules.'

a quo...manauit: cf. Reid on Ac. i 4, 15—16 and reff. cited there; Zeller, *Socrates* p. 39 E.T.[2] 'The pre-Socratic philosophy was simply and solely a

ante Socraten, a quo haec omnis, quae est de uita et de moribus,
20 philosophia manauit.

A. Quonam tandem modo?

M. Quia nomen insaniae significat mentis aegrotationem et morbum [, id est insanitatem et aegrotum animum, quam appellarunt insaniam. **9.** omnis autem perturbationes animi

19. socraten R P K S. socratem V P 2 3 B 1 K 2 E 2 L M C O 1–3. socratē B 3 W D H O 7 8. socratem E 1. socrantem G *sed* n *expunx. et conf. alt. man.* || et de moribus R V P G B K S E L M H J O 2 7 8. de *om.* W D C O 1 3. moribus *om.* W 2. 23. et aegrotum animum R V P G B K S E L W 2 D C H O 1–3 7 8 Gr. et egrotum animum M. et aegritudinem aī W. 24. appellarunt G K. appellauerunt W.

§ 9. omnis V. omnis R *eod. atr.* omīs K E L W 2. omnes G. omīs S.

philosophy of nature; the transitional philosophy of the Sophists was the first to leave nature for ethical and dialectical questions. After Socrates the dialectical tendency is supreme. His own attention was exclusively occupied with determining conceptions, and enquiries respecting virtue.'

For the triple division of philosophy cf. Ac. i 5, 19 'fuit ergo...philosophandi ratio triplex: una de uita et moribus, altera de natura et rebus occultis, tertia de disserendo et quid uerum sit, quid falsum, quid rectum in oratione prauomue, quid consentiens, quid repugnans iudicando,' and Reid's n.

de uita et de moribus = περὶ τῶν ἠθικῶν. For the double translation of a Greek term see ii 21, 47 n. on *eneruatum quodam modo et languidum*. The repetition of the preposition is strange, and unusual in such translations. It is probably intrusive.

mentis: the ruling portion of the *animus*, cf. § 11 'mentis cui regnum totius animi a natura tributum est' and N.D. ii 11, 29 quoted on i 10, 20 n.

id est insanitatem...insaniunt: this passage is open to much suspicion. The *id est* clause introduces an unnecessary explanation and an absurd repetition. The rest of the passage gives us the views of philosophers in a hackneyed Stoic syllogism to show that all non-philosophers are mad, though the point to be proved is not this but that the early Romans held mental disturbance to be identical with madness, and a view is thus attributed to philosophers which is limited to Stoic philosophers. Then with a change from present to past time and a meaningless *enim* we have the sentence *sanitatem...non posset* tacked on, with *philosophi* instead of the required *maiores nostri* as its only possible subject, a construction which would leave us quite without explanation of the views of the early Romans.

Sff. emends and reads *id est insanitatem ex aegroto animo...nostri sanitatem animorum*...comparing for *ex*)(*et* the variants (inter alia) on i 39, 93 and accounting for the loss of *nostri* by the abbreviation *nrī* and for the intrusion of *enim* by assuming dittography from the preceding *-em*. But the *id est* clause would still be unsatisfactory and the comparison which he finds between the view of the Stoics and that of the early Romans to shew that both arrived at the same conclusion would not be clearly expressed.

Bentley, followed by Dav. and others, declared the clause *id est...insaniam* to be spurious. Bake bracketed the whole passage *id est...insaniunt*, and the theory of a double gloss has found many adherents, among them Wes. Bai. Hei. T.S. Ml. Schiche.

Nissen Or. and Mo. retained the whole passage. Or. notes 'haec etymologica sunt, addita in eum finem ut, cur iam Romani antiqui diu ante Socratem rectum nomen illi animi commotioni indidissent, manifestius appareret.'

It seems best to suppose that the unconvincing nature of Cicero's argument has led to the fabrication of glosses to eke out his meaning, these glosses being compiled from §§ 9 and 10.

Hei. notes that the Stoic tendency to support argument by appeal to the popular consciousness often leads to strained interpretations. Of course Cic. did not find in his Greek sources a ref. to the views of the early Romans but he may have adapted an argument drawn from the views of the early Greeks.

morbos philosophi appellant negantque stultum quemquam his morbis uacare. qui autem in morbo sunt sani non sunt, et omnium insipientium animi in morbo sunt; omnes insipientes igitur insaniunt]. sanitatem enim animorum positam in tranquillitate quadam constantiaque censebant; his rebus mentem uacuam appellarunt insaniam, propterea quod in perturbato animo sicut in corpore sanitas esse non posset.

V. **10.** Nec minus illud acute, quod animi adfectionem lumine mentis carentem nominauerunt amentiam eandemque dementiam. ex quo intellegendum est eos qui haec rebus nomina posuerunt sensisse hoc idem, quod a Socrate acceptum diligenter Stoici retinuerunt, omnis insipientes esse non sanos. qui est enim animus in aliquo morbo (morbos autem hos perturbatos motus, ut modo dixi, philosophi appellant), non magis est sanus quam id corpus quod in morbo est. ita fit ut sapientia sanitas sit animi, insipientia autem quasi insanitas quaedam, quae

25. his morbis R V G B K E L W M O 1 2 7. hiis morbis D C Π O 8. iis morbis M 2 S (*at una litt. ut uid. ante* i *eras.*) morbis his O 3. 31. non possit R V P G K S E L W M (*non ut Küh.*) D C Π O 2 3 7 8. non poterit L 3 5. non potit W 2. non potest O 1 *om.* B. posset *corr. Ernestius.*

V. § **10**, 1. ille G *alt. man. corr.* || occulte L *al. atr.* || adfectionem V P G K E. adfectionem R. affectionem S L. 3. intellegendum R V P G K. intelligendum L. 4. posuerunt R V P G B 3 K S E L M D C Π O 2 3 7 8. posuere L 5 W 2 J O. imposuerunt W. imposuerunt B. imposuere R 7. || senisse G. 5. omnis V B K O 2. omnis R. omis W 2. omnes G. omīs L. || insipientes R V G B K S E L W 2 O 2. 6. qui S M. quis P. quis R V B K E M 2 D C J O 7 8. Qis W 2. qus G *alt. man. superscr.* quid L O 1 2. cuius R 7 W. || est enim animus R V P G B K S E L W 2 (*at* sanus *in marg.*) M J O 1–3. enim *om.* C D. est enim sanus M 2 B 3 (*at* animus *in marg.*) enim est animus O 7. enim animus est W. animus enim qui est E 2 Π.

§ 9. **mentem uacuam** = *mentis uacuae adfectionem.*

posset: i 4, 7 n. on *dedimus...auderemus. possit* of the best MSS could not be defended by *possim* which may be right in i 4, 7.

V. §**10. amentiam...dementiam**, 'lack of mind'...'loss of mind.'

rebus nomina posuerunt: *inponere nomen* is much more usual, but Dav. compares N.D. i 17, 44 'sunt enim rebus nouis noua ponenda nomina.'

a Socrate acceptum: the Stoic paradox ὅτι πᾶς ἄφρων μαίνεται was never uttered by Socrates. But the germ of the doctrine may be found in his teaching, cf. Xen. Mem. iii 9, 6 where he is said to have pronounced the failing to know oneself and the imagining that one knows what one does not know to be ἐγγυτάτω μανίας. Editors should not refer to the 'Second Alcibiades' in this connexion, for Socrates says there that while all madmen are unwise all unwise men are not mad, Ps.-Plato Alc. ii cc. 4—5 pp. 139—140. Cic. makes similar assertions in Ac. ii 44, 136 and in Parad. 4.

qui est enim animus: the argument is 'They rightly named that state of mind which lacks the control of reason *amentia* and *dementia*. For the diseased mind (and an excited mind is a diseased mind) is not sound. Hence wisdom is a sound state of mind and lack of wisdom may be termed "unsoundness" of mind or, in other words, madness or loss of reason.'

ut modo dixi: c. 4 § 7.

quasi insanitas quaedam: the word *insanitas* occurs in Cic. only here and in

10 est insania eademque dementia; multoque melius haec notata sunt uerbis Latinis quam Graecis, quod aliis quoque multis locis reperietur. sed id alias, nunc quod instat. **11.** totum igitur id, quod quaerimus, quid et quale sit, uerbi uis ipsa declarat. eos enim sanos quoniam intellegi necesse est, quorum mens motu 15 quasi morbo perturbata nullo sit, qui contra adfecti sint, hos insanos appellari necesse est. itaque nihil melius quam quod est in consuetudine sermonis Latini, cum exisse ex potestate dicimus eos qui ecfrenati feruntur aut libidine aut iracundia; quamquam ipsa iracundia libidinis est pars; sic enim definitur: iracundia 20 ulciscendi libido. qui igitur exisse ex potestate dicuntur, idcirco dicuntur, quia non sint in potestate mentis, cui regnum totius

12. reperietur R V P B K E W M D C O 2 3 8. reperitur S W2 Π J O. reperitur G (*ead. man.*) repperietur L. reppitur E 2. ___§ 11, 14. quoniam R 1 7 V P G S E L 4 C Π O 3 Gr. quidem R 17 O 8. qm K 2 E 2 L D. qm̄ B. quō K. quomodo O 1 *om.* R 6 B 3 L 3 5 6 W M O 2 7. ‖ intellegi R V P G B K. intelligi S E L W C. 15. nullo B 3 E 2 W M D C Π O 1–3 8. nullo V (*ex* nulla *mut.*) nullo B. nulla R G K E L O 7. ‖ adfecti V K E. affecti R d *in* f *al. atr. mut.* affecti G B L. ‖ sint R V P G B K S E L W 2 M Π J O 1 2 8. sunt W D C O 3 7. 16. insani G *alt. man. superscr.* ‖ appellari R V G B K E L. apellari S. 18. ecfrenati B K. ecfrenati R *al. atr. suppl.* hecfrenati G *sed* h *conf. alt. man.* hecfrenati V. effrenati R 6 P 2 S L W M 2 D C J O 1 3 8. & frenati E. affrenati O 7. ‖ libidine R V P K L. ‖ iracondia G (*bis*). 19. libidinis R V P K L. 20. qui igitur R P G K. quis igitur V. quis igitur R 16 O 7. ‖ idcirco R V P G K L. iccirco B. 21. sint R V G B K S E 2 L W 2 M Π J O 3 7. sin P *al. atr. suppl.* sunt E D C O 1 2 8. st' W.

the suspected passage above, and here its use is apologised for as involving an unfamiliar metaphor. Cf. i 12, 27 n.

multoque melius: cf. ii 15, 35 n. on 'amantis doloris.'

id alias: sc. *agemus*, cf. de Inu. ii 11, 37 'quare ante factis omissis illud, quod instet, agi oportere.'

§ **11. quid et quale sit**, 'its nature and quality.'

quoniam: for the position of the conjunction after one or more emphasised words see Madv. § 465 b.

exisse ex potestate, 'to have lost their self-control.' Gk. ἐξίστασθαι ἑαυτῶν. Cf. iv 36, 77 'exisse de potestate, id est de consilio, de ratione, de mente; horum enim potestas in totum animum esse debet.' It is not necessary to adopt the suggestion of Turnebus, *Aduers.* ii 11, approved by Dav. that this expression arose from the fact that *furiosi* were from an early period subject to the *potestas* of their *adgnati* and *gentiles*. Dav. quotes Senec. de Ira i 12 'uenitque in alienam potestatem, dum in sua non est.'

iracundia libidinis est pars: iv 7, 16 and iii 4, 7 n.

iracundia ulciscendi libido, 'for so the definition runs: anger, a desire for revenge,' much as we should say 'for so the dictionary has it.' This punctuation, adopted by Mo. and Küh., is better than that of most editors 'sic enim definitur iracundia: ulciscendi libido,' for Cicero is evidently quoting as from a glossary. Cf. Festus, passim. H. Stephanus in Mo. takes Cic. to be translating this definition from the Greek: ὀργή· τιμωρίας ἐπιθυμία.

The well-known fact that *sic* is often redundantly used, pointed out here by Ml. 'for the benefit of Küh.,' does not determine the point.

igitur: resuming, i 13, 30 n.; i 7, 14 n.

mentis, cui regnum: § 8 n.

animi a natura tributum est. Graeci autem *μανίαν* unde appellent, non facile dixerim; eam tamen ipsam distinguimus nos melius quam illi. hanc enim insaniam, quae iuncta stultitia
25 patet latius, a furore disiungimus, Graeci uolunt illi quidem, sed parum ualent uerbo; quem nos furorem, *μελαγχολίαν* illi uocant; quasi uero atra bili solum mens ac non saepe uel iracundia grauiore uel timore uel dolore moueatur; quo genere Athamantem, Alcmaeonem, Aiacem, Orestem furere dicimus. qui ita sit ad-

22. Graecia G *sed* a *exp. et conf. alt. man.* || appellent R 7 L 2 W. appellant R V P G B K S E L W 2 M D C II J O 1–3 7 8. *om.* R 6. 23. ipsa G. 24. stultitia P G L 5 W 2 O 1. stultitiæ R a *in* æ *al. atr. mut.* stulticia R 1 7 L J. stultitiae V P 3 K M 2 O 2 Gr. stultitię B. stulticiae R 6. stulticię W. stultitie P 2 4 S E 2 3 M C O 3 7. stulticie B 3 K 2 E D II O 8. 25. disiungimus V G B K S E L W M 2 C II O 8. distinguimus R *eod. atr.* distinguimus W 2 M D E 3 O 7. 26. melancholian G B. 27. hac non G *sed* h *confossum.* || saepae G. 28. dolorem G.

Graeci...*μανίαν* **unde appellent**: the root man- from which *μανία* is derived is found also in *μαινάς* and *μάντις* in Gk. and in the Latin words *mens* and *moneo*: Giles, *Manual of Comp. Phil.* pp. 32 ff.

distinguimus, 'subdivide.' Cic. takes *μανία* to be the Gk. general term and seems to find no particular term to correspond to *insania* and only an inadequate term to correspond to *furor*. But he does not indicate a Latin general term to include *insania* and *furor* and his assertions with regard to *μανία* and *μελαγχολία* are incorrect, *μανία* not *μελαγχολία* being the usual word for *furor* in Hippocrates and other pre-Ciceronian Gk. writers. Cf. Sylburg in Mo., where it is also pointed out that Cic. elsewhere fails to observe his own distinction e.g. in Off. iii 25, 95 'si gladium quis apud te sana mente deposuerit, repetat insaniens,' where *furiosus* would be the proper word according to the distinction here drawn.

iuncta stultitia: examples of the abl. without prep., to express that which is united with something else, are rare and are confined to the participle and gerundive, unless v 33, 96, where most editors now follow Madv. in inserting *cum* after *tum*, be an instance from the finite verb. Instances are found in Att. ix 10, 4 'infinitum bellum iunctum miserrima fuga'; Or. iii 14, 55 'magis probitate iungenda summaque prudentia,' where see Wilkins' n. Brut. 44, 162 quoted by Küh. on v 33, 96 seems to require emendation; see Piderit's and Kellogg's n. In Leg. iii 20, 47 'id est enim iunctum magistratibus' the case may be dat. not abl., or *cum* may have fallen out after *tum*. *coniungi* is more common than *iungi* and *coniunctus cum aliquo* or *cum aliqua re* is usual. The simple abl. is found in Phil. iii 14, 35 'ea summa miseria est summo dedecore coniuncta'; v 7, 20 'huius mendicitas auiditate coniuncta.' The dat. is found with *iungor* Ac. ii 14, 44 'posteriori superius non iungitur,' but not in the same sense as in our passage.

patet latius: being united with folly it has a wide application since all *stulti* are *insani*.

illi quidem: i 3, 6 n.

uerbo: abl. of means. 'They are unfortunate in their word.'

quasi uero: for the pres. subj. cf. i 22, 50 n.

ac non=*ac non potius*, cf. i 7, 13 n. on 'et non eos.'

Athamantem: Athamas, father of Phrixus and Helle by Nephele, and of Learchus and Melicerta by Ino, was driven mad by Juno and slew Learchus and pursued Ino, who jumped into the sea with Melicerta, whereupon she was changed into Leucothea and M. into Palaemon. Cf. i 12, 28 n.; Ovid, Met. iv 416—562.

Alcmaeonem: Amphiaraus joined the expedition of the Seven against Thebes, induced thereto by his wife Eriphyle, who had been bribed with the gift of the golden necklace. At Thebes the earth opened and swallowed him together with his chariot. Before quitting Argos, knowing the fate that was in store for him, he charged his sons to avenge him upon their mother when they should be grown up. Alcmaeon accordingly slew his mother and was in consequence driven mad and persecuted by the Furies. Cf. ii 25, 60.

30 fectus, eum dominum esse rerum suarum uetant duodecim tabulae; itaque non est scriptum 'SI INSANVS' sed 'SI FVRIOSVS ESCIT.' stultitiam enim censuerunt constantia, id est sanitate, uacantem posse tamen tueri mediocritatem officiorum et uitae

29. orestem R V P G K S L D. orestē E. horestem B W. || adfectus V G K E. adfectus R *al. atr. mut.* affectus B S L. 30. duodecim G K. duodecem R *eod. ut uid. atr.* duodecem V. XII D. 31. furiosus esse incipit R V P G B K S E L M D C II O 1–3 7 8. ēē incepit W. incipit J (esse *om.*) īcip̄ W 2 (esse *om.*) furiosus escit *corr. Bouhier.* 32. stultitiam R 1 6 P 3 B L 2–6 W 2 M O 1–3 7. stultitiā R 7 K W J O 8 Gr. stultitiā R *et* P *linea alio atr. supra duct.* stultiā V. stulticiam K 2 E 2. stulticiā B 3 E D II. stultitia G. stulticię R 10. || inconstantiam V. inconstantia G. inconstantiā B 3 K L 5 W M D O 8. īgstātiā W 2. inconstantiam R 1 6 P B K 2 S E L M 2 O 1–3 7 Gr. ī constantiam J. inconstanciam R 7 17 II. || id est G K O 1 3 7 Gr. idest W 2 id ē L O 8. idē E 2. id̄ B. ·i· W.

Aiacem: i 41, 98 n.

Orestem: persecuted by the Furies for slaying his mother Clytaemnestra who, along with Aegisthus, had murdered his father Agamemnon.

furere: present, because they appeared upon the stage in plays then extant. Cf. 18, 42 n. on 'uolt.'

duodecim tabulae: see the extract and reff. under ii 21, 48 n. on 'amicorum propinquorumque custodiis.'

escit: an inchoative form = *esse incipit* of the MSS, which is evidently due to an explanatory gloss. That *escit* was rightly restored by Bouhier is indicated by the fact that Nonius, p. 443, quotes this passage with *essit* and MSS of de Inu. ii 50, 148 quote this law with *erit* and those of ad Herenn. i 13, 23 with *existet* or *existat*. *escit* occurs in Lucr. i 619 and in Gellius xx 1, 25; *escunt* in Leg. iii 3, 9 'discordiae ciuium escunt' and it is also no doubt the true reading lower down in the same section 'ast quando consules... nec escunt' and in ii 24, 60 'cui auro dentes iuncti escunt.' Festus has *superescit* = *supererit* and Paulus from Festus *escit* = *erit* and *obescit* = *oberit*.

stultitiam = *insaniam*, as maintained in the preceding sections, and this = *insanos*, abstract for concrete. Nonius p. 443 quotes the passage thus 'insaniam enim censuerunt...' but *insaniam...sanitate uacantem* would be intolerable and the authority of Nonius is slight, cf. Muller's *Nonius* II² p. 257. Ern. proposed *stultitiam enim censuerunt, id est inconstantiam sanitate uacantem, posse...*

id est = *ergo etiam*. These words are often used not to express identity but to add something necessary to the argument, cf. i 31, 75 n.

mediocritatem officiorum = *media officia*, but the idea in *media* receives more prominence from the substantive, cf. Naegelsbach, *Lat. Stil.* § 74. This use is very common in Latin, cf. p. Ligario 11, 33 'hunc splendorem omnium' = *hos omnes uiros splendidos*; Tac. Hist. iv 24 'unius senis ualetudine' = *ab uno sene inualido*.

While the strict Stoic doctrine was that only those actions that were done in accordance with virtue as the outcome of perfect intention (possible only to the ideal wise man) were good—these being κατορθώματα, *recte facta*—and that only the direct opposites of these were evil—ἁμαρτήματα, *peccata*—and that all things except virtue and vice were matters of indifference, ἀδιάφορα, *res indifferentes*, virtue being an unchangeable condition of the mind in accordance with right reason, the Stoics were compelled as a concession to the practical facts of life to admit that whatever contributes to bodily well-being must have a certain positive value (ἀξία) and must be desirable (προηγμένα, *producta*) in all cases in which no higher good suffers in consequence, and that whatever is opposed to bodily well-being, when higher duties are not involved, must have a negative value (ἀπαξία) and consequently deserve to be avoided (ἀποπροηγμένα, *reiecta*); and that an action might be done in accordance with reason even though the perfect intention necessary to make it a right action were lacking. All actions which occupied this intermediate position they called καθήκοντα (appropriate actions), *officia* (duties); and as κατορθώματα, right actions, were sometimes termed καθήκοντα τέλεια these intermediate actions were sometimes termed καθήκοντα μέσα, *media officia*. The *stultus* (i.e. the non-philosopher) cannot have the perfect intention necessary to the performance of right actions but

communem cultum atque usitatum; furorem autem esse rati
35 sunt mentis ad omnia caecitatem. quod cum maius esse uideatur
quam insania, tamen eius modi est ut furor in sapientem cadere
possit, non possit insania. sed haec alia quaestio est; nos ad
propositum reuertamur.

VI. **12.** Cadere opinor, in sapientem aegritudinem tibi
dixisti uideri.

A. Et uero ita existimo.

M. Humanum id quidem, quod ita existimas. non enim
5 silice nati sumus, sed est naturale in animis tenerum quiddam

34. cultum G c *in ras.* uisitatum G *in* usit. *corr.* 38. praepositum G prae *in* pro *alt. man. corr.*

VI. **12,** 3. et uero R V P G B K S E L D C Π O 1 3 7 8 Gr. et uere B 3 M O 2. et ue̅ W 2 J. ego uero W. ‖ existimo R V B K S E L. existumo G.

4. existimas S L. existumas R V G B K E. ‖ enim silice R K L W. enim silice V. 5. sçilice E. ‖ naturale R 6 P 2 E 2 L 5 W 1 Π J. naturaḃile V P 3. naturabile R 1 7 1 7 P 1 4 G B 1 3 K E L M 1 2 D C O 2 3 7 8. naṫnbile K 2. file W 2. ‖ animis tenerum R 1 6 7 1 7 V P 1–4 G B 1 3 K 1 2 S E 1 2 L 1–6 W 2 M 1 2 D C Π J O 1–3 8. aïo tenerum W 1. ais et'num O 7. ‖ quiddam B 1 3 K E 2 L W 1 2 M 2 C O 1 3. quidam R (*fort. eod. atr. suppl.*) V. quiddam G *at* ddam *in ras.* quidam M O 2.

he may perform *officia.* Zeller, *Stoics etc.*, c. xi pp. 261—274; Diog. L. vii 108; Stob. Ecl. II 158 foll.; Off. i 3, 8; iii 3, 14; Ac. i 10, 37; Fin. iii 17, 58.

ad: 'in respect of,' a common use. Küh. compares (inter alia) 33, 79 'Chrysippi consolatio ad ueritatem firmissima est, ad tempus aegritudinis difficilis'; Livy xxi 54, 3 'hostem caecum ad has belli artes habebitis.'

quod: sc. *ad omnia caecum esse.*

furor...insania: the *sapiens* cannot have that form of madness which implies weakness of intellect. Virtue is right-ordered reason, iv 15, 34; and once possessed it can never be lost, ii 14, 32 n.; but *furor* may be produced by an overpowering physical cause, cf. Diog. L. vii 118 ἔτι δὲ οὐδὲ μανήσεσθαι· προσπεσεῖσθαι μέντοι ποτὲ αὐτῷ φαντασίας ἀλλοκότους διὰ μελαγχολίαν ἢ λήρησιν, οὐ κατὰ τὸν τῶν αἱρετῶν λόγον, ἀλλὰ παρὰ φύσιν, quoted by Dav. See also *ibid.* § 127, quoted in v. Arnim's *Stoica* III 237.

possit, non possit: cf. ii 17, 39 n. on 'posset...non posset.'

VI. § **12. et uero**: de R.P. i 32, 49; vi 1, 1. See also ii 11, 26 n. on 'uero.'

non enim silice...: a ref. to those early myths which represented men as sprung from stocks and stones, cf. Hom. Od. xix 163 οὐ γὰρ ἀπὸ δρυός ἐσσι παλαιφάτου, οὐδ' ἀπὸ πέτρης; Il. xvi 33–5; Virg. Aen. viii 315 'gensque uirum truncis et duro robore nata,' and Conington's n.; iv 366. See also Reid on Ac. ii 31, 101.

naturale: Lamb. read *natura*, followed by Bai. and T.S. Some early editors read *naturabile* with MSS, relying upon a variant in Laelius 21, 80 'maxime naturali carent amicitia,' but to this Bent. objected that Cic., who wrote *naturalis* hundreds of times, was not likely to write *naturabilis* once or twice. Bent. himself proposed *natura fere* which Dav. Lall. and Mo. adopted. The emendation of Sff. *natura tractabile in animis et tenerum* is very plausible and has been adopted by Küh. *natura* (*nra̅*) would pass into the MS reading by quasihaplography and *et* might readily fall out before *tenerum*. Moreover, the passage in Lael. 13, 48 cited by Sff. in support of his reading is very parallel and must have been taken from the same source as our passage. There we have a use of *humanitatem* similar to that of *humanum* here, and then 'quid enim interest...inter hominem et truncum aut saxum...? neque enim sunt isti audiendi, qui uirtutem duram et quasi ferream esse quandam uolunt: quae quidem est... tenera atque tractabilis.'

naturale, however, read by Hei. Ml. and Schiche, has MS support and gives a good sense = *natura insitum*, as in Diu. ii 12, 29, 'tauri opimi iecur...quid

atque molle, quod aegritudine quasi tempestate quatiatur, nec absurde Crantor ille, qui in nostra Academia uel in primis fuit nobilis, 'Minime,' inquit, 'adsentior iis, qui istam nescio quam indolentiam magno opere laudant, quae nec potest
10 ulla esse nec debet. ne aegrotus sim; si, inquit, fuero, sen-

6. qua G *in* quod *alt. man. corr.* 7. qui in nostra R 6 7 C D O 8. qui, nr̄a V. q in nr̄a W 1. qui in nr̄a E (*al. atr. superscr.*) qui nostra R 1 17 P G S L 1 5 W 2 M 2 J O 2 3. qui nr̄a B 1 3 K 1 E 2 3 M Π. qui nr̄am K 2. 8. adsentior R V. assentior S L. absentior B K. ~~abs~~entior E *al. man. corr.* || his R 1 10 16 V P G. 9. magnoopere V P. magno-opere R (*al. atr. corr.*) magno opere L. magno ope B 2. magnopere R 10 16 B 1 3 S E. || quenec V (i *in* e *corr.*) quenec B (e *ex* i *ut uid. mut.*) qui nec B 2 G. quinec R P E. 10. ullę G *alt. man. corr.* || ne aegrotus sim G. nec aegrotassem P B. nec egrotassē R. nec egrotassem R 7 17 P 4 B 2 K 1 2 E 1 2 L 1 4 D C Π O 7 8. neq egrotassem V. nec egrotasse S *at duarum uel trium litt. spatio post hoc uerb. cum ras. rel.* nec egrotasse L 5 J. nec aegrotis est L 3. nec egrotis est P 2. nec egrotis est B 3. nec egrotus est P 3 M 1 2. nec egroto etiam R 6. nec egroto etiam W. nec egrotis est O 3. nec aegrotis ē O 2. nec egrotare L 6. || si inquit R 1 17 B 1 2 K 1 2 S E 2 L W 2 D C Π J. ṣi inquit V. si inquid P *al. atr. superscr.* si inquid O 7 G *at* d *in* t *alt. man. corr.* sinquid E. si is qui R 7 B 3 L 2 4–6 M 1 2 O 1 8. si hijs qui P 4. || fuerat R 1 7 P 1 4 G B 1–3 K S E L 1 3 4 6 M 1 2 D Π J O 1 8. fuerat V. fuat E 2 L 5. fua't C (*sic*). fueāt O 7. fuerāt L 2. affua't K 2 (*sic*). fui't R 17. fuīt W 2.

habet naturale, quod declarare possit quid futurum sit?' quoted by Ml. Cf. also iv 26, 57 'nam quod aiunt nimia resecari oportere, *naturalia* relinqui.' There seems to have been some tendency in copyists to confuse the terminations *-abilis* and *-alis*.

[For the sentiment cf. ii 21, 47 est in animis omnium fere natura molle quiddam, demissum, humile, eneruatum quodam modo et languidum.]

Crantor: i 48, 115 n. The passage referred to is preserved in Plut. Cons. ad Apollon. p. 102 C οὐ γὰρ ἔγωγε συμφέρομαι τοῖς τὴν ἄγριον ὑμνοῦσι καὶ σκληρὰν ἀπάθειαν, ἔξω καὶ τοῦ δυνατοῦ καὶ τοῦ συμφέροντος οὖσαν...'μὴ γὰρ νοσοῖμεν' φησὶν ὁ ἀκαδημαϊκὸς Κράντωρ, 'νοσήσασι δὲ παρείη τις αἴσθησις, εἴτ' οὖν τέμνοιτό τι τῶν ἡμετέρων εἴτ' ἀποσπῷτο. τὸ γὰρ ἀνώδυνον τοῦτ' οὐκ ἄνευ μεγάλων ἐγγίγνεται μισθῶν τῷ ἀνθρώπῳ· τεθηριῶσθαι γὰρ εἰκὸς ἐκεῖ μὲν σῶμα τοιοῦτον ἐνταῦθα δὲ ψυχήν.

indolentiam: a word invented by Cic., cf. Madv. on Fin. ii 4, 11. Crantor was a contemporary of Zeno of Citium, the founder of the Stoics, whose doctrine, in its strictest form, demanded the suppression of all emotion (ἀπάθεια), Zeller, *Stoics, etc.*, p. 238. For the εὐπάθεια, a modification of the strict doctrine, see *ibid.* p. 274. The question of the suppression of the emotions must have been much discussed at least from Plato's time onwards, the germ of the doctrine being found in Plato. See Grote's remarks upon the Philebus, *Plato* II c. 30, pp. 608 foll. Cf. also Democritus' εὐθυμία or ἀθαμβία, Fin. v 29, 87; Diog. L. ix 45.

ne aegrotus sim...: Gronovius conjectured *ne aegrotassim, inquit, sin fuerit* (sc. ut aegrotare debeam) *sensus adsit*; P. Victorius, whom Dav. follows, *ne aegrotassim; sin quid fuerit sensus adsit*; Fr. Fabricius, followed by Küh., *ne aegrotus sim, inquit; sed, si fuerim, sensus adsit*; F.A.W. and Mo. *ne aegrotus sim; sin: is qui fuerat sensus adsit*; Halm, followed by Bai., *ne aegrotus sim: si sim, qui fuerat sensus adsit*; Sff., followed by T.S., Hei., Hasper and Ml., *ne aegrotus sim: si, inquit, fuero, sensus adsit*; Schiche agrees with Sff. except that he inserts *et* before *sensus*. The reading of Victorius is open to the objection that the euphemism *si quid fuerit* is only used of death; that of F.A.W. presents an ellipse with *sim* for which it would be hard to find parallels; to that

sus adsit, siue secetur quid siue auellatur a corpore. nam istuc nihil dolere non sine magna mercede contingit inmanitatis in animo, stuporis in corpore.' **13.** Sed uideamus ne haec oratio sit hominum adsentantium nostrae
15 inbecillitati et indulgentium mollitudini; nos autem audeamus non solum ramos amputare miseriarum, sed omnis radicum fibras euellere. tamen aliquid relinquetur fortasse; ita sunt altae stirpes stultitiae; sed relinquetur id solum quod erit necessarium. illud quidem sic habeto, nisi sanatus animus sit, quod sine philo-
20 sophia fieri non potest, finem miseriarum nullum fore. quam ob rem, quoniam coepimus, tradamus nos ei curandos; sanabimur, si uolemus. et progrediar quidem longius; non enim de aegritudine solum, quamquam id quidem primum, sed de omni animi, ut ego posui, perturbatione, morbo, ut Graeci uolunt, explicabo.

12. istuc R V P 1 3 G B 2 3 K L M 1 2 O 1–3 7 8. istud R 6 B S E 1 2 W 1 2 D C II J. 13. inmanitatis V P B 2 K E L. inmanitas R. immanitatis B S G *at* m *in* n *alt. man. mut.*

§ **13**, 14. adsentantium R V G B K L. assentantium B 2 S. 15. inbecillitati R V G B 2 K L. imbecillitati B. 16. omnis R V G B K E L. oīs W 2. oms̄ B 2. 17. altae R B. altą V. altę L W. alte W 2 D O 1 3 7 8. alta G B 2 K. || scurpes G *ut uid.*; *in* stirpes *alt. man. corr.* 20. quam G, *in marg.* quam *alt. man. adscr.*

of Halm, Sff. objects that the words *qui fuerat* are unnecessary. The reading of Sff. agrees closely with the MSS and with the Gk original. The repetition of *inquit* within the space of two lines has been objected to, but Küh. refers to ii 19, 44; N.D. i 7, 17; Or. ii 3, 13; 74, 298. See especially Or. ii 3, 13. Schiche's *et* may be right, but *fuerat* may have arisen out of *fuero* owing to the following *s*, *s* and *t* being often confused.

secetur: this and **auellatur** are subj. because the *siue* clauses depend upon a pure mental conception. Draeger, *H.S.* I § 151, 5 h, puts these subjunctives under the head of attraction. See also i 25, 60 n. 'siue ignis sit.'

mercede: cf. μισθῶν in the Gk, quoted above. More usually of pay, here of cost, as in p. Domo 11, 29 'data merces est erroris mei magna'; Fam. i 9, 3 'te... gaudeo eam fidem cognosse hominum non ita magna mercede, quam ego maximo dolore cognoram.' For the genitive cf. i 15, 34 n. on 'mercedem gloriae.'

§ **13. uideamus ne**: a polite mode of expressing warning and doubt, Küh. on i 34, 83.

quod erit necessarium, 'which must inevitably be retained,' i.e. without which the man would cease to be a *homo*. See ii 17, 39 n. on 'si quidem homo esset.' Hieronymus, Ep. 133 (ad Ctesiphontem), mentions the Stoic doctrine that the last trace of the *perturbationes* must be rooted out and says that this doctrine was disputed by the *Peripatetici...et Academici noui, quos Tullius sequitur* and adds *hoc est enim hominem ex homine tollere...et optare potius quam docere.* Cicero in Off. iii 5, 26 has *quid cum eo disseras qui omnino hominem ex homine tollat?* but he is not referring there to the *perturbationes*. Where Cicero uses *optare hoc quidem est, non docere* (in ii, 13, 30) he is referring to the despising of pain, and Jerome may have found *hoc est enim hominem ex homine tollere* with the same reference in Cicero's Consolatio, a work with which he was familiar.

sic habeto, 'of this be assured.'

ut ego posui, 'to use the expression that I have adopted' in 4, 7. Cf. 20, 46 'non...uerbo solum posuit uoluptatem'; Fam. i 9, 21 'ut paulo ante posui.' Küh

primo: sc. as far as c. 10 § 22.

Stoicorum more: cf. iv 4, 9 foll. The Stoic style is described in the introduction to the Paradoxa § 2 'Cato autem, perfectus mea sententia Stoicus, ... in ea est haeresi,

et primo, si placet, Stoicorum more agamus, qui breuiter astringere solent argumenta; deinde nostro instituto uagabimur.

VII. **14.** Qui fortis est, idem est fidens, quoniam confidens mala consuetudine loquendi in uitio ponitur, ductum uerbum a confidendo, quod laudis est. qui autem est fidens, is profecto non extimescit; discrepat enim a timendo confidere. atqui, in quem cadit aegritudo, in eundem timor; quarum enim rerum praesentia sumus in aegritudine, easdem inpendentes et uenientes timemus. ita fit ut fortitudini aegritudo repugnet. ueri simile

25. astringere R V G B 2 K S L. adstringere B E.

VII. § **14**, 2. uerbum a confidendo R 1 10 16 G B 1 3 K L D O 1 7 8. uerbum a confidendo V. uerbum confidendo E. uerbum a confitendo B 2. uerbum a fidendo W. 3. quod laudis R 1 10 16 G B 2 E 2 W 1 2 M 1 2 D O 1 3 8. quod laudis V. quod laudi E. quod laus O 7. || fidens G L. fidens V *al. man. superscr.* 4. atqui R 6 S M 2 II E 2 (*at* qui *in ras. alio atr.*). atque R *al. atr. suppl.* atq; P *al. atr. suppl.* atque G. atq; R 1 7 V B 1 2 K 1 2 E L W 1 2 J O 1 3 7 8. atq R 7 B 3 M 1 O 2. at C D. 6. inpendentes R G K E L. inpendentes V. impendentes P B 1 2. uenientes G B. uenientes V. 7. uere G e *in* i *alt. man. corr.*

quae nullum sequitur florem orationis neque dilatat argumentum; minutis interrogatiunculis quasi punctis quod proposuit efficit.' See also ii 18, 42 n. and reff. there.

astringere, 'compress,' cf. Brut. 90, 309 'eram cum Stoico Diodoto...a quo... in dialectica exercebar, quae quasi contracta et adstricta eloquentia putanda est'; also Brut. 31, 120 quoted on § 22, below.

nostro instituto = *more oratorio.*

uagabimur: cf. 'neque dilatat argumentum' in Paradoxa § 2 above.

VII. § **14. quoniam**: elliptic = *hoc dico quoniam* or *non dixi illum confidentem quoniam hoc uerbum...*; cf. 9, 20 *non dixi inuidiam*, compared by T.S.

confidens: the participle was more usual at all times in a bad sense than in a good one, cf. the exx. in Nonius 262; it is used in a good sense in Ter. And. v 2, 14 'ellum, confidens, catus.' The good sense is more common with the adverb *confidenter*. *Confidentia* has both senses.

atqui was much used to introduce a minor premiss in syllogistic argument, cf. i 43, 104 n. on 'in corpore autem.' It is therefore read here by editors generally, though *atque* has much better MS support. Fluctuations in MSS between *atque* and *atqui* are very frequent, cf. v 15, 43 init., 18, 53 init.; N.D. ii 15, 41 init. It may be observed that *et* was sometimes thus used (cf. § 18), and therefore *atque* 'and further' does not seem in itself unsuitable but the meaning yielded by *atqui* seems better here [cf. the similar use of καὶ μήν in Greek].

ita fit ut ... repugnet: Hei., *Posen Progr.* p. 19, maintains that these words are a gloss summing up, out of place, the argument which is again summed up lower down in *non cadunt autem*.... But the argument would not run on if these words were cut out, and the conclusion to be reached is not that the brave man is not liable to annoyance but that the wise man is not so.

We have in this chapter three chain arguments to prove that the wise man cannot suffer annoyance, the first occupying the whole of § 14; the second from *praeterea* down to *non cadet igitur in sap. aegritudo*; the third from *et quem ad modum* to the end of § 15. The stages in the first argument are the following: he who is brave is also confident: he who is confident does not fear: but he who is liable to annoyance is also liable to fear: hence liability to annoyance is out of keeping with bravery. At this point Cicero takes a new start and brings the argument down to the same point by another set of inferences, viz.—he who is liable to annoyance would seem liable to fear, loss of spirit, despondency: he who is liable to these is liable to become a slave, to admit defeat: he who is liable to this is liable to timidity and cowardice:

est igitur, in quem cadat aegritudo, cadere in eundem timorem et infractionem quidem animi et demissionem. quae in quem
10 cadunt, in eundem cadit ut seruiat, ut uictum, si quando, se esse fateatur. quae qui recipit, recipiat idem necesse est timiditatem et ignauiam. non cadunt autem haec in uirum fortem; igitur ne aegritudo quidem. at nemo sapiens nisi fortis; non cadet ergo in sapientem aegritudo. **15.** praeterea necesse est, qui fortis sit,
15 eundem esse magni animi; qui magni animi sit, inuictum; qui inuictus sit, eum res humanas despicere atque infra se positas

8. igitur *om.* L. || cadat R V P4 B 1 2 K L W C O 1 2 7. cadat S *eod. atr.* cadit R 6 7 P 1–3 G B 3 E 2 W 2 M 1 2 D J II O 3 8. 9. quidem R 7 V P G B 1–3 K E L 1 5 W 2 M 2 J O 1 3 8. quandam R 6 P 4 S E 2 W M II O 2. quamdam K 2 D C. quādā O 7. q̄ndā R *at in marg.* quidem *al. atr. adscr.* E 3 *om. at in marg.* quādam *habet.* || et demissionem B 2 S L W 1 2 D O 1. et demissionē R 10 16. et demisionem V. et demisionē R *atr. nigr. suprascr.* et demisionem G K. et demisione E. || quae in quē cad̄t G ē *et* dt *in ras. alt. man. scr.* 10. si quando se esse R 1 7 P 4 G B K 1 2 E W 2 J. si quando esse P *al. atr. superscr.* si quando se L esse *om.* si quando esse se E 2. se si quando esse D C O 7. si quando ēē B 2 se *om.* aliquando se esse V E 3. aliquando esse se S *at* ali *in ras.* se quandoque esse P 2 3 B 3 M 1 2 O 3. se quandoque O 1 esse *om.* se quandocunque esse R 6. ſe quandoq3 esse se II *at* q3 *al. atr. suppl.* et ſe *mut. esse suspicor.* se qn̄q; esse O 7. si q̄n̄ ee O 8 *al. atr. superscr.* ut quandoque se uictum ēē W. 13. cadet R 1 6 P 4 G B 1 2 E 1 L 1 O 8. cad& V *man. ant. suppl.* cadat P K 1 O 3. cadit B 3 S E 2 W 1 2 M 1 2 D C J O 1 2 7.

§ 15, 15. qui magni animi sit inuictum R 6 7 B 1 3 E 1 2 M 1 2 D J II O 1 2 7 8. qui animi magni sit inuictum C. qui magni animi inuictum W 1. qui magni animi *om.* R 1 G B 2 E 3 L 1 O 3. sit inuictum R *eod. atr.* sit inuictum P *al. atr. corr.* magni animi sit inuictū V. qui autē m. a. qui magni animi *habet* K 1 *eod. atr. superscr.* qui magni sit inuictum K 2. sic inuictum E 3.

the brave man is not liable to these: therefore the brave man cannot be liable to annoyance. Having now reached the point which he had reached in the first set of inferences Cicero adds two more propositions which apply to both sets alike, viz.—but no one is wise unless brave: therefore the wise man cannot be liable to annoyance.

cadat: for the subj. cf. § 15 'qui fortis sit'; 9, 19 'qui...id concupierit.' The sentences are conditional relative. The dependency of the clauses makes the statements hypothetical. But the clauses above, e.g. *in quem cadit*, are unconditional statements.

et infractionem quidem, 'and in fact a weakening of spirit.' The idea in *timor* is expanded to lead up to the next inference (*ut seruiat, ut...fateatur*). It seems, therefore, unnecessary, with Küh. Mo. and F.A.W. to alter *quidem* of the best MSS to *quandam*, making that word modify *infractionem* as a new word metaphorically used, for which use of *quidam* cf. i 12, 27 n. The participles, especially *demissus*, are common in this metaphorical sense, cf. post Red. ad Quir. 8, 19 'non modo non infracto animo...sed confirmato'; in L. Pison. 26, 62 'ita nescio quid istuc fractum, humile, demissum'; T.D. iv 30, 64 'humile, summissum, molle, effeminatum, fractum.'

si quando: Küh. compares for this elegant elliptical use (sc. *est*, *accidit*) the frequent use of *si forte*.

recipit, recipiat: i 22, 52 n. on 'esset, non esset.'

igitur: for the position of this word cf. i 2, 4 n.

cadet: for the future cf. *uacabit* § 15 and i 22, 53 n. on 'nesciet...sciet.'

§ **15. res humanas**, 'the vicissitudes of life,' cf. ii 14, 33 n. on 'humana contemnentem'; ii 27, 65 n. on 'humane.'

arbitrari; despicere autem nemo potest eas res propter quas aegritudine adfici potest; ex quo efficitur fortem uirum aegritudine numquam adfici; omnes autem sapientes fortes; non
20 cadit igitur in sapientem aegritudo. et quem ad modum oculus conturbatus non est probe adfectus ad suum munus fungendum, et reliquae partes totumue corpus statu cum est motum deest officio suo et muneri, sic conturbatus animus non est aptus ad exsequendum munus suum. munus autem animi est ratione
25 bene uti, et sapientis animus ita semper adfectus est ut ratione optime utatur; numquam igitur est perturbatus. at aegritudo perturbatio est animi; semper igitur ea sapiens uacabit.

VIII. **16.** Veri etiam simile illud est, qui sit temperans—quem Graeci *σώφρονα* appellant eamque uirtutem *σωφροσύνην* uocant, quam soleo equidem tum temperantiam, tum moderationem appellare, non numquam etiam modestiam; sed haud
5 scio an recte ea uirtus frugalitas appellari possit, quod angustius apud Graecos ualet, qui frugi homines *χρησίμους* appellant, id est tantum modo utilis; at illud est latius; omnis enim abstinentia,

18. adfici (*hic et infra*) V E K. acffici (*hic et inf.*) R *al. atr. mut.* affici (*hic et inf.*) B S L. affici *hic habet* G *at* af *in ras. alt. man. scr. et* ad *ante* af *eraso: infra* adfici. 21. adfectus V G K. adfectus R. affectus B S L. 24. exsequendum B L. exequendum R V P G K O 2. 26. optime R V G B K E L.

VIII. § 16, 1. illi G *man. alt. superscr.* 2. CΩΦΡΟΝΑ naappellant G. NA *in ras. et* na *man. alt. confod.* appellantur R 1 6 *spat. post rel.* appellant *σώφρονα* R 10. 3. tum temperantiam R V P G B 1–3 K E 1 2 W 1 2 M 1 2 D C II J O 2 3 8 7. tum temperationem O 1. || moderantiam O 1. 7. utilis R V P G B 1 2 K E L J. utiles S.

conturbatus: *conturbatio oculorum* is used by Scribonius Largus, Comp. Med. 19, as a technical term for inflammation of the eyes.

fungendum: the gerundive with personal constr. from *utor*, *fruor*, *fungor*, *potior*, *uescor* and their compounds is in classical use; the acc. with these verbs is ante- and post-classical, except in the case of *potior*, for which see i 37, 90 n. on 'urbem nostram.' Cf. 17, 36 'quod utendum acceperis'; Fin. i 1, 3 'non paranda nobis solum ea, sed fruenda etiam est.'

statu: the metaphor is the same as in 'de sententia esse deiectum' ii 5, 14 n.

deest: for the number of the predicate when two or more subjects are connected by a disjunctive particle see Madv. § 213 b, obs. 1.

[**at**: cf. v 15, 43 n.]

VIII. § **16. qui sit temperans...**: an anacolouthon. Having set down *temperans* as an equivalent for the Gk *σώφρων* Cicero pauses to consider the fitness of the translation and develops a preference for *frugi*, with *frugalitas* as an equivalent for *σωφροσύνη*, and so loses the thread of his construction, which he resumes in a new sentence in § 18 in the words *qui sit frugi igitur uel, si mauis, moderatus et temperans, eum necesse est esse constantem....* F.A.W. compares the anacolouthon in Hor. Epp. i 15, 1—22.

quem...eamque: Cicero might have written *cuiusque uirtutem...*; for the transition from the relative to the demonstrative cf. v 3, 8 n. on 'eumque.'

haud scio an: cf. ii 17, 41 n.

frugalitas, 'goodness.'

quod angustius apud Graecos ualet, 'an idea which the Greeks express by a word of narrower meaning.' Orelli in his notes on F. A. Wolf's lectures observes

omnis innocentia (quae apud Graecos usitatum nomen nullum habet, sed habere potest *ἀβλάβειαν*; nam est innocentia adfectio talis animi quae noceat nemini)—reliquas etiam uirtutes frugalitas continet. quae nisi tanta esset, et si iis angustiis, quibus plerique putant, teneretur, numquam esset L. Pisonis cognomen tanto opere laudatum. **17.** sed quia, nec qui propter metum praesidium reliquit, quod est ignauiae, nec qui propter auaritiam clam depositum non reddidit, quod est iniustitiae, nec qui propter temeritatem male rem gessit, quod est stultitiae, frugi appellari solet, eo tris uirtutes, fortitudinem, iustitiam, prudentiam, fru-

9. adfectio V G. affectio R B K L. 11. si his G B L. 12. tanto opere V G B 2 E. tanto-opere R *al. atr. corr.* tant opere S o *post* nt *eras.* tantoopere K. tantopere B 1 L.

§ **17**, 14. reliquit R 10 16 B 2 W 2. relinquit V. relinquit R B K E W. relinquid G *at* d *in* t *alt. man. mut.* 17. tris R V G K E. tris P *al. atr. suppl.* tres B 2 S L W J. tri B 1 *litt. eras.*

that the clause *quod angustius apud Graecos ualet, qui frugi homines χρησίμους appellant*, would be thus expressed in the modern style, *quod Graece aliter reddi nequit quam χρήσιμος, hoc autem est angustius; nam apud nos χρήσιμος tantum est utilis; frugi autem latius patet.*

Dav. notes 'Glossae ueteres: Frugalis χρήσιμος,' and he quotes Donatus on Ter. Eun. iii 5, 60 and iv 7, 46 for *frugi = utilis, necessarius*, and for the wider sense of the word T.D. iv 16, 36 'quod nisi eo nomine (frugalitatis) uirtutes continerentur, numquam ita peruolgatum illud esset, ut iam prouerbii locum obtineret, hominem frugi omnia recte facere,' and for both uses he compares Quintil. i 6, 29 'M. Caelius se esse hominem frugi uolt probare, non quia abstinens sit, (nam id ne mentiri quidem poterat,) sed quia utilis multis, id est fructuosus, unde sit ducta frugalitas.'

omnis enim abstinentia, omnis innocentia: another anacolouthon, the consideration of the Gk equivalent leading to the substitution of the active constr. for the passive, *reliquae etiam uirtutes frugalitate continentur*. Dav. compares Ter. Hec. iii 1, 6 'nam nos omnes quibus est alicunde aliquis obiectus labos, omne quod est interea tempus prius quam id rescitumst lucrost'; Hirtius, Bell. Afr. c. 18 and c. 23.

ἀβλάβειαν: the noun does not seem to occur before Plutarch, and there it has the passive sense of *incolumitas*, 'freedom from harm.' The adj. ἀβλαβής and the adv. ἀβλαβῶς often have an active sense in classical Greek (see Liddell and Scott) and Dav. quotes 'Glossarium Graeco-Latinum: Ἀβλάβεια, *innoxia, innocentia*.'

reliquas etiam uirtutes: sc. *prudentiam, fortitudinem, iustitiam*.

iis angustiis, quibus plerique putant: *angustiis = angusta significatione*. The word *frugi* was much applied to slaves, cf. Plautus and Terence, passim. Cic. in p. r. Deiot. 9, 26 quotes the sentiment 'frugi hominem dici non multum habet laudis in rege' but expresses his own dissent 'ego tamen frugalitatem, id est modestiam et temperantiam, uirtutem maximam iudico.' In Att. vii 4, 1 Cic. says of Dionysius, a freedman of Atticus, 'quem quidem cognoui...frugi hominem ac, ne ut libertinum laudare uidear, plane uirum bonum,' with which Bouhier compares Mart. xii 30 'siccus, sobrius est Aper. quid ad me? | seruum sic ego laudo, non amicum.' For the cause of this limitation of the application of the word *frugi* Bouhier quotes Augustin. de Beata Vita 31 'propter uolgarem dicendi consuetudinem, qua frugalitas quasi parsimonia dici solet.'

L. Pisonis: L. Calpurnius Piso Frugi, consul 133 B.C. and subsequently, as it seems, censor, wrote annals, and as trib. pl. in 149 carried the *lex Calpurnia de repetundis*, by which the first of the *quaestiones perpetuae* was established. He adhered to the optimate party, cf. 20, 48.

cognomen: cf. pro Fonteio 17, 39.

§ **17. eo tris uirtutes**: Hei. compares Stob. Ecl. Eth. ii p. 112 *τῆς δὲ σωφροσύνης ἴδιον κεφάλαιόν ἐστι, τὸ παρέχεσθαι*

galitas complexa est (etsi hoc quidem commune est uirtutum; omnes enim inter se nexae et iugatae sunt); reliqua igitur est,
20 quarta uirtus ut sit, ipsa frugalitas. eius enim uidetur esse proprium motus animi adpetentis regere et sedare semperque aduersantem libidini moderatam in omni re seruare constantiam; cui contrarium uitium nequitia dicitur. **18.** frugalitas, ut opinor, a fruge, qua nihil melius e terra, nequitia ab eo (etsi erit

19. omnis G. omīs K. || est quarta C. ē quarta R 7. et quarta R 1 2 6 10 16 17 V P 1–4 G B 1 2 K 1 E 1 3 W 1 2 Π J O 1–3 7. 20. ut sit R 1 2 6 7 10 16 17 P 1–4 G B 2 3 K 1 2 E 2 3 L 2 3 5 6 (l) M 1 2 Π O 1–3 7. ut sit V. ut sit B 1. sit ut sit E D C. ut sit S *nihil in marg. add.* ut W 2. ut sunt L. necesse est ut sit W 1 L 4. || frugalitas eius enim R 1 2 7 V P 1–4 G B K S E 1 2 W 2 M 1 2 D C J O 2 3 8. frugalitas eis enim B 2. frugalitas necesse est eius enim R 6. f. est necesse e. e. O 1. frugalitas eius enim Π *at in marg.* necesse est *add.* 21. adpetentis R V G E. adpetentis K 1 (*sic*) *eod. atr.* appetentis P 2 B 1–3 S L 1–6 W 1 2 M 2 D J O 1 3 7 8. appetentis P *at* p *post* a *in ras.* apetētis E 3. 22. auersantem R 1. aŭſantē R 10. auersantem G. || libidini R V P G K L. libini E.

§ 18, 24. melius e R V P 1 2 4 G B K S E 2 W M 2 Π O 2. melius ex B 2. melius a K 2 L 1 W 2 J O 3 7. melius in D C O 1. melius ē a O 8. melius est a M 1. *om.* E 1.

τὰς ὁρμὰς εὐσταθεῖς καὶ θεωρεῖν αὐτὰς προηγουμένως, κατὰ δὲ τὸν δεύτερον λόγον τὰ ὑπὸ τὰς ἄλλας ἀρετάς, ἕνεκα τοῦ ἀδιαπτώτως ἐν ταῖς ὁρμαῖς ἀναστρέφεσθαι· καὶ ὁμοίως τὴν ἀνδρείαν προηγουμένως μὲν πᾶν ὃ δεῖ ὑπομένειν, κατὰ δὲ τὸν δεύτερον λόγον τὰ ὑπὸ τὰς ἄλλας· καὶ τὴν δικαιοσύνην προηγουμένως μὲν τὸ κατ' ἀξίαν ἑκάστῳ σκοπεῖν, κατὰ δὲ τὸν δεύτερον λόγον καὶ τὰ λοιπά. πάσας γὰρ τὰς ἀρετὰς τὰ πασῶν βλέπειν, καὶ τὰ ὑποτεταγμένα ἀλλήλαις; Plato Gorg. p. 507; Cic. Off. i 28, 100. As *frugalitas* includes the other three cardinal virtues Cicero concludes that that word suitably translates *σωφροσύνη*.

etsi: for this corrective use see i 42, 99 n.

omnes...iugatae sunt: for this view see ii 14, 32 n. and reff.; the words *hoc quidem...iugatae sunt* are quoted by Nonius p. 47.

reliqua igitur est, quarta uirtus ut sit, ipsa frugalitas: this is the conjecture of Madv., adopted by T.S. Hei. Sff. Ml. Schiche and Bai., though the punctuation of Bai., *ut sit ipsa, frugalitas*, is not to be followed. The reading involves practically no departure from the MSS, *est* and *et* being specially liable to be confused. Dav., followed by Mo., read *reliquum igitur est, quarta uirtus ut sit ipsa frugalitas*. He also suggested *relinquitur ut quarta uirtus sit ipsa frugalitas*, and this reading, as improved by Bake, who kept *ut* where the MSS have it, before *sit*, is very Ciceronian. Dav. supports this conjecture by ref. to Fin. iii 9, 31 'circumscriptis igitur eis sententiis, quas posui, et eis, si quae similes earum sunt, relinquitur ut summum bonum sit uiuere scientiam adhibentem...'

Lucr. v 795 'linquitur ut merito maternum nomen adepta | terra sit'; Varro R.R. i 5 'relinquitur quot partes ea disciplina habeat ut sit uidendum.' To these examples may be added Diu. ii 5, 14 'ita relinquitur ut ea fortuita diuinari possint...'; Ac. ii 38, 119; Att. x 8, 2 'relinquitur ut si uincimur in Hispania quiescamus.'

adpetentis: accusative. *motus animi adpetentis*='the desires,' *τὰς ὁρμάς*, cf. the definition of *σωφροσύνη* quoted above from Stobaeus.

aduersantem refers to the subject acc. *frugalitatem*, not to *constantiam*.

§ **18. nihil melius**: more effective without *est* which Baiter (following Wesenberg) inserted, cf. 5, 11 'itaque nihil melius quam quod...'

ab eo...ab eo: the repetition for the sake of clearness is not uncommon after a parenthesis or in a sentence of some length, cf. 28, 71 'ergo id, quod alii...id hi turpe putantes aegritudinem reppulerunt.'

nequicquam: the same erroneous etymology is given by Varro L.L. x 5 'ut

hoc fortasse durius, sed temptemus; lusisse putemur, si nihil sit) ab eo, quod nequicquam est in tali homine, ex quo idem nihili dicitur. qui sit frugi igitur uel, si mauis, moderatus et temperans, eum necesse est esse constantem; qui autem constans, quietum; qui quietus, perturbatione omni uacuum, ergo etiam aegritudine et sunt illa sapientis; aberit igitur a sapiente aegritudo.

IX. Itaque non inscite Heracleotes Dionysius ad ea disputat quae apud Homerum Achilles queritur hoc, ut opinor, modo:

Corque meum penitus turgescit tristibus iris,
Cum decore atque omni me orbatum laude recordor.

25. temptemus R V G B K L O 13. temnemus E. temerius W 12 D C O 7 Gr. temeꝗius S. || lusisse R 6 P 3 B 3 K 2 W 1 2 M 1 2 J O 3. lu ſiſſe V (*ras. post* lu). iusisse R 1. luxisse R 7. luſsisse E 3 *eod. atr. corr.* iussisse P 1 4 G B 1 K 1 S E 1 2 L 1 D C O 1 7 Gr. iuxisse P 2. iusisse R 17. iusse B 2. et lusisse O 2. etlis^l^isse Π. dixisse O 8. || si ~~nihil~~ sit R 1 *al. atr. corr. et in marg.* mn^9^ *add.* si nil G. 26. idem nihili V i *fort. post. add.* nihili idem R 6. idem nihil R P 1 3 B 1 3 K S E L 1–3 6 M 1 2 O 1–3. idem nihil G *at litt. post* l *eras.* idem nichil R 7 P 2 4 B 2 L 4 5 W 2 D C J Π O 8. idem nich' E 2. idem nil K 2 O 7. nihil idem W 1 (*non ut Küh. et Mo.*). idem nihili ed. H. 27. qui scit G *at* c *eras.* 28. costans G *alt. man. superscr.*

IX. 1. insite G. || heracleotes R V G K. eracleotes R 10 16 B. yracleotes P. dionisius V R 10 16. dyonisius R. dyonisius P B K. 2. queritur P B 1 2 K L. queritur V *at* e *ex* ę *ras. corr. ut uid.* quaeritur R G.

ex *non* et *uolo nolo*, sic ex *ne* et *quicquam* item media extrita syllaba coactum est *nequam*. itaque ut eum, quem putamus esse *non hili* dicimus *nihili*, sic in quo putamus esse *nequicquam* dicimus *nequam*.'

The similarity between the above extract and Cicero here, taken along with the greater fulness and clearness of the extract from Varro, gives some reason for thinking that Cicero had Varro's passage before him when writing, unless both writers derived this etymology from a common source. As early as 47 B.C. Varro promised to dedicate to Cicero an important work and he ultimately dedicated to him books v to xxv of the de Lingua Latina, but he had probably not done so when Atticus delivered to him the copy of the second edition of the Academica dedicated to him by Cicero, and he certainly had not done so by the 28th of June 45 B.C. Cf. Att. xiii 12, 3 and xiii 18. The date of the letter which records the delivery of the Academica to Varro (Att. xiii 44, cf. § 2) is fixed by O. E. Schmidt as 20 or 21 July 45 B.C. The Tusculans were pretty certainly finished by the end of September of that year. Varro's work may possibly have been delivered to Cicero in September, a month not represented by any letters in Cicero's correspondence.

For the derivation of *nequam* see Lindsay, Lat. Lang. p. 571.

nihili: for the form Mo. compares Varro, quoted above, and also L.L. viii p. 111 (ix § 54 in Müller) 'dicimus hic homo nihili est et huius hominis nihili et hunc hominem nihili.' Wesenberg, Em. II p. 4, refers to passages in Plautus and to Q. Fr. i 2, 14 'noli spectare, quanti homo sit; parui enim pretii est, qui iam nihil sit,' where the emendation *nihili* is required by the play on words. The form *nihili* has some MS support here and is well supported in iv 35, 74.

constantem, 'firm.'

et: occasionally used to introduce the minor premiss in a syllogism, cf. 7, 14 n. on 'atqui.'

IX. **Heracleotes Dionysius**: ii 25, 60 n.

ad ea: i 4, 7 n.

hoc, ut opinor, modo: introduces, with some diffidence, Cicero's somewhat free translation of Iliad ix 646—8

ἀλλά *μοι οἰδάνεται κραδίη χόλῳ, ὁππότε κείνων*
μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
Ἀτρεΐδης, ὡς εἴ τιν' ἀτίμητον μετανάστην.

tristibus, 'gloomy,' cf. ii 8, 20 'tristis Eurystheus.'

5 **19.** num manus adfecta recte est cum in tumore est, aut num aliud quodpiam membrum tumidum ac turgidum non uitiose se habet? sic igitur inflatus et tumens animus in uitio est. sapientis autem animus semper uacat uitio, numquam turgescit, numquam tumet; at iratus animus eius modi est; numquam igitur sapiens 10 irascitur; nam si irascitur, etiam concupiscit; proprium est enim irati cupere, a quo laesus uideatur, ei quam maximum dolorem inurere; qui autem id concupierit, eum necesse est, si id consecutus sit, magno opere laetari, ex quo fit ut alieno malo gaudeat; quod quoniam non cadit in sapientem, ne ut irascatur 15 quidem cadit. sin autem caderet in sapientem aegritudo, caderet etiam iracundia; qua quoniam uacat, aegritudine etiam uacabit. **20.** etenim si sapiens in aegritudinem incidere posset, posset etiam in misericordiam, posset in inuidentiam. non dixi inuidiam,

§ **19**, 5. adfecta R V P G K. affecta B. afflicta L. 6. aliud qppiã W 1 (*non ut Küh.*). aliud quippiam L 3. aliud quidpiam O 3. aliã quippiam O 2. aliquod quippiam R 1 7 17 V P 1–3 B 2 3 E 1–3 L 2–6 M 1 2 D C O 1 7. aliquod quippiam S *in marg.* aliud *man. ant.* aliquid quippiam K 1 *eod. atr.* aliqd̃ quippiam R 10 G B L. aliquid quippiam J. aliqd' quidpiam K 2. aliqd quippiam Π O 8. aliq̃ qppiã W 2. ãqd quippiam R 16. aliquot quippiam P 4. aut num quippiam R 6. aliud quodpiam *corr. Turnebus* 7. uatio G a *in* i *corr.* 9. at iratus R 1 6 7 P 1 3 4 G B 1–3 K 1 2 S E 1 2 L W 1 2 M D C Π J O 1 3 8 7. aut iratus O 2. ac iratus M 2. aut irati V *at* i *in ras.*, *duabus litt. eras.* 11. maxumum R V B. maximum K *eod. atr.* maximum G L. 12. sit G *alt. man. corr.* 13. magno opere G B 2. magnoopere V. magnọ opere R *punct. alio atr. supp.* magnopere B 1 K L. magnope S E. ‖ aliaeno G. 16. iracondia G *alt. man. corr.* ‖ aegritudone G o *in* i *corr.*

§ **20**, 17. in aegritudine G. 18. dixi inuidiam R V P G B 1 3 K 1 2 E L W 1 2 M 1 2 D C J O 1–3 7 8. dixi in inuidiam S Π ed. H. dixi in inuidam E 2. dixi in uiam B 2.

§ **19. aliud quodpiam**: for the form *aliquodpiam*, proposed here by Gronovius on Livy xli 6 and by some subsequent scholars, see Neue, *Formenlehre* II³ 482, where the subject is fully treated.

[**tumidum ac turgidum**: *tumidum* medici dicunt praeter naturam inflatum: *turgidum* cum ex tumore quippiam erumpere paratum est. Forc.]

in uitio est = *uitiosus est*, cf. i 39, 94 n.

iratus animus: but *sapientis animus* in the contrasted clause. Hence some have approved and Ern. adopted *irati* of V². Cf. *proprium est enim irati*, below.

ex quo fit: not a conclusion but merely an explanation, 'thus exulting in the ills of another.' The wise man does not give way to the irrational emotions of desire or joy.

sin: the preceding *si*-clause begins at *nam si irascitur*, of which all that follows is a development, cf. i 49, 119 n.

§ **20. etenim**, 'and in truth,' does not refer to the clause immediately preceding but continues the argument that the wise man is free from *aegritudo*, by introducing a new proof [cf. Madvig's note Fin. i 1, 3].

in misericordiam: pity was, according to the Stoics, an irrational emotion inconsistent with the unruffled calm which characterised the wise man, cf. Seneca de Clementia ii 4, 4—6, 4.

inuidentiam, 'enviousness,' a word coined by Cicero, who wanted a word of active force only, since *incidere in inuidiam* might be either active, 'to fall into a state of envy,' or (more usually)

quae tum est cum inuidetur; ab inuidendo autem inuidentia
20 recte dici potest, ut effugiamus ambiguum nomen inuidiae, quod uerbum ductum est a nimis intuendo fortunam alterius, ut est in Melanippo:

Quísnam florem líberum inuidít meum?

male Latine uidetur, sed praeclare Accius; ut enim 'uidere,' sic
25 'inuidere florem' rectius quam 'flori.' nos consuetudine prohibemur; poëta ius suum tenuit et dixit audacius.

X. **21.** Cadit igitur in eundem et misereri et inuidere. nam qui dolet rebus alicuius aduersis, idem alicuius etiam secundis

19. quae tum est R 2 6 10 16 17 B 1 3 K E 1 2 L W 1 Π O 2 3 8 7. quae tum est R 1 *an* t *mut. sit incert.* quae tūc est R 7. quae cum est G B 2. quae cūm est V P c *in* t *mut.* quae tā ē W 2. 20. rectae G a *conf. alt. man.* ‖ ut effugiamus R 1 10 16 V G K 1 L 1 W 1 2 D O 1–3 7 8. ueffugiamus P. ut effugiā K 2. ut effugiam ed. H. ut et fugiamus Non. cod. L (ap. Mueller, p. 443). 21. dictum G *alt. man. superscr.* 22. melippo R V P G B K. melanipo J. menalippo S E L W 1 D C. 23. quasnam G *in* quisnam *alt. man. mut.* 24. accius R V P G B E L. actius K S J. 25. florem B 1 K 2 E 2 D C O 1–3. florē B 3 K 1 E 1 W 1 2 Π O 7 8. florē R *at linea al. atr. supra duct.* flore V G B 2 L.

X. § **21**, 2. dolet B 1–3 S E 1 2 W 2 M 1 2 D C Π J O 2 3 8. olet V *ras. ante* o. solet R *man. ant. superscr.* solet P *al. atr. superscr.* solet K 1 *eod. atr.* solet G K 2 L 1. ‖ dolet alicuius etiam secundis W 1. alicuius dolet secundis O 1.

passive, 'to become an object of envy.' This is more clearly shown in iv 7, 16 'quoniam inuidia non in eo qui inuidet solum dicitur, sed etiam in eo cui inuidetur.' Hence *inuidia* is referred to lower down as *ambiguum nomen.* Hence too Dav. proposed to insert *et* (Bentley's conj.) or *item*, and Bouh. *etiam*, before *tum*, and Schiche reads *in qua etiam est.* But Cicero wishes to limit *inuidia* to the passive use, giving the active use to *inuidentia.* The meaning therefore is 'I do not use the word *inuidia*, since this word applies where one is the object of envy.' The extract *posset etiam ...nomen inuidiae* is quoted by Nonius p. 443 M.

a nimis intuendo: lit. = 'over-regarding.' For the separation of the prep. from its case cf. i 43, 102 n. on 'de nihil sentiendo.' Bentley's conj. *limis* for *nimis* is unnecessary. Bouhier explains that the eyes by prolonged regard were supposed to shoot forth irresistible darts of love or hatred, this action being termed *fascinare* in the case of hatred. Bouh. compares Pliny N.H. vii 2 'esse in Triballis et Illyriis...qui uisu quoque effascinent interimantque quos diutius intueantur.'

Melanippo: for the plot of Accius' *Melanippus* (from which play the following line is taken) see Ribbeck, *Röm. Trag.* pp. 521—4; *Frag.* 1[2] p. 190.

Quisnam: the line is quoted differently by Nonius p. 500 'sic et *inuidit illam rem* pro *illi rei* Accius Melanippo, unde haec: *quis mortalis florem liberum inuidit meum.*' Ribbeck *Frag.* p. 190 reads *unde quis non mortalis...* and *Röm. Trag.* p. 523 *num quis non mortalis.* The speaker is uncertain.

florem ... inuidit: lit. 'blighted the bloom of my children' i.e. 'blighted my fair children'; for *inuidere* of injuring by spiteful glance cf. Catullus 5, 12 'aut nequis malus inuidere possit.' *florem liberum* = *florentes liberos*, cf. 5, 11 n. 'mediocritatem officiorum.' For the genitive form in *liberum* and *meum* cf. 24, 58 n.

male Latine sc. *dixisse.*

dixit audacius: F.A.W. notes that this is no bold expression but the usual constr. of Accius' day.

dolet, ut Theophrastus interitum deplorans Callistheni, sodalis sui, rebus Alexandri prosperis angitur, itaque dicit Callisthenem incidisse in hominem summa potentia summaque fortuna, sed ignarum quem ad modum rebus secundis uti conueniret. atqui, quem ad modum misericordia aegritudo est ex alterius rebus aduersis, sic inuidentia aegritudo est ex alterius rebus secundis. in quem igitur cadit misereri, in eundem etiam inuidere; non cadit autem inuidere in sapientem; ergo ne misereri quidem. quodsi aegre ferre sapiens soleret, misereri etiam soleret. abest ergo a sapiente aegritudo.

22. Haec sic dicuntur a Stoicis concludunturque contortius. sed latius aliquanto dicenda sunt et diffusius, sententiis tamen

3. theophrastus K. theophrat^{s}us G *alt. man. superscr. et* theoph *in ras.* || callisthenis R V G B 1 K 1 M 2. callisthe^{nis} E *eod. atr.* calisthenis S W 1 D C. callidis thenis B 2. calisthem L 1. 4. callisthenem R V G B 1 2. calisthonē L 1. 11. egre ferre R 7 P 4. hoc aegre ferre R 6 M 2 O 2. hoc egre ferre P 3 B 3 E 3. ħ egre ferre M 1. hęc egre ferre O 3. hec egre ferre P 2 egre hec ferre E 2 Π. egro h' referre O 7. egre hec ṛeferre S. hęc ^{eg}referre V *atr. uiridiore.* haec referre R G K 1. hęc referre B 1 L 1. hoc referre J. h' referre R 17 W 2 C. h̄ referre D. ħ reff're K 2. qd' hec referre B 2. hęc sapiens referre W 1. 12. a sapiente R 1 10 16 G B 1 2 K L. ^{a}sapiente V *eod. atr. suppl.*

§ 22, 13. sic dicuntur R 10 K 2 W 1 2 D O 3 8. ^{c}sidicuntur R *eod. atr.* B *eod. atr.* V *alia man. suppl.* si dicuntur R 16 P G B 2 K L. 14. aliqn̄to D C. aliq^{n}to L 4. aliquando R 1 6 7 G B 1 2 K 1 2 E 1 2 L 1 3 5 M 2 II O 1–3 8 ed. H. aliqn̄ R 17 B 3 E 3 L 2 6 W 1 2 M J O 7. ali'qndo S *at* d *atr. nigriore script.*

X. § 21. **ut Theophrastus**: sc. in his Καλλισθένης ἢ περὶ πένθους, mentioned by Diog. L. v 44 in a list of Theophrastus' works. Cf. v 9, 25. See also Buresch, *Leipz. Stud.* IX p. 34.

Callistheni: of Olynthus, a relative and pupil of Aristotle, on whose recommendation he was taken by Alexander the Great in 334 to the east, to record the history of his Asiatic campaigns. By his freedom of speech he gave offence and was ultimately put to death by order of the King. The circumstances are variously related. He was arrested at the same time as Hermolaus and his fellow-conspirators. Q. Curtius viii 29 says that he was innocent and Diog. L. v 5 only asserts that he was thought to have conspired. Arrian, Anab. iv 14, says that Aristobulus and Ptolemy Lagi (writers contemporary with these events) stated that the conspirators asserted that Callisthenes had instigated them to conspire; that this was denied by most authorities; but that as Alexander already disliked Callisthenes, and the latter was very intimate with Hermolaus, the King readily believed the worst with regard to him. [On the termination of the genitive cf. v 16, 46 n.]

hominem, i.e. Alexandrum.

ne...quidem, 'not...either,' as often.

aegre ferre = *aegritudine adfici*, cf. 26, 62.

abest ergo: a false conclusion; to prove that he is free from two forms of annoyance does not prove that he is free from all annoyance.

§ 22. **concludunturque contortius**: see ii 18, 42 n. on 'contortulis...conclusiunculis.'

latius...diffusius, 'must be considerably expanded and treated in detail.' Cf. Brut. 31, 120 'nam ut Stoicorum adstrictior est oratio aliquantoque contractior quam aures populi requirunt, sic

15 utendum eorum potissimum qui maxime forti et, ut ita dicam, uirili utuntur ratione atque sententia. nam Peripatetici, familiares nostri, quibus nihil est uberius, nihil eruditius, nihil grauius, mediocritates uel perturbationum uel morborum animi mihi non sane probant. omne enim malum, etiam mediocre, malum est;
20 nos autem id agimus ut id in sapiente nullum sit omnino. nam ut corpus, etiamsi mediocriter aegrum est, sanum non est, sic in animo ista mediocritas caret sanitate. itaque praeclare nostri, ut alia multa, molestiam, sollicitudinem, angorem propter similitudinem corporum aegrorum aegritudinem nominauerunt. **23.** hoc
25 propemodum uerbo Graeci omnem animi perturbationem appellant; uocant enim πάθος, id est morbum, quicumque est motus in animo turbidus. nos melius; aegris enim corporibus

15. potissimum R V G B K L. positissimum P. || maxime R V P G L. maxume B. maxime K *atr. nigriore suppl.* 16. utuntur R V G K L. utātur S. || peripatetici R V P G K. peripathetici B. 18. mediocritates G B 1 2 K W 2 D O 1 7. mediocritatē W 1 L 1. 19. mediocre magnum est R 1 6 7 17 V P 1–4 G B 1–3 K 1 2 S E 1–3 L 1–5 W 1 M 1 2 D C II O 1–3 7 8 ed. H. et magnum est J. ī magnum est W 2. mediocre malum est *corr. Bouhier.*

§ 23, 26. id̄ B. id ē L.

illorum (Peripateticorum et Academicorum) liberior et latior quam patitur consuetudo iudiciorum et fori.' Cicero generally uses *fuse* rather than *diffuse* in the sense here found, cf. iv 26, 57 'quamuis fuse lateque'; N.D. ii 7, 20 'uberius disputantur et fusius)(breuius angustiusque concluduntur'; Leg. i 13, 36.

eorum: sc. the Stoics.

familiares nostri: the expression no doubt indicates Cicero's admiration for the School as a whole, not his friendship for individual Peripatetics. Cicero praises these philosophers (as also those of the nearly related Academy) not only for their doctrine but also for their usefulness to the orator. Cf. Fin. v 3, 7. Similarly in i 32, 78 he refers to the Stoics, with whom he agreed on many points, as *amici nostri.*

nihil: often as here referring back to persons, cf. i 2, 5; N.D. i 33, 93 'Phaedro nihil elegantius.' Similarly the interrogative *quid* e.g. 12, 27.

mediocritates: μεσότητας, 'theory of the mean as applied to emotions,' 'theory of middle states.' Cf. Eth. Nic. ii 6, 10 οἷον καὶ φοβηθῆναι καὶ θαρρῆσαι καὶ ἐπιθυμῆσαι καὶ ὀργισθῆναι καὶ ἐλεῆσαι...ἔστι καὶ μᾶλλον καὶ ἧττον, καὶ ἀμφότερα οὐκ εὖ· τὸ δὲ ὅτι δεῖ καὶ...ὡς δεῖ μέσον τε καὶ ἄριστον. 31, 74 'hic mihi adferunt mediocritates'; Ac. ii 44, 135. The doctrine of τὸ μέσον is Aristotelian though the germ of it is to be found in Plato's μέτριον, Politicus 283d, foll.

uel...uel, 'emotions or mental diseases, if you prefer the expression.'

omne enim malum: the introduction of the word *malum* 'begs the question.' The Stoic doctrine that all perturbations are evils is assumed.

id agimus ut...sit: compressed for *ut probemus id...esse.* Cf. Lucr. iii 765, 'in tenero tenerascere corpore mentem confugient' = *eo confugient ut dicant...* Küh. compares i 8, 16 'mors ut malum non sit efficies' i.e. *ut mortem malum non esse putem*; see also Madv. on Fin. i 5, 14 n. on 'nam illud quidem adduci uix possum ut...uideantur.'

§ **23. hoc propemodum uerbo**, 'by a very similar word.'

morbum: in 4, 7; iv 5, 10 and Fin. iii 10, 35 Cicero prefers *perturbatio* as a translation of πάθος and that is the word that he usually employs. See Reid on Ac. i 10, 38 n. on 'quasi morbis.'

nos melius: since we limit the word which is similar to *morbis* to one of the four πάθη, viz. to *aegritudo*, 'sickness of soul.' For the four πάθη or irrational emotions here mentioned, see n. on § 24, below. For the Stoic parallel between the state of health of the body and that of the soul, see iv 10, 23 n.

aegris enim... = *animi aegritudo simil-*

simillima animi est aegritudo; at non similis aegrotationis est libido, non inmoderata laetitia, quae est uoluptas animi elata et
30 gestiens. ipse etiam metus non est morbi admodum similis, quamquam aegritudini est finitimus, sed proprie, ut aegrotatio in corpore, sic aegritudo in animo nomen habet non seiunctum a dolore. doloris huius igitur origo nobis explicanda est, id est causa efficiens aegritudinem in animo tamquam aegrotationem
35 in corpore. nam ut medici causa morbi inuenta curationem esse inuentam putant, sic nos causa aegritudinis reperta medendi facultatem reperiemus.

XI. **24**. Est igitur causa omnis in opinione, nec uero aegritudinis solum, sed etiam reliquarum omnium perturbationum, quae sunt genere quattuor, partibus plures. nam cum omnis perturbatio sit animi motus uel rationis expers uel rationem

28. simillima R V P G B K L. || animi est aegritudo R V G B 1 2 K 1 S E 1 2 L 1 Π O 7 8. animi aegritudo est B 3 M 1 2 O 2. est animi aegritudo R 6 W 1 2 D C J O 1. est *om.* O 3. || similis G. similis R B i *in* e *mut.* sites B 2. || aegrotationis E 2. aegrotationes R V G B K E L. 29. inmoderata R V G K E. immoderata B L. 31. egritudini W 1. egritudini O 1. aegritudine R G K. egritudine V B. egritudine L 1. egritudine B 2 E. 33. doloris huius igitur R V P G B K E O 3 7. doloris igitur huius R 6 B 2 3 L 1 W 1 M 1 2 D J O 1 2 8. igitur doloris huius S E 2 Π. doloris igitur W 2 huius *om.* 37. reperiemus R V P G E 1 2. repperiemus L.

XI. § **24**, 3. nam cum S *h. l. non in* quom *mut.*

lima est adfectioni corporis aegrotantis. For the change from plural to singular see i 17, 40 n.

gestiens, 'exultant,' 'boisterous'; lit. = *gestus faciens.*

proprie, 'but with strict accuracy annoyance in the case of the mind, just as illness in the case of the body, bears a name which contains the idea of pain.'

tamquam: here = *sicut*, cf. i 36, 88 n.

inuenta...reperta: to find here the usual distinction, for which see i 47, 114 n., would involve a satire upon the medical profession of the day which I see no reason for expecting from Cicero. *inuento* seems substituted merely for variety in Fin. v 6, 17 'fons reperiendus est, in quo sint prima inuitamenta naturae; quo inuento...,' quoted by Mo.

XI. § **24**. **in opinione**, 'due to a mere opinion,' cf. i 22, 53 n. and i 26, 63 n. Virtue was based on accurate knowledge (ἐπιστήμη), according to the Stoics (and Socrates, Plato and others), e.g. courage is based upon a knowledge of what is to be feared and what not. Cf. iv 15, 34 'ipsa uirtus breuissime recta ratio dici potest,' and Zeller, *Stoics, etc.*, p. 238.

genere quattuor, partibus plures: cf. Fin. iii 10, 35. See the table, Introd. p. xxxi.

The four *genera* are given within a single verse by Virgil, Aen. vi 733 'hinc metuunt cupiuntque, dolent gaudentque' and by Horace, Ep. i 6, 12 'gaudeat an doleat, cupiat metuatne, quid ad rem?'

partibus: the sub-divisions of a *genus* are usually called *partes* in Cicero, who rejected *species*. Varro and Silver Age writers have the latter term in this sense. Cicero also employs the term *formae*. Cf. v 25, 71 'genera partesque uirtutum'; de Inu. i 22, 32 'genus est quod plures partes amplectitur, ut animal. pars est, quae subest generi, ut equus'; Topica 6—7, 30—31 'nolim enim, ne si Latine quidem possit dici, *specierum* et *speciebus* dicere; ...*formis* et *formarum* uelim.'

cum omnis perturbatio sit: see Zeno's definition in iv 6, 11 n. on 'haec definitio, ut.'

5 aspernans uel rationi non oboediens, isque motus aut boni aut mali opinione citetur bifariam, quattuor perturbationes aequaliter distributae sunt. nam duae sunt ex opinione boni, quarum altera, uoluptas gestiens, id est praeter modum elata laetitia, opinione praesentis magni alicuius boni, altera, quae est inmode-
10 rata adpetitio opinati magni boni rationi non obtemperans, uel cupiditas recte uel libido dici potest. **25.** ergo haec duo genera, uoluptas gestiens et libido, bonorum opinione turbantur, ut duo reliqua, metus et aegritudo, malorum. nam et metus opinio magni mali inpendentis et aegritudo est opinio magni
15 mali praesentis, et quidem recens opinio talis mali ut in

5. aspernans R V G B K S E. aspernens L. || oboediens R V G K. obediens B. 6. citetur R 1 6 7 17 V P G B 1 3 K 1 S E 1 2 L 1 W 2 M 1 2 D C Π O 1–3 7 8. excitetur W 1. 7. nam duae sunt *om.* B 1. || expinione V. 9. alicuius boni rationi non obtemperans B 3 O 2. alicuius boni rōē nō tēpans M 1. altera cupiditas quae recte uel libido dici potest quae est inmoderata adpetitio opinati magni boni rationi non obtemperans uel cupiditas recte uel libido dici potest *hunc ordinem uerborum habent* R 1 2 10 V P G B 1 2 K 1 2 S E 1–3 L 1 3 4 M 1 *et magna ex parte* R 6 16 17 B 3 L 2 6 W 1 M 2 C D J: *om.* O 2: Π *habet* uel cupiditas...dici potest *transuers. cal. notat. : post* opinati magni boni ⁊ *habet* V *et ad pedem paginae man. ant. sed atram. nigriore subscr.* et quidē magis significat nom̄ libidinis magnitudinem erroris. itaque in ea cupiditate q̄ flagrantissima÷ppie plerūque nom̄ h' ponitur si omnis appetitio opinati boni: *textum restituit Dauisius.* || inmoderata R 1 2 17 V P. immoderata G K L. 10. adpetitio R V G K E. appetitio R 2 10 17 L. || obtemperans R 1 2 10 17 B 3 W 1 *alii.* obtemporans D C. optemperans G. tēpans M 1. 11. libido R V P G K L.

§ **25**, 12. libido R V P G K L. 13. ut duo G K L. ūt V (ut *in* at *eod. atr.*, *ut uid.*, *mut.*). 14. inpendentis R V K E. inpendentes G *alt. man. corr.* impendentis B L.

uel rationis...oboediens: Bouh. and others thought the first *uel*, and Ern. the clause *uel rationi non oboediens*, intrusive, but Nissen explains thus: 'Haec tria genera sunt motuum animi, quorum primo uoluptas comprehenditur, quae proprie eam partem hominis attingit, quae expers est rationis; alteri subiecta cupiditas est, quae praefracte rationem aspernatur; tertio denique metus et aegritudo, quibus uires hominis adeo extenuantur, ut obedire rationi nequeat. etenim duo haec genera animi motuum etsi sic conspirant, ut neutrum rationi obediat, ita tamen differunt, ut in altero contumacia, in altero imbecillitas inobedientiae sit causa.'

Zeno's definition of *perturbatio* is expanded to indicate the separate *perturbationes*.

citetur, 'is called forth,' 'is excited.' Usually *excitare*, *concitare*. The simple verb is elsewhere used by Cic. only of persons. *ciere motus* occurs i 10, 19; N.D. ii 32, 81; cf. Ti. 7, 24 'eoque motu cuius orbis...ciebatur.'

praeter modum elata...: Diog. L. vii 114 ἡδονὴ δέ ἐστιν ἄλογος ἔπαρσις ἐφ' αἱρετῷ δοκοῦντι ὑπάρχειν.

opinati: in passive sense. Cf. 'meditata' iii 14, 30; Madv. § 153; Roby 1 § 734.

§ **25. turbantur**=*cum animi perturbatione mouentur*, 'are disturbing causes due to a mere opinion with regard to good things.' This compressed use of the verb is fully illustrated by Naegelsbach, *Stil.* § 102, who compares *turbare bellum*=*turbis concitandis efficere bellum.* Cf. iv 15, 34 'ex qua concitantur perturbationes'; Top. 26, 99 'huic generi, in quo et misericordia et iracundia et odium et inuidia et ceterae animi adfectiones perturbantur': iii 1, 1 n. on 'consecrata.'

recens opinio: cf. Stobaeus Ecl. ii 174 λύπην δ' εἶναι συστολὴν ψυχῆς ἀπειθῆ λόγῳ, αἴτιον δ' αὐτῆς τὸ δοξάζειν πρόσφατον κακὸν

eo rectum uideatur esse angi, id autem est, ut is qui doleat oportere opinetur se dolere. his autem perturbationibus, quas in uitam hominum stultitia quasi quasdam furias inmittit atque incitat, omnibus uiribus atque opibus repugnandum est, si
20 uolumus hoc quod datum est uitae tranquille placideque traducere. sed cetera alias; nunc aegritudinem, si possumus, depellamus. id enim sit propositum, quandoquidem eam tu uideri tibi in sapientem cadere dixisti, quod ego nullo modo existimo; taetra enim res est, misera, detestabilis, omni con-
25 tentione, uelis, ut ita dicam, remisque fugienda.

XII. **26.** Qualis enim tibi ille uidetur

Tántalo prognátus, Pelope nátus, qui quondam á socru
Oénomao rege Híppodameam ráptis nanctust núptiis?

16. uidetur L 1. 17. quas in uita B 3 K 2 S W 1 D C II O 2 3 7 8. quas in uita R *litt. post* s *eras.* V i *post* s *eras.* quasi in uita P (*al. atr. corr.*) E (*eod atr. fortasse corr.*). quasi in uita G B 1 2 K 1 W 2. quas ī uīcta J. quas O 1 in uita *om.* in uita L 1 quas *om.* in uitam *corr. Lambinus.* 18. inmittit R V P G B K E. 20. tranquille G. tranquillę B K L. tranquillae R. 21. cetera R V P G B 2 3 K 1 2 S E 1 2 W 2 D C II J O 1 3 7 8 Gr. cętera B 1 W 1 L 1. caetera M 2 O 2. ceteras M 1. 22. id enim sit R P G̃ B 1 2 K 1 S E 1 2 L 1 W 1 2 M 1 2 D C II J O 1 3 7 8. id enim si^{z} V. 24. existimo G K. estimo L. || tætra V G. ta&ra R. t&tra K 1. tętra P. tetra B L. || misera detestabilis R 1 10 P G K 1 W 1 M 1 2 *alii.* miser adetestabilis V *inter* r *et* a *latet* ⁓ *in ras.* misera & detestabilis L 1. || omni K 1. omī R 10 P B L. oī R 16. omne R V. omne G. omē B 2 E.

XII. § **26**, 2. a socro S L 6. a socero R 1 6 7 16 17 V P 1–4 G B 1–3 K 1 E 1–3 L 1–5 W 1 M 1 2 D C II J O 1–3 7 8 W 2 (*in marg. e cont. om.*). a foco K 2. a socru *corr. Bentleius.* 3. oenomao regi G. oeno mago regi L. || hippodameam V G K. hippoda meā B 2. hippodamęam R 1 *atr. nigriore superscr.* ippodameā E B 1. hippodemeā L 1. hippodamiam W 1 M 2 O 2. hippodomiam O 3. ippodomiā S *in marg.* hippodamiam. hiipadamiam M 1. || nanctus V G B 2 L. naꝓctus R *eod. atr.* nanctis E *eod. atr.* nactus P B 1 3 K 1 2 S E 2 W 2 M 1 2 D J O 1–3 7 8. nactus ē W 1. nactis R 7. nanctust *corr. Tregder.*

παρεῖναι ἐφ' ᾧ καθήκει συστέλλεσθαι, iii 31, 75 'additur ad hanc definitionem a Zenone recte ut illa opinio praesentis mali sit recens'; also 12, 26; iv 7, 14.

in eo, 'while it continues' lit. 'amid it.' Mo. compares in Cat. ii 9, 20 'qui se in...repentinis pecuniis...insolentius...iactarunt.'

oportere opinetur: the importance of this element in *aegritudo* was insisted on by Chrysippus, see 31, 76 n. on 'Chrysippus autem...'

in uitam: the conj. of Lamb. is adopted by most editors. Nothing is more common than the loss of a final *m*. Küh. retains *in uita* of the MSS in the sense of 'while men live,' supplying *in eam* to *inmittit atque incitat*, but the meaning so obtained seems weak, nor are the words *in eam* naturally supplied.

quasdam: intensifies, cf. ii 4, 11 n. on 'excelsum quendam.'

furias, 'hell-hounds.' *inmittere* involves a metaphor from slipping dogs from a leash, cf. Verr. iv 21, 47 'inmittebantur illi continuo Cibyratici canes.'

omnibus uiribus atque opibus: 3, 6 n.

uelis, ut ita dicam, remisque: a proverbial expression like *opibus uiribus* = 'with all our might' 'with might and main.' Editors compare Plaut. Asin. i 3, 5 'remigio ueloque, quantum poteris, festina

Iouis iste quidem pronepos. tamne ergo abiectus tamque
5 fractus?

Nolíte, inquit, hospités ad me adíre! ilico ístic,
Ne cóntagió mea bonís umbraue óbsit.
.. tanta uís sceleris ín corpore haéret.

6. ilico R W1 D Gr. illico V. illico G *alt. man. corr.* illico K1. dico B2. *om.* L1. || istic R1 6 7 17 V P4 G B1 2 K1 S E1 2 L W1 2 D C O 7 8. istinc P2. istīc P *at al. atr. linea supra duct.* isthinc O 3. isti M1. ista B 3 O 1 2. istane P 3 M 2. istat J. 7. obsit tanta uis R1 6 7 10 16 17 V P1–4 G B1–3 K1 2 S E1 2 L2–6 W1 2 M1 2 D C H J O 1–3 7 8. obstante uis L1. absit tanta uis ed. H.

et fuge,' and without metaphor Virg. Aen. iii 563; Sil. Ital. i 568 'remis uelisque impellite puppim'; Off. iii 33, 116 'uiris equisque, ut dicitur'; Ter. And. i 1, 134 'manibus pedibusque.'

XII. § **26. ille**: sc. Thyestes.

Tantalo prognatus... Bentley first saw that these lines were verse, viz. trochaic septenarii, and corrected the unmetrical *socero* of MSS to *socru* referring for *socrus* as masc. to Naeuius in Nonius and Accius in Priscian p. 698. Cf. Nonius 223 'socrus et masculino genere ueteres dici posse uoluerunt. Naeuius Pellice: desim socru tuo, fratri patrueli meo?' Priscian I p. 248 ed. Krehl. 'uetustissimi tamen communiter hic et haec socrus proferebant—"Accius in Atreo simul et Pisaea praemia arrepta a socru possedit suo."' Küh., Hei., Ml. and others accept the reading *socru*; Kl., followed by Bai. and T.S., reads *socro* having found that form as a dat. in an inscription (Muratori 532).

qui quondam: sc. Pelops, not Thyestes, cf. ii 27, 67 n.

Oenomao: *ao* are treated as one syllable by synizesis.

raptis...nuptiis: Hei. T.S. and Hasper refer *raptis* to the treachery by which Pelops gained his victory; but the word does not lend itself to this meaning nor was the story of treachery the only or, as it seems, the prevailing one with regard to the contest. Cf. ii 27, 67 n. In Pausanias v 17, 7 we read that on the front of the chest of Cypselus Oenomaus was represented pursuing Pelops who *had Hippodamia with him*, each hero having two horses and the horses of Pelops having wings. And Frazer there notes that 'on a terra-cotta relief, which was found at Velletri, Pelops *and Hippodamia* are apparently represented in a chariot drawn by winged horses' (O. Jahn, *Archäologische Aufsätze*, p. 6 n. 7). It seems to me that the idea of the artist in each case with regard to the race was that Pelops drove off with Hippodamia to take her away if he could on the condition of being slain by Oenomaus if overtaken. Pelops not being overtaken gained H. *raptis nuptiis*. The lines *Tantalo prognatus... nuptiis* are referred by Vahlen (*Ennianae Poesis Reliquiae*², p. 187) to Ennius' Thyestes (Fr. 357). Vahlen thinks with Bentley that the words *Iouis iste quidem pronepos* belong also to the poet, but most editors give them to Cicero, and they seem to lack the Ennian ring. Ribbeck (*Röm. Trag.*, p. 20) is pretty certainly right in thinking that these lines came soon after the lines 'pol mihi fortuna...' of 19, 44.

pronepos: the descent was Jove, Tantalus, Pelops, Thyestes. Cf. Quintil. ix 3, 57.

Nolite hospites... Bentley first saw that these three lines were bacchiac tetrameters, as also the line 'quidnam est, obsecro? quid te adiri abnutas?' which is seen from Or. iii 41, 164 to have followed them. The three lines in the text are from the Thyestes of Ennius (Vahlen *op. cit.*, p. 186) and spoken by Thyestes to the chorus when he finds that he has eaten the flesh of his children; the line from the *de Oratore* was spoken in response by a member of the Chorus. Ribbeck, *Röm. Trag.*, p. 202.

istic: sc. *manete*. It is difficult to decide between this and *istinc* sc. *abite* or possibly *dicite*. Vahlen quotes Plaut. Merc. 912 'atque istic sta ilico'; Kl. Eur. Ph. 896.

The line 'tanta uis... haeret' is incomplete. Bentley inserted *meo* before *tanta*; Lachmann (on Lucr. iii 880) *stetis*; Sff. followed Küh. *uobis*. Sff. objects to *meo* that the adj. is not necessary since *contagio mea* precedes. Ribbeck in his first edition put in *meo* after *haeret* making four cretics, but in the second edition *Frag.*, I p. 59, writes 'sed fortasse nullo opus est additamento, siquidem post creticum dimetrum ditrochaeum posuit poeta.' But there is no trochaic rhythm in the line.

tu te, Thyesta, damnabis orbabisque luce propter uim sceleris
10 alieni? quid? illum filium Solis nonne patris ipsius luce indignum putas?

Refúgere oculi, córpus macie extábuit,
Lacrimaé peredere úmore exsanguís genas,
Situm ínter oris bárba paedore hórrida atque
15 Intónsa infuscat péctus inluuié scabrum.

9. tu te B 3 II (*at fuerat* tu ne). tute V P G B 2 K 2 L 1 W 1 M 1 2 D C O 1–3 8. tu̇te R *atr. nigr. mut.* tu ne S *al. atr. suppl.* tu & E 1. tu ne E 2. tu & hÿesta B 1. 12. extabant G *alt. man. corr.* 13. lacrimae R. lacrimę V L. || humore B 3. umorē V *eod. atr.* u̇morem K 1 *atr. nigr. suppl. et corr.* humorē R 10 P 2 4 B 1 K 2 W 1 2 M 2 D J O 7 8. umorem R 1. humorem P 1 3 G B 2 S E 1 2 L 2–6 M 1 C O 1–3 ed. H. hûorem R 16. humor L 1 *om.* II. || exsanguis B E D C. exanguis R V P G B 2 K 1 W 2 M 1 J O 1. exangues S E 2 W 1 M 2 O 2 3 8. etiam sanguis L 1 *om.* II. || gene sic C. gene sit D. 14. situ nitoris R 7 10 16 17 P 1 2 G B 1 2 K 1 2 S L 1–5 W 2 M 1 J O 1 3 ed. H. situ nitoris R 1 *atr. nigriore suppl.* situ̧ nitoris V *al. atr. mut.* situ nidoris R 6 B 3 E 3 L 6 W 1 M 2 D C O 7. si tu nidoris E 2. sic unitoris E 1. situ mucoris O 8. situ indecoris O 2 *om.* II. situm inter oris *corr. Lachmannus.* || pedore G B 1 2 K 1. pendere L 1. 15. inluuie V E L. inluuiae G. inluuiae R. illuuie B 1 2 K 1.

luce: by shrinking from the sight of men he shrinks from the light of day. Billerbeck compares Cato M. 4, 12 'nec uero ille in luce modo atque in oculis ciuium magnus, sed intus domique praestantior.'

sceleris alieni: sc. of his brother Atreus, who had murdered Thyestes' children and served their flesh up to him.

filium Solis: Aeetes, king of Colchis, son of Helios and Perseis (Homer's Perse, Od. x 139). His brother Perses usurped his throne. His daughter Medea, who had left him with Jason when the latter carried off the golden fleece, returned after many years in a car drawn by winged dragons. Medus, her son by Aegeus, had a little earlier been shipwrecked on the Colchian coast and, finding himself among enemies, had pretended to be Hippotes the son of Creon. Supposing him to be really Hippotes Medea persuaded Perses to hand him over to her for slaughter. Then discovering him to be her own son she hands him a sword wherewith to avenge the wrongs of his grandfather Aeetes by slaying Perses. The lines that follow were no doubt part of the *Medus* of Pacuuius, and were uttered by Aeetes who appears upon the stage in woeful plight while Medea is talking to Medus. The line announcing his entry preserved by Festus 'atque eccum in ipso tempore ostentum senem' must have almost immediately preceded. Cf. Ribbeck's *Röm. Trag.*, p. 323; *Frag.* 1² p. 263; Welcker, *Griech. Trag.*, p. 1215; Hyginus, *Fabulae* 27; Apollodorus i 9, 28, 4; Diodorus iv 56.

refugere oculi, 'my eyes are sunken.' The metre is iambic trimeter.

peredere, 'have furrowed.'

situm inter oris: this correction of Lachmann is nearer to *situ nitoris* the reading of the MSS than even *situ nidoris* and yields a much better meaning. It would probably be written in uncial MSS SITVINTORIS with continuation stroke to denote the last two letters of *inter*. The error would then consist merely in missing the two top-strokes and writing NI for IN, an error of the most common kind. *Situs* lit. 'a letting alone' is used of the coating of dust that comes over objects *lying by* neglected, cf. Prop. iv 5, 72 'inmundo pallida mitra situ'; or the scurf that comes over fields left untilled, Virg. Geo. i 72 'segnem patiere situ durescere campum'; Aen. vi 462 'per loca senta situ'; or of rust, Tib. i 10, 50 'occupat arma situs.'

haec mala, o stultissime Aeeta, ipse tibi addidisti; non inerant in iis quae tibi casus inuexerat, et quidem inueterato malo, cum tumor animi resedisset (est autem aegritudo, ut docebo, in opinione mali recenti); sed maeres uidelicet regni desiderio,
20 non filiae. illam enim oderas, et iure fortasse; regno non aequo animo carebas. est autem inpudens luctus maerore se conficientis, quod imperare non liceat liberis. **27.** Dionysius quidem tyrannus Syracusis expulsus Corinthi pueros docebat; usque eo imperio carere non poterat. Tarquinio uero quid inpudentius,
25 qui bellum gereret cum iis qui eius non tulerant superbiam? is cum restitui in regnum nec Veientium nec Latinorum armis

16. stultissime R V G B K L. || aeota V G. eota R 1 B 1 2 K 1. eota P *at* e *in* t *al. man. mut.* oeta K 2 L 3–6 W 1 2 D O 1 3 8. tota R 10 16 O 7. poeta L 2 *om.* L 1. Aeeta *corr. edd.* 17. in iis S. in hiis D. in his R V P G B 1 2 K 1 E 1 2 L W 2 J. 19. recentis R 1 6 7 10 16 17 V P 1–4 G B 1–3 K 1 2 S E 1–3 L 1–6 W 2 M 1 2 D C Π J O 1–3 7 8 ed. H. p̄ntis W 1. recenti *corr. Bakius.* 21. inpudens V P G E. īpudens R. impudens B K. || merore sed G *at punctis not. et conf. alt. man.*

§ **27**, 22. dionysius G. dionisius R V K S E L. dȳonisius B. 23. tyrannus G K L. tyrrannus V. || syracussis G *alt. man. corr.* || chorinthi G. 24. inpudentius G E. impudentius R V B K S L. 25. cum his G B. || tullerant G *alt. man. corr.* 26. ueientium R 6 7 17 B 2 3 L 1 M 2 C O 1 2 G *at* ientium *in ras. alt. man. scr.* ueientiū V D *at* ł uegentiū *al. atr. suppl.* ueienti̇ntium O 3. uegentium R 1 *eod. atr.* uegentium P B 1 K 1 E 2 W 2 II O 8. uegentiū E S *at in marg.* uehietū. uegencium K 2. uenientium O 7. uehienciū W 1. uegentiorum M 1. uehientium ed. H.

Beroaldus (in Mo.) seems to take *situ nidoris* as meaning 'with *reek* of stench.' Beroaldus quotes Donatus on Aeneid vii 440 'uicta situ uerique effeta senectus' where he says that *situs* is *corruptio ex umore et diuturnitate contracta* and that the word was also applied to a musty smell. But it is obvious that the action of *umor* is not necessarily implied in the word. *nidor* is used of various smells, cf. Juv. v 162 'nidor culinae'; Lucr. vi 792 of a candle blown out; Livy xxxviii 7, 13 of burning feathers. The reading *situ liuentes* had formerly some vogue owing to Turnebus' assertion (*Adversaria* xxvi, 6) that he found it in certain MSS.

atque: with hypermetric syllable, the next line beginning regularly with a vowel or *h. et quidem inueterato malo*, 'and this you did at a time when the evil was of long standing.' Many years elapsed between the loss of Aeetes' throne and the return of Medea and Medus. [Ribbeck *loc. cit.* omits *atque*.]

tumor: cf. 31, 76; 'erat enim in tumore animus.'

est autem...recenti: Ern. regarded these words as intrusive but F.A.W. more correctly notes that here, as in other places, Cicero departs from the dialogue, and speaks, as it were aside, to the reader.

uidelicet: with some irony, as often.

liberis: the word can only mean 'the free,' and we may perhaps see with T.S. a veiled allusion to Caesar's ambition. The Colchians were no more free under Perses than they had been under Aeetes. The word cannot mean 'men who ought to be free.' Bouhier suspected that Cicero wrote *Iberis*.

§ **27. Dionysius** the younger. Dav. notes that the same statement is made by Val. Max. vi 9, 6 ext.; Lucian Gallus c. 23 p. 737; Iustin xxi 5 and many more. But Aelian, V.H. ix 8, says that he ended by *μητραγυρτῶν καὶ κρούων τύμπανα καὶ καταυλούμενος* and Athenaeus xii p. 541 e agrees, neither writer mentioning school teaching. Cic. makes the same statement as here in Fam. ix 18, 1.

quidem: introducing an instance in illustration, cf. i 48, 116 n.

usque eo...non, 'so little.'

imperio carere: cf. i 36, 88 n. on 'tamquam in febri.'

quid: 10, 22 n. on 'nihil.'

qui...gereret: causal subj.; cf. i 18, 41 n.; 32, 78 n.

potuisset, Cumas contulisse se dicitur inque ea urbe senio et aegritudine esse confectus.

XIII. Hoc tu igitur censes sapienti accidere posse ut aegritudine opprimatur, id est miseria? nam cum omnis perturbatio miseria est, tum carnificina est aegritudo. habet ardorem libido, leuitatem laetitia gestiens, humilitatem metus, sed aegritudo
5 maiora quaedam, tabem, cruciatum, adflictationem, foeditatem, lacerat, exest animum planeque conficit. hanc nisi exuimus sic ut abiciamus, miseria carere non possumus.

28. Atque hoc quidem perspicuum est, tum aegritudinem existere, cum quid ita uisum sit ut magnum quoddam malum
10 adesse et urgere uideatur. Epicuro autem placet opinionem mali

latinorum R 6 7 B 3 K 2 W 1 M 2 Π O 1–3 8 ed. H. latiorum V. latiorum W 2 E 2 *al. atr. linea supra duct.* latinorum C *man. ant. corr.* latiorum R 1 17 G B 1 2 K 1 S E 1 L M 1 D O 7. 27. contulisse se R V P G B 2 K 1 E 1 2 L 1 W 1 2 D C Π O 1 3 8. se contulisse B 1 3 M 2 J O 2. cum tulisse O 7 se *om.* contulisse M 1 se *om.* || se *superscr. eod. atr.* S. || in qua urbe Π. 28. aegritudinem G *alt. man. corr.*

XIII. 3. tum G. tū W 1. tunc B. || libido R G K L M 2. 4. genstiens G *sed prius* n *conf. alt. man.* 5. adflictationem R V P G K. afflictationem L R 1 6. afflictionem B R 10. 6. planeque G L. plenaque K *i.e.* plena *in* plane *atr. nigr. mut.*

§ 28, 8. atque G. atq; R V P B 1 K 1 E 1 L W 1 O 1 3 8. atq3 B 2 3 S E 2 W 2 M 1 D C J Π. atq, M 2. at O 7. 9. existere R V G B K S E. 10. opinionem R V P G B 2 K 1 S M 1 2 C O 1 3 7 8. opinionē B 1 3 E 1 L W 2 D J O 2. opinione E 2 W 1 Π. oppini K 2 *eod. atr.*

Cumas contulisse se dicitur: Dav. refers to Livy ii 21, 5; Dionys. Halic. vi 21 and, for an opposite statement, to Aug. Ciu. Dei iii 15 'in oppido Tusculo...quattuordecim annos priuatam uitam quietus habuit, et cum uxore consenuit; optabiliore fortassis exitu quam socer eius...exstinctus.' See also Mommsen, *R.H.* 1 p. 316.

inque ea urbe: the more usual order in Cicero is *eaque in urbe*. For instances of *que* attached to the prep., such as this and p. Rosc. Amer. 39, 114 *inque eam rem*, cf. Krebs, *Antibarbarus*, p. 406.

XIII. **cum...tum**: when each of these particles has its own verb, *cum* has the indicative when it merely introduces a proposition parallel to and independent of that contained in the *tum* clause; when *cum* takes the subjunctive, the *cum*-clause is subordinate to the *tum*-clause and serves to explain it more clearly. Küh. *Gram.* II pp. 895–6. The subjunctive in the latter case is often concessive, e.g. v 39, 113. The verb in the *tum*-clause need not be expressed, cf. p. r. Deiot. 4, 12.

habet ardorem, 'implies,' cf. i 49, 119 n. on 'leuationem habeant.'

aegritudo...foeditatem, 'annoyance... disfigures a man.'

§ 28. **atque...quidem**: here, as often, introducing a more detailed treatment of the subject, cf. 2, 4 n.

cum quid ita uisum sit ut...uideatur, 'when anything *presents itself* in such a way that *we think* that we are in presence of a great and oppressing evil.' Cf. Pohlenz, *Hermes* XLI 3, p. 323, who observes that the double use of *uideri* is due to the following Gk form: ὅταν τι οὕτω φαίνηται, ὥστε μέγα κακὸν παρεῖναι δοκεῖ and that this again is due to the necessity of distinguishing between φαντασία and δόξα, the idea as presented from without and the opinion formed with ref. to it by the percipient subject.

[**quid**: for the indefinite *quid* after *cum* see Kühner, *Gramm. d. Lat. Spr.* § 119, iii.]

opinionem mali aegritudinem esse natura: lit. 'that the belief that one is in evil is an annoyance which is due to

aegritudinem esse natura, ut, quicumque intueatur in aliquod maius malum, si id sibi accidisse opinetur, sit continuo in aegritudine. Cyrenaici non omni malo aegritudinem effici censent, sed insperato et necopinato malo. est id quidem non mediocre
15 ad aegritudinem augendam; uidentur enim omnia repentina grauiora. ex hoc et illa iure laudantur:

Égo cum genui, túm morituros scíui et ei rei sústuli.
Praéterea ad Troiám cum misi ob défendendam
20 Graéciam,
Scíbam me in mortíferum bellum, nón in epulas míttere.

11. esse natura R 1 10 P G. esse natura V. esse non natura E 2. esse natur@ R 16. 12. in egritudine R 7 P 2 3 B 3 E 2 W 1 M 2 D C Π O 1 3. in egritudinē P 4 B 1 S E 1 O 8. in egritudinē L 1. in aegritudinem R 1 V P 1 G K 1 M 1 ed. H. in egritudinem B 2 O 7. in egritudiē K 2. ī egnē W 2. 13. malo aegritudine G. || effici G K L. 14. et necopinato R V P G B 1 2 K S E 1 2 L 1 W 2 M 1 Π J O 1 2 8 Gr. et *om.* B 3 W 1 M 2 D C O 3 7. 16. et illa iure R V P G B 1–3 K 1 S E 1 2 L 1 W 1 2 M 1 2 D C Π J O 1 2 7 8 et *om.* O 3. 17. morituros R 1 7 17 V P 1–4 G B 1–3 K 1 2 S E 1 2 L 1 M 2 D C Π O 2 3 7 8 Gr. ed. H. moritur W 2 *eod. atr. ut uid.* moriturum R 6 W 1 M 1 J O 1. 21. sciebam R V P G B 1–3 K 1 2 S E 1 2 L 1 W 1 2 M 1 2 D C Π J O 1–3 7 8 Gr. ed. H. scibam *corr. Lambinus.* || epulas G B 1 2 K 1 E 2 W 2 O 1. aepulas R M 2. ępulas V L 1 W 1.

nature.' The same inaccuracy of expression is not uncommon, e.g. § 25 supr. 'metus opinio magni mali inpendentis... est'; hence Küh. rightly rejects the conjecture of Sff. *ex opinione mali aeg. esse natura* as unnecessary. *esse natura* here =*φύσει γίγνεσθαι*, i.e. 'necessarily produced,' 'inevitable.'

The same view is stated in other words in 15, 32 'Epicuri...qui censet necesse esse omnis in aegritudine esse qui se in malis esse arbitrentur.' Dav. compares Diog. L. x 119 (where the view *λυπηθήσεσθαι τὸν σοφόν* is attributed to Epicurus) and ii 91 where the same view is attributed to the Cyrenaic Aristippus, *καὶ λυπήσεσθαι μέντοι καὶ φοβήσεσθαι· φυσικῶς γὰρ γίνεσθαι.* The Stoics on the contrary held that emotions are contrary to nature and due to a man's own assent, and that they can be controlled by an act of will. Cf. 33, 80 'quicquid esset in aegritudine mali, id non naturale esse, sed uoluntario iudicio et opinionis errore contractum'; 34, 82 end; Fin. iii 10, 35 'perturbationes autem nulla naturae ui commouentur, omniaque ea sunt opiniones ac iudicia leuitatis. itaque his sapiens semper uacabit.'

in aegritudine: Mo. reads *in aegritudinem.* Dav. while reading *in aegritudine* refers to Gellius i 7, 16 where d. imp. Cn. Pomp. 12, 33 is quoted for 'in praedonum potestatem fuisse' and Plaut. Amph. 180 'numero mihi in mentem fuit,' but that construction, though possibly Plautine, is not likely to have been employed sporadically by Cicero.

Cyrenaici: cf. 22, 52. For the relation between the Epicureans and the Cyrenaics see Zeller, *Stoics, etc.*, c. 21 pp. 489 foll.

necopinato: i 39, 94 n.

et illa: the use of *et* in the sense of a weakened *etiam* is established in Cicero, though rare. Editors compare iv 34, 73 'probe et ille'; Q. Fr. i 1, 34 'simul et illud Asia cogitet'; i 1, 43 'simul et illud cogita.' It occurs chiefly with pronouns.

ego cum genui...: these words are spoken by Telamon on receiving the news of the death of Ajax, cf. 24, 58; Senec. Cons. ad Polyb. 30 quoted below; Fronto, de Bell. Parth. p. 217 Nab. quoted below. Vahlen, *Enn. Poes. Rel.* p. 177, and Ribbeck, *Röm. Trag.* p. 133, refer the lines to Ennius' Telamon. See also Ribbeck, *Frag.* 1 p. 246.

XIV. **29.** Haec igitur praemeditatio futurorum malorum lenit eorum aduentum quae uenientia longe ante uideris. itaque apud Euripiden a Theseo dicta laudantur; licet enim, ut saepe facimus, in Latinum illa conuertere:

Nam qui haéc audita a dócto meminissém uiro,
Futúras mecum cómmentabar míserias,
Aut mórtem acerbam aut éxsili maestám fugam
Aut sémper aliquam mólem meditabár mali,
Vt, sí qua inuecta díritas casú foret,
Ne me ínparatum cúra lacerarét repens.

XIV. § **29**, 3. euripiden R V P 4 G. euripidem P 1 2 B 1–3 S M 2 J O 2. euripidē K 1 E 1 2 W 2 O 7. euripedem K 2 M 1 D C II. eurypidē W 1. || theseo V S L. thesseo R G B 2 K 1 E. 6. commentabar R V G B S E. cōmentabar K 1 L 1. 7. exilii R V P 1–4 G B 1 2 K 1 S E L 1 O 1 3 8. || *alterum* aut *in marg.* G *add. alt. man.* 9. inuenta B 3 L. inuencta O 7. || duritas B 3 L. || casu R V G B 1 2 K S E 1 2 L W 1 2 M 1 2 C II J O 1–3 8. caū B 3 O 7. 10. inparatum R V K E L. inparatū G *at* atū *in ras. alt. man.* imparatum B.

morituros: the plur. is read by most editors with the best MSS. Dav. Bouh. and Mo. read *moriturum*. Ribbeck, *Röm. Trag.* p. 133, thinks that in the beginning of the play Telamon may have received a report that both Ajax and Teucer were slain. If this is correct, Seneca, quoted below, expresses himself inaccurately. Perhaps Telamon may be speaking of his sons in general terms, having heard of the death of Ajax and not as yet knowing anything as to the fate of Teucer. There seems room for a third view. *liberi* is used at times to refer to one child, e.g. Sall. Iug. c. 10 end. It is even possible that this word had been so used in the preceding context. Seneca, Cons. ad Polyb. c. 30, may be quoting from memory, as Klotz points out. He has 'quanto ille iustior, qui nuntiata filii morte, dignam magno uiro uocem emisit: ego cum genui tum *moriturum* sciui.' Cf. Fronto, de Bell. Parth. p. 199 *ed. Rom.* (105 Nieb. 217 Nab.) quoted by Ribbeck and Vahlen, 'an cunctetur de militibus nostris Mars pater illa dicere *ego cum genui tum morituros sciui et ei rei sustuli, praeterea cum...ob defendendum imperium scibam me in mortifera bella non...*'

ei rei, 'to that end,' 'with that end in view.' Both words are here scanned as monosyllables.

sustuli: cf. 1, 2 n. on 'suscepti.'

ob, 'with a view to': this sense is rare. Küh. quotes as Ciceronian parallels Verr. ii 32, 78 'pecuniam ob absoluendum acceperis'; p. Mur. 1, 1 'ob...consulatum ... obtinendum.' '*ob* praepositione antiquos usos esse pro *ad*' testis est Festus' F.A.W.

scibam: it is not likely that Ennius used the form *sciebam* here with synizesis as Mo. supposes. Most modern editors follow Lamb. and Dav. in reading *scibam* for which Dav. refers to Festus p. 198 M. who quotes Ennius s.v. *obsidio* 'scibas natum ingenuum Aiacem cui tu obsidionem paras,' a line also from the Telamo. cf. Ribb. *Frag.* 1 p. 55; *Röm. Trag.* p. 135; Vahlen, *Enn. P.* p. 180. *scibam* also occurs in Accius' Clytemestra, cf. Nonius 226, 10 (i p. 340 ed. Müll.) Cf. also Plautus, Rudens 378, scibatis. There is no reason to suppose, with Küh., that Cic. substituted *sciebam* for Ennius' form, since he usually preserves the archaic forms.

XIV. § **29**. **longe**: not of time but = 'from afar.' So in Laelius 12, 40 'longe prospicere.'

uideris: i 6, 12 n. on 'cum fueris.'

apud Euripiden: in the Theseus, a lost play [quoted again in § 58]. The Greek is preserved in Plut. Cons. ad Apollon. pp. 443–4 and in Galen, de Plac. Hipp. et Plat. iv 7 p. 393 M. *ἐγὼ δὲ τοῦτο παρὰ σοφοῦ τινος μαθὼν | εἰς φρονῖδας νοῦν συμφοράς τ' ἐβαλλόμην | φυγάς τ' ἐμαυτῷ προστιθεὶς πάτρας ἐμῆς | θανάτους τ' ἀώρους καὶ κακῶν ἄλλας ὁδούς, | ἵν' εἴ τι πάσχοιμ' ὧν ἐδόξαζον φρενὶ | μή μοι νεωρὲς προσπεσὸν μᾶλλον δάκοι.* Cic. as usual gives a free translation, cf. ii 8, 20 n. on 'o multa dictu grauia.' Leod. a Quercu in Mo. compares for the same *praemeditatio futurorum malorum* Virg. Aen. vi 103–5

30. quod autem Theseus a docto se audisse dicit, id de se ipso loquitur Euripides. fuerat enim auditor Anaxagorae, quem ferunt nuntiata morte filii dixisse: 'Sciebam me genuisse mortalem.' quae uox declarat iis esse haec acerba quibus non
15 fuerint cogitata. ergo id quidem non dubium, quin omnia, quae mala putentur, sint inprouisa grauiora. itaque quamquam non haec una res efficit maximam aegritudinem, tamen, quoniam multum potest prouisio animi et praeparatio ad minuendum dolorem, sint semper omnia homini humana meditata. et nimi-
20 rum haec est illa praestans et diuina sapientia, et perceptas penitus et pertractatas res humanas habere, nihil admirari,

§ 30, 11. theseus R V G B 2 K L W. theseius E. || de se ipso R 1 16 G L W Π O 1 3 8. de se ipso K. de ipso V *eod. atr.* E *al. atr.* de se B 2 *eod. atr. ut uid.* de ipso R 10 B 1 S. 12. adiutor L 1. 13. filii R G S L 1. 14. his G B L 1. 16. putantur L 1. || inprouisa R V G K L. improuisa B S. 17. maximam R V G. maximam K *fort. eod. atr.* magnam L 1. 19. et nimirum G K L. enimirum V. 21. res humanas R V P G B 1–3 K S E 1 2 L W 2 M 1 2 D C J O 1–3 7 8. humanas res Π *alio atr.* *om.* W 1. || admirari K 1 E 1 L 1 O 1. ammirari R *eod. atr. ut uid.* ammirari V G B 1 E 2. āmirari B 2.

'non ulla laborum, | o uirgo, noua mi facies inopinaue surgit; | omnia praecepi atque animo mecum ante peregi.'

licet enim: Küh. thus explains the ellipse, so usual with *enim*: 'itaque apud Eur. a Theseo dicta laudantur, quae in Latinum sermonem conuersa sic se habent: licet enim.' Cf. i 6, 11 n.

qui: causal; cf. i 6, 12 n. on 'qui dimiserit.'

mortem acerbam: = the Gk *θανάτους ἀώρους*; cf. i 39, 93 n. *acerbius*.

exsili...fugam: cf. Or. iii 3, 9 'sibi exsilium et fugam deprecaretur.' Gen. of definition.

aliquam: not = *aliam quam* as many have supposed, though the etymology of the word, for which see Lindsay, *L.L.* p. 447, might seem to support this view. Better as Küh. explains = 'aut mortem aut exsilium *aut omnino aliquam* mali molem.'

repens: cf. 22, 52 'hostium repens aduentus.' Cicero's usual word is *repentinus*.

§ **30. a docto...audisse**: Madv. on Fin. i 11, 39 'ut a patre audiebam' notes that Cicero more often wrote *audire ex* or *de aliquo*.

id de se ipso loquitur: Galen, de Plac. Hipp. et Plat. IV 7 p. 418, says that Posidonius, in criticising Chrysippus' definition of *aegritudo*, employs the story of what Anaxagoras said on hearing of the death of his son and said that it was from this remark of Anaxagoras that Euripides got the idea of putting the sentiments translated in the text into the mouth of Theseus.

fuerat ... auditor Anaxagorae: cf. Strabo xiv 36 end; Diod. i 7 end; R. and P.[8] § 148 [Diog. Laert. ii 3, 5 [10]].

Anaxagorae: i 43, 104 n.

quem ferunt: a story like that here told of Anaxagoras was also told of Pericles and of Xenophon. All three instances are mentioned by Val. Max. v 10, 1 f. ext. and Plut. Cons. ad Apoll. p. 465 a. Diog. L. ii 13 tells the story of Anaxagoras and adds that some ascribe the remark to Solon and some to Xenophon. Diogenes there speaks of the death of *sons* and Aelian, V.H. iii 2, mentions two sons; but one son only is spoken of by Val. Max. *l.c.*, Plut. *l.c.*, and by other authorities cited here by Dav. [cf. Trebell. Pollio, uit. Gallien. c. 17, ubi de Valeriano patre comperit quod captus esset, id quod philosophorum optimus de filio amisso dixisse fertur, 'sciebam me genuisse mortalem,' ille sic dixit 'sciebam patrem meum esse mortalem'].

haec una res: sc. the circumstance that they are unexpected.

meditata: with passive force, cf. 11, 24 n. on 'opinati.'

nimirum: i 22, 52 n.

res humanas, 'the vicissitudes of life.'

cum acciderit, nihil, ante quam euenerit, non euenire posse arbitrari.

Quam ob rem ómnis, cum secúndae res sunt máx-
25 ime, tum máxime
Meditári secum opórtet, quo pacto áduersam ae-
rumnám ferant.
Perícla, damna péregre rediens sémper secum
cógitet
30 Aut fíli peccatum aút uxoris mórtem aut morbum
fíliae,
Commúnia esse haec, né quid horum umquam ácci-
dat animó nouom;
Quicquíd praeter spem euéniat, omne id députare
35 esse ín lucro.

XV. **31.** Ergo hoc Terentius a philosophia sumptum cum tam commode dixerit, nos, e quorum fontibus id haustum est, non et dicemus hoc melius et constantius sentiemus? hic est enim ille uoltus semper idem, quem dicitur Xanthippe praedicare

24. omnis R V G K. omīs P B 1 E 1 W 2 D. omīs S L. omēs J. ōes B 2. || saecundae G. || maxume tum maxime R V P G. maxume K *atr. nigr.* tum maxuma *superscr.* maxime tum maxime B S. sunt tunc maxime L. 26. aduersam V G B E 1. adu^r^sam E 2. aduersum R P K. aduersus L. 28. pericula R V G B K S E. 30. filii G B K L 1. 32. ne quot horum L 1. 34. p̄p̄t spem K.

XV. § 31, 1. haec G *alt. man. superscr.* || sumptum cum R V P G E O 3 S *h. l. non in* quom *mut.* 2. ꝑe|quorum R *eod. atr.* aequorum K. equorum L. 4. uoltus R V G. uultus P B 1 2 S E L. uultus K *i.e.* u *in* o *al. atr. mut.*

nihil admirari: a principle prescribed by many philosophers; e.g. the ἀθαμβία or εὐθυμία of Democritus (R. and P.[8] § 205), the ἀταραξία of the Epicureans, the ἀπάθεια of the Stoics. Cf. v 28, 81; Hor. Epp. i 6, 1.

non euenire posse: not *non posse euenire* because the negative goes with *euenire* not with *posse*. *non euenire* is contrasted with *euenerit*. Küh.

quam obrem omnis.... Iambic octonarii from Terence, Phormio 241—246.

pericla, damna...: in Terence this line runs thus 'pericla, damna, exsilia peregre rediens semper cogitet' and the next line but one thus 'communia esse haec fieri posse, ut ne quid animo sit nouom.' Faernus thought that Cicero might be quoting from memory and Elmer, *App.* to Phormio, adds that the copyists who were professedly reproducing the text before them, are more to be depended upon. Bentley introduces into the text of Terence the reading given here by Cicero, applying to the reading supported by the MSS of Terence the adverbs 'insipienter, inepte ac stolide.' Fleckeisen agrees with Bentley's view.

deputare: the infin. depends upon *oportet* in spite of the intervention of *cogitet*, which carries on *meditari oportet*.

XV. § **31. ergo...cum...dixerit**: the more usual form of the *argumentatio e contrario* is seen in i 14, 31. Hence Dav. in ed. 2 struck out *cum* and F.A.W. in his notes took it to be spurious. But it is similarly used elsewhere in Cicero and both Dav. and F.A.W. subsequently retained the word. Cf. ii 20, 46 n.

nos: sc. *philosophi*.

hic est enim: *enim* refers to *constantius sentiemus*, 'this consistency is seen in that unvarying equability of countenance which....' [For *enim* introducing an ex-

5 solita in uiro suo fuisse Socrate, eodem semper se uidisse exeuntem illum domo et reuertentem. nec uero ea frons erat, quae M. Crassi illius ueteris, quem semel ait in omni uita risisse Lucilius, sed tranquilla et serena; sic enim accepimus. iure autem erat semper idem uoltus, cum mentis, a qua is fingitur,
10 nulla fieret mutatio. quare accipio equidem a Cyrenaicis haec arma contra casus et euentus quibus eorum aduenientes impetus diuturna praemeditatione frangantur, simulque iudico malum illud opinionis esse, non naturae; si enim in re esset, cur fierent

5. socrate R 6 P B 1 3 K 2 E 2 3 L 1 3 4 6 M 1 2 D C Π O 1–3 7 8. socratē R 10 W 2 J. socratem V. socratem R 1 16 B 2 K S L 5 ed. H. socratam G *alt. man. superscr.* 6. quae ·M· K 1 M 2. quae m̃. R *in marg. al. atr.* marci quem V *atr. uirid. ut uid. punct. not.* que. m. E 2 II. que m̄ B 2 E 1. que N M 1. q̄ crassi S (q̄ *lineam claudit*; M *post* q̄ *extra lineam excurrens erasum est*). quę crassi B 1. erat & M. illius crassi ueteris L 1. q̄ Φ. W 2 D. que G *at* e *in* ę *mut. et* M *add. alt. man.* *om.* W 1. 9. uoltus R V G. uultus B 1 2 S E L. 10. fieri G *alt. man. superscr.* fieri B 1 *eod. atr.* fieri K. fuerit L. 11. impetus G K L. 12. frangatur R *eod. atr.* 13. esset P 2 3 B 3 M 2 O 1–3 8. essēt P 1 S. essent R 1 6 7 17 V P 4 G K 1 E 1 2 D C Π J. ēent B 1 2 W 2 O 7. iure essent L 1 in re mala essent M 1 ed. H. *om.* W 1.

ample, following a general statement, cf. Draeger, *Synt. d. Lat. Spr.* § 350, 2 *d.*] Dav. compares Off. i 26, 90 and quotes Dionys. of Halic. in Stobaeus 108, 77 ἡ Ξανθίππη ἔφη μυρίων μεταβολῶν τὴν πόλιν καὶ αὐτοὺς κατασχουσῶν ἐν πάσαις ὅμοιον τὸ Σωκράτους πρόσωπον καὶ προϊόντος ἐκ τῆς οἰκίας καὶ ἐπανιόντος θεάσασθαι· ἤρμοστο γὰρ δηλονότι πρὸς πάντα ἐπιεικῶς· τοιγάρτοι οὐδὲν πώποτε ἐλύπησεν αὐτόν. Aelian, V.H. ix 7, has almost the very same words.

Xanthippe: for the good and bad qualities of this lady see note and reff. in Zeller, *Socrates and the Socratic Schools* E.T.[2] pp. 61–2.

Socrate: Bake (followed by Schiche) ejected and Bai., Hei., T.S., Ml. bracket, regarding *Socratem* of best MSS as a gloss upon *illum*.

eodem semper se uidisse: *dicens* is carried on from *praedicare*.

M. Crassi: cf. Fin. v 30, 92. Some accounts represent him as having never laughed, cf. Pliny, N.H. vii 18, 79 'ferunt Crassum, auum Crassi in Parthis interempti, numquam risisse; ob id Agelastum uocatum'; also Solinus, *c.* 1, quoted by Dav. who also refers to Joannes Sarisb. *Policr.* viii 8 who quotes this statement of Cicero [cf. Seneca, de ira ii 12, 4].

semel: the mirth-provoking words are recorded by St. Jerome, epist. vii (ad Chromatium Jouinum et Eusebium) 'similem habent labra lactucam asino carduos comedente.'

Lucilius: cf. Marx' Lucilius, 1. 1299 and commentary.

a Cyrenaicis: 13, 28.

casus et euentus: ἓν διὰ δυοῖν.

quibus ... diuturna praemeditatione: it seems best, with T.S., Hei., and F.A.W., to regard *diuturna praemeditatione* as a sort of apposition to *quibus*, the arms consisting in *diuturna praemeditatio*. Küh. follows Kl. in taking *quibus* as *abl. instrumenti* and the second abl. as *abl. modi*. If the arms are not the *praemeditatio* they must be the settled calm which results from the latter.

malum illud: sc. *aegritudinis*. Wesenberg compares 11, 24 'est igitur causa omnis (aegritudinis) in opinione'; 27, 65 'uides opinionis esse, non naturae malum'; 28, 71 'non in natura, sed in opinione esse aegritudinem'; 33, 80 quoted in note on 13, 28; 34, 82 end.

opinionis...naturae: see ii 22, 53 n. and cf. iii 13, 28 n. on 'opinionem mali aegritudinem esse natura' and Fin. iii 10, 35 quoted there. On this point Cic. adopts the Stoic view against that of the Epicureans.

in re esset = *natura esset*. Cf. 30, 74 'cogitatio...nihil esse in re mali dolori medetur.' The subject is *malum illud*.

prouisa leuiora? **32.** sed est isdem de rebus quod dici possit sub-
15 tilius, si prius Epicuri sententiam uiderimus, qui censet necesse
esse omnis in aegritudine esse qui se in malis esse arbitrentur,
siue illa ante prouisa et expectata sint siue inueterauerint. nam
neque uetustate minui mala nec fieri praemeditata leuiora, stul-
tamque etiam esse meditationem futuri mali aut fortasse ne
20 futuri quidem; satis esse odiosum malum omne, cum uenisset; qui
autem semper cogitauisset accidere posse aliquid aduersi, ei fieri
illud sempiternum malum; si uero ne futurum quidem sit, frustra
suscipi miseriam uoluntariam; ita semper angi aut accipiendo
aut cogitando malo. **33.** leuationem autem aegritudinis in dua-
25 bus rebus ponit, auocatione a cogitanda molestia et reuocatione ad
contemplandas uoluptates. parere enim censet animum rationi
posse et quo illa ducat sequi. uetat igitur ratio intueri mo-

§ **32,** 14. isdem R V P4 G B1 2 K E1 L W2 J O7. iisdem S *at* ii *al. atr.* hisdem M1 O1. isdem P1 (*sic*) *al. atr. superscr.* iisdem B3 E2 M2 C O3. hiisdem D II O8. *om.* W1. 16. omnis R V G B1 E. omīs K W2. omīs B2 S L. 17. illa G *at* i *in ras. litterae* u. ‖ expectata R V G B K S E L. 19. meditationem R V P1 4 G B1-3 K S E1 2 L2-5 W2 M1 2 D C II J O3 8 7. praemeditationem O2. premeditationem O1 ed. H. *om.* L1 W1. 23. uoluntariam G *addidit alt. man. in marg. extremo inf.* ‖ semp pangi B.

§ **33,** 24. leuatitionem G. 25. reuocatione R O1. reuocatōē W2. reuocationē B1 L. reuocationem G K. reuocationem V. reuocatōm B2. 26. pareri G.

essent of most MSS is due to an attractive influence exerted by the following *fierent prouisa leuiora* on the mind of an early copyist.

prouisa: substantival = *ea quae prouisa essent.* So Küh. who compares 13, 28 'uidentur enim omnia repentina grauiora'; 14, 30; 22, 52 'quod prouisum ante non sit, id ferire uehementius' and *ibid.* 'omnia uideri subita maiora.'

§ **32. subtilius**, 'with more precision,' cf. i 23, 55 n.

qui se in malis esse arbitrentur: cf. 13, 28 'si id sibi accidisse opinetur.'

siue...siue... i.e. neither accepting the Cyrenaic remedy of *diuturna praemeditatio* nor Zeno's view that *aegritudo* consists in a *recens opinio.* For the latter see 11, 25 n. on 'recens opinio.'

stultamque etiam esse... cf. Fin. i 17, 57 'stulti autem malorum memoria torquentur, sapientes bona praeterita grata recordatione renouata delectant. est autem situm in nobis, ut et aduersa quasi perpetua obliuione obruamus et secunda iucunde ac suauiter meminerimus.'

uenisset...cogitauisset...futurum sit: as *censet*, used of an author who is dead but lives on in his works (i 18, 42 n. on 'uolt'), involves a past idea we have it here followed by secondary and primary sequence in turn. Cf. Fin. iv 21, 58–9 'dicunt (Stoici)...uideatur...esset...uideantur...iudicaremus' and other exx. in Küh. *Gram. d. Lat. Sprache* II p. 775.

§ **33. in duabus rebus ponit, auocatione...**: the prep. is usually omitted before clauses in apposition owing to the intimate connexion between such clauses and the words which they explain. Cf. iv 6, 11 'ex malis...metum futuris, aegr. praesentibus'; de Inu. i 5, 7 'tribus in generibus rerum uersari rhetoris officium putauit, demonstratiuo etc.'

auocatione: sc. *animi.*

reuocatione: cf. i 16, 38 n. on 'seuocare.'

animum)(rationi, 'feeling)(reason': cf. i 18, 41 n. on 'animum.'

ratio: sc. as Epicurus holds. The view of Epicurus is being stated.

abstrahit: absolutely used as in Cato M. 6, 15 'a rebus gerendis senectus abstrahit.'

lestias, abstrahit ab acerbis cogitationibus, hebetem <facit> aciem ad miserias contemplandas; a quibus cum cecinit re-
30 ceptui, inpellit rursum et incitat ad conspiciendas totaque mente contrectandas uarias uoluptates, quibus ille et praeteritarum memoria et spe consequentium sapientis uitam refertam putat. haec nostro more nos diximus, Epicurii dicunt suo. sed quae dicant uideamus, quo modo neglegamus.

XVI. **34**. Principio male reprehendunt praemeditationem rerum futurarum. nihil est enim quod tam obtundat eleuetque

28. hebetat aciem E 2. hebetem aciem R 1 6 7 17 P 2–4. G K 1 B 3 L 1–3 O 2. hebetem aciē O 3. hebetē aciem K 2 M 2 O 1. hebetē aciē B 2 W 2 J. habetem (e) aciem V *incert. an al. atr.* hebetem (†habentē) aciem P 1 *al. atr. superscr.* hebetem atiem L 4 6. ebetē aciem Π. hebentem aciem S C. hebentē atiam M 1. hebentē aciem B 1 D O 7. hebētē aciem E 3. habentē aciem E 1. habentem aciem L 5. habentē aciē O 8. *om.* W 1. hebetem facit aciem *corr. Wesenbergius.* 29. contemplandas V *man. ant. superscr.* || cecinit R 6 B 3 E 3 M 2 O 2. cecinit Π *at fuerat* cecidit. cecidit (nit) O 3. cecidit R 1 7 10 16 17 V G B 1 2 K 1 2 S E 1 2 L M 1 D C J O 1 7 8. cecid^t W 2. *om.* W 1. || receptui B 3 E 3 M 2 O 2 3. receptui Π *at fuerat* receptum. receptu B 1 *leuiter superscr.* receptu R 10 V B 2 K 2 S E 1 L 1 5 W 2 D C O 8. receptū R 1 E 2 O 1 7. receptum (v) R 16 M 1 ed. H. receptum pellit G *in* receptui inpellit *alt. man. mut.* recepta K 1 *atr. nigr. superscr. om.* W 1. 30. impellit R V B K S. inpellit L O 7 G *ut supr.* 33. epicurii V B 2 G L. epicurei R 1 i *in* e *al. atr. ut uid. mut.* epicurei R 6 P 1 2 B 1 K S E 1 2 D C Π O 1. epicuri R 17 P 3 M 1 2 J O 3 8 7. epicui W 2. *om.* W 1. || quędicant V i *in* ę *eod. atr. mut.* 34. neglegamus R V B 1 K E L J. negglegamus G *at primum* g *exp. et conf. alt. man.* negligamus B 2.

XVI. § **34**, 1. repraehendunt praemeditationum G. 2. obtundat P 4 S E 2 M 1 2 D C Π O 1–3 7 8. obtundet B 2 K W 2 J. optundat V B 1 E 1 L. optund(a)& R *eod. atr. superscr.* P 1 *al. atr. superscr.* optundet G. || eleuetque R V P 1–4 G B 1 2 K S E 1 L W 2 M 2 D C J O 3 7. euellatq; (l'eleuet) O 8 *al. atr.* leuetque E 2 Π O 2. releuetque M 1.

hebetem facit aciem: the reading of most MSS cannot be right though Tr. retained it and Kl., *Add.* p. 134, approved. Sff.'s conj. *faciens* for *aciem* is untenable since the object can neither be the indefinite pronoun nor *animum* carried on from above. *hebetat* read by Man. 'e uetere codice' and by Dav. from 'Eliens. tert.' may possibly be right though not found, as Wes. (*Em.* 1 p. 15) objected, before the Augustan age (Aen. ii 605). Wes. argues that Cic., who uses *hebescere* several times (e.g. i 30, 73), says *obtundere* or *praestringere* or even *hebetem reddere* and he thinks that *reddit* or *facit* has fallen out here. To Wes. Küh., who reads *hebetat*, objects that there are many ἅπαξ λεγόμενα in Cic. and that *hebetat* may have been one. But one brought in by emendation would be unconvincing and it seems safer to adopt Wesenberg's *facit* with most modern editors.

cecinit: for the mood and tense see ii 2, 5 n. on 'occurrit' and ii 24, 58 n. on 'aspeximus.'

cecinit receptui = *auocauit*; a military metaphor. Mo. compares Quint. xii 11, 4.

rursum: i 17, 40 n.

contrectandas: a bold metaphor, cf. Tac. Ann. iii 12, 7, where Furneaux also cites Lactantius, de Opif. Dei 1.

nostro more: sc. *eleganter* et *ornate*.

suo: cf. ii 3, 7 n. on 'neque distincte... scribere.'

XVI. § **34**. **male reprehendunt** = *male faciunt, quod reprehendunt*, cf. v 37, 109

aegritudinem quam perpetua in omni uita cogitatio nihil esse quod non accidere possit, quam meditatio condicionis humanae, quam uitae lex commentatioque parendi, quae non hoc adfert, ut semper maereamus, sed ut numquam. neque enim, qui rerum naturam, qui uitae uarietatem, qui inbecillitatem generis humani cogitat, maeret, cum haec cogitat, sed tum uel maxime sapientiae fungitur munere. utrumque enim consequitur, ut et considerandis rebus humanis proprio philosophiae fruatur officio et

4. non accidere possit R V P G B 1–3 K S E 1 2 L W 1 2 M 2 II J O 1–3 7 8. accidere non possit D C. tam abscidere possit M 1. || conditionis G B L. 5. adfert R V G. adf(r)iet K *atr. nigr.* affert B L. 7. inbecillitatem V G B 1 2 E L. in(v)becillitatem R. imbecillitatem K. 8. maxime R V G B S L. maxime K *atr. nigriore.* 10. fruatur R 1 6 7 16 V P 1 3 4 G B 1–3 K 1 2 S E 1–3 L 1 5 6 W 1 2 M 1 2 D C II J O 2 7 8 ed. H. fruatur L 3. fungatur R 17 P 2 L 2 4 O 3. fungantur O 1.

'stulte anteposuit': the adv. expresses a judgment with regard to the action, not the manner in which it is done. See Madv. on Fin. iv 23, 63; Küh. *Gram.* p. 597 Anm. 2.

eleuet = *extenuet.*

cogitatio: for the verbal with acc. and infin. see Madv. § 395; Roby II §§ 1351–2.

non accidere possit: for the order of words cf. 14, 30 n. on 'non euenire posse.'

uitae lex: compressed for *uitae legis meditatio*; nearly the same as *med. condicionis humanae*, further explained in the next sentence 'neque enim, qui rerum naturam...', cf. v 13, 38 'manet in lege naturae'; Fam. vi 6, 12 'leuat enim dolorem communis quasi legis et humanae condicionis recordatio.' 'A consideration of the human lot, of the general laws under which men live, and a preparation to obey those laws.' Virtue, according to Chrysippus, consists in living in harmony with oneself and with nature in general, cf. Diog. L. vii 89 *φύσιν δὲ Χρύσιππος μὲν ἐξακούει, ᾗ ἀκολούθως δεῖ ζῆν, τήν τε κοινὴν καὶ ἰδίως τὴν ἀνθρωπίνην.* We must be in harmony with the world in which we live, and consequently know that vicissitudes of fortune are inevitable. Cf. 25, 60 'necessitas ferendae condicionis humanae quasi cum deo pugnare prohibet admonetque esse hominem, quae cogitatio magno opere luctum leuat.'

ut semper: as Epicurus maintained, cf. § 32.

proprio: the Stoics held that 'the proper study of mankind is man.' Of the three main divisions of philosophy, *διαλεκτική, φυσική* and *ἠθική*, the last-mentioned was 'the central point towards which all other inquiries converge. Even natural science, although lauded as the inmost shrine of philosophy, is, according to Chrysippus, only necessary for the philosopher to enable him to distinguish between things good and evil, between what should be done and what should be left undone.' Zeller, *Stoics, etc.*, c. iv p. 56 and Chrysippus in Plut. Stoic. Rep. c. 9 p. 10, 35 d there quoted.

fruatur officio: Manutius and Lambinus, whether from MSS or their own conjecture, substituted *fungatur* for *fruatur*, and Dav. Lall. Ern. and Küh. follow them, but almost every other modern editor retains *fruatur*. If, as Küh. supposes, *fruatur* has been substituted by some one whose taste was offended by the recurrence of *fungatur*, then, since all the best MSS have *fruatur*, this must have been done at least as early as the 6th cent. A.D., a period when interpolation was not in vogue and a period, too, when such recurrences gave no offence. It is more likely that *fungatur* is repeated from two lines higher up, in the late MSS in which it occurs. *fruatur officio* = *officio fungendo delectetur*, cf. Hand on Wopkens p. 112. Hand compares Senec. Ep. 93, 9 'omnium rerum cognitione fruiti sumus.' There is also a contrast which would be lost by the change from *fruatur* to *fungatur*: the course prescribed gives him before misfortune comes a congenial occupation: after its arrival a three-fold consolation.

aduersis casibus triplici consolatione sanetur, primum quod posse accidere diu cogitauit, quae cogitatio una maxime molestias omnis extenuat et diluit, deinde quod humana humane ferenda intellegit, postremo quod uidet malum nullum esse nisi culpam, culpam autem nullam esse, cum id quod ab homine non potuerit praestari, euenerit. **35.** nam reuocatio illa quam adfert, cum a

11. aduersis R V P 1 2 G B 1–3 K S E 2 L W 1 2 M 1 2 D C Π J O 2 7 8. aduersus E 1 *eod. ut uid. atr.* auersis O 3. diuersis O 1. ‖ casibus R V G B 1–3 K S E 1 2 L W 1 2 M 1 2 D C Π O 1–3 7 8. ‖ sanetur W 1 2 sanentur R V K. sanentur G B 2. sanatur L. 12. cogitauerit R V P 1–3 G B 1 3 K S E 1 2 L W 1 2 M 1 2 D Π O 1–3. cogitau'it J O 7 8. cogitauit B 2 C. cogitauit *corr. Bentleius.* ‖ maxime K *atr. nigriore.* maxime L. 13. omnis R V G B K E. omīs W 2. omnes S L. ‖ humana humane ferenda V *man. ant. superscr.* humane ferenda R 7 P 4 B 1–3 K 1 2 E 2 3 L 3 5 6 W 2 M 2 D C Π J O 2 3 7 8 Gr. humana ferenda R 6 1 7 G S L 2 4 W 1 M 1. humanae ferenda R *eod. ut uid. atr.* humanae ferenda O 1. humanae ferenda P 3. humanę ferenda P 1 E 1 L 1. humana ferendas P 2. 14. intellegit R V P G B K. intelligit L. 15. culpam R 6 V P 1–3 G B 1–3 K E 1 2 L 1 W 1 M 2 D C Π O 1 3 ed. H. culpā R uel p̄caueri P 4 S W 2 M 1 J O 7 8. 16. pręstari R *atr. ant. superscr.* r

§ **35.** adfert R V G *at* ert *in ras. alt. man.* adfet K 1 *eras. et al. atr. suppl.* affert B L. ‖ cum contuendis B a *om.*

aduersis casibus: abl. abs. giving the circumstances, cf. i 5, 10 n. on 'maxima corona.' Bentley's corr. *aduersus casus* is unnecessary.

cogitauit: Bentley proposed *cogitauit*; *cogitauerit* cannot be right. If it were fut. perf. we should have had *consequetur* above. The parallelism of the clauses requires the indic. *cogitauit* in symmetry with *intellegit* and *uidet*. Wopkens p. 108 thinks that Cicero forgot his constr. but his exx. are not similar. Or. finds an absurd meaning in *cogitauerit* 'since perhaps, as we can easily imagine, he had thought,' and Mo. imagines that *quod* in the first clause means *quippe qui* or *cum* and in the second and third clauses *quia*, or *eo, quod.*

una maxime: i 9, 17 n.

humana humane ferenda, 'that the incidents of the human lot must be borne with resignation.' Cf. ii 27, 65 n. on 'humane' and exx. quoted there. Dav. quotes here Plut. Cons. ad Apollon. 102 a *ἀνθρωπίνως φέρειν τὸ συμβεβηκός*, 118 c *πείθοντες τὰ κοινὰ τοῦ βίου συμπτώματα κοινῶς φέρειν καὶ τὰ ἀνθρώπινα ἀνθρωπίνως*. Fam. vi 1, 4 'simus igitur ea mente, quam ratio et ueritas praescribit, ut nihil in uita nobis praestandum praeter culpam putemus, eaque cum careamus, omnia humana placate et moderate feramus.'

nisi culpam, 'that there is no evil where there is no moral blame.' For *culpa* cf. Fam. vi 1, 4 above. Camerarius in Mo. quotes Fam. ix 16, 5 'nihil esse sapientis praestare nisi culpam'; v 17, 5 'homines sapientes turpitudine, non casu et delicto suo, non aliorum iniuria commoueri'; *ibid.* § 3 'ut et communem incertumque casum, quem neque uitare quisquam nostrum nec praestare ullo pacto potest, sapienter ferres et dolori fortiter ac fortunae resisteres'; and he defines *culpa* as *ἁμάρτημα ἴδιον seu malum cuius sibi aliquis auctor ipse fuit*, comparing Plut. Cons. ad Apoll. 114 c *τὸ μὲν γὰρ μὴ δι' αὑτὸν κακῶς πράττειν ὁ μὲν Κράντωρ φησὶν οὐ μικρὸν εἶναι κούφισμα πρὸς τὰς τύχας, ἐγὼ δ' ἂν εἴποιμι φάρμακον ἀλυπίας εἶναι μέγιστον.* In law *culpa*= 'negligence' as contrasted with *dolus* intentional 'wrong' and *praestare culpam* was much used in this connexion also. [Cf. Cic. de Or. i 24, 113 istam enim culpam, quam uereris, ego praestabo.]

praestari: the word is much used in law, e.g. Off. iii 16, 66 'emptori damnum praestari' lit. 'to put oneself before something' hence 'to be responsible for something' whether for the occurrence or the non-occurrence of an event.

§ **35. nam**, 'but as for his proposed remedy...' For *nam* in transition and refutation see Hand, *Tursell.* III 147, IV, 7.

quam adfert: sc. Epicurus, cf. § 33 init.

contuendis nos malis auocat, nulla est. non est enim in nostra potestate fodicantibus iis rebus quas malas esse opinemur dissimulatio uel obliuio; lacerant, uexant, stimulos admouent, ignis adhibent, respirare non sinunt. et tu obliuisci iubes, quod contra naturam est, qui, quod a natura datum est, auxilium extorqueas inueterati doloris? est enim tarda illa quidem medicina, sed tamen magna, quam adfert longinquitas et dies. iubes me bona cogitare, obliuisci malorum. diceres aliquid, et magno quidem philosopho dignum, si ea bona esse sentires quae essent homine dignissima.

XVII. **36.** Pythagoras mihi si diceret aut Socrates aut Plato: 'Quid iaces aut quid maeres aut cur succumbis cedisque fortunae? quae peruellere te forsitan potuerit et pungere,

18. his rebus G B K. 19. ignis R V G B 1 2 K. ignes S E L J. igs W 2. 21. est quod a natura R 6 W 1 D C. est qui a natura P G. est quia natura R 1 10 V B K E 1 2 L 1 5 Π J O 1 7 8. est quod autem a natura P 2 M 2. quod est autem a natura M 1. est quod quidem a natura R 7 L 2. est q3 natura R 16 17 B 2 S (*in marg.* quod aut a). est Q1 a nā W 2. est qd' natura E 3 (*in marg.* aut a). quod autem a (est *om.*) L 3 6 O 2. est quod natura ed. H. est qui quod a natura *corr. Tregder.* ‖ datum est R V P G K 2 E 1 3 L W 1 Π O 2 3 7. est datum L 6. elatum est B 2. ‖ extorqueas R V P G B 1 3 K 1 2 S E 1 2 L W 1 2 M 2 Π J O 1 2. extorqas B 2 O 8. extorques R 6 ed. H. extorqueris M 1. extorquens O 3. extorquendi D C O 7. 22. illa quidam V. 23. adfert R V G E. adfr-t K *litt. post* r *eras.* affert B L. ‖ bona *om.* L 1. 25. esse sentires R V P G B 1–3 K S E 1 2 M 2 Π O 2 3 7 8. sentires esse R 6 L W 1 2 M 1 J O 1. esse *om.* D C. 26. dignissima R V G B L.

XVII. § **36**, 1. pytagoras R *eod. atr.* pytagoras V G. Phȳtagoras B. ‖ si diceret R G B 1 2 W 2. 3. quae peruellere R V P G B 1–3 K 1 2 S E 2 3 L 1–6 W 2 M 1 2 D C Π J O 1–3 7 8 ed. H. quae te peruellere W 1.

fodicantibus: the sentence is quoted by Nonius p. 66 under this word.

et tu...iubes: '*et* eleganter ponitur cum interrogatione in uehementioribus clausulis, cum attulimus quae ualde commouere possunt.' See Hand, *Tursell.* II 492. Cf. i 38, 92.

qui, quod a...extorqueas: this reading, which accounts for the variants, is to be preferred to *qui a natura datum auxilium extorqueas*, read by Or. and (with *extorques* instead of *extorqueas*) by Dav. The subjunctive gives a reason for the surprise and indignation implied in the question, 'though you deprive me of the aid...'

inueterati doloris: i 15, 34 n. on 'mercedem gloriae.'

tarda illa quidem...sed tamen: i 3, 6 n. on 'optimis.'

longinquitas et dies: ἓν διὰ δυοῖν = *longinquitas temporis.*

aliquid: i 20, 45 n.

essent: Cic. might have written *sunt* but *sentires* exerts attraction of tense and mood, cf. i 5, 9 n. on 'moriendum esset... uiuerent.'

XVII. § **36. Pythagoras...si diceret ...**: the protasis includes all clauses down to *expetenda uideatur*; the apodosis *parerem et sequerer* should have followed there; but Cicero, owing to the number of the clauses to which the words *si diceret* apply, breaks off the thread of the construction and sums up the protasis in another form in the words *ad haec bona me si reuocas*, upon which the apodosis, *pareo, sequor...* follows. Cf. Küh., who notes that, where the apodosis thus fails but lurks in another form, we have the figure ἀναντιπόδοτον of the grammarians, a figure not uncommon in the letters and philosophical works of Cicero, where the strict rules of grammar are frequently relaxed.

non potuit certe uires frangere. magna uis est in uirtutibus; eas
5 excita, si forte dormiunt; iam tibi aderit princeps fortitudo, quae
te animo tanto esse coget ut omnia quae possint homini euenire,
contemnas et pro nihilo putes; aderit temperantia, quae est
eadem moderatio, a me quidem paulo ante appellata frugalitas,
quae te turpiter et nequiter facere nihil patietur. quid est autem
10 nequius aut turpius ecfeminato uiro? ne iustitia quidem sinet te
ista facere, cui minimum esse uidetur in hac causa loci, quae
tamen ita dicet dupliciter esse te iniustum, cum et alienum
adpetas, qui mortalis natus condicionem postules inmortalium,
et grauiter feras te, quod utendum acceperis, reddidisse.
15 **37.** prudentiae uero quid respondebis docenti uirtutem sese

4. non potuit G K 1 2 L 1 W 2 Π O 1 3 8. non poterit W 1. non potuerit D O 7 *om.* C. 6. coget R V P 1 3 4 G B 1–3 K 1 2 S E 2 L 3 4 6 W 1 2 M 1 2 D C Π J O 1–3 7 8. cogit L 2 5. cogat L 1. cogitet E 1 ed. H. 7. contemnas P. contempnas V G E L. contēpnas R K. contem-nas S *litt. eras.* 9. patietur P 2 G W 1 O 3. patiatur R 1 6 10 16 V P 1 3 4 B 1–3 K 1 2 S E 1–3 L 2 3 4 6 W 2 M 1 2 D C Π J O 1 2 7 8. 10. ecfeminato B K. effeminato R 1 *eod. atr.* ecfeminato G *ead. man.* effeminato R 10 16 W 1 D. et feminato B 2. || nec iustitia B. 11. cui nimium B. || causa loci V *at ras. post* c. causa loci Π *at* ci *in ras.* causa loci O 2. causa loc s3 O 7. causa locus L 4 M 1 D C. causa loqui R G B 1 2 K 1 2 E 1 2 L 2 3 5 6 W 1 2 M 2 O 1 3 8 ed. H. causa loqui B 3 *in marg.* locus. causa loqui E 3. 13. adpetas R G K. appetas V P B. || condicionem R B 2 E. conditionem V G B 1 K S W 1. || inmortalium V G K. immortalium R B E.

§ **37**, 15. quid R 10 16 V P G B 1 K 2 L 2 3 4 6 W 1 2 D O 1 8. quȩd R 1 *eod. atr.* qd' O 7. quidē B 2. || docenti R V G B 1 2 K S E 1 2 W 2 M 1 D C J O 1 7 8. docenti P *al. atr. superscr.* dicenti R 6 B 3 W 1 M 2 O 2 3. dicenti Π *at prius* i *in ras.*

peruellere: ii 20, 46.

potuerit: potential, 'may have been able.' Bent. and Dav. wrongly followed Ascensius and Victorius in inserting *ut* before *peruellere*.

potuerit...non potuit: ii 17, 39 n.

in uirtutibus: Cic. enforces his argument by reference to the four cardinal virtues in turn, as in §§ 14—17 above, and often.

princeps, 'in the first place,' refers to order of treatment not to order of importance.

coget...patietur: Cic. would naturally speak positively on both points and it seems absurd to suppose with Mo. and Küh. that he speaks 'magis dubitanter' in the one place and 'confidentius' in the other. Dav., Mo. and Küh. read *coget... patiatur*; Bouh. and Ern. *cogat...patiatur*; nearly all other modern editors read as in the text. The confusion of *a* and *e* in MSS is one of the most common.

a me: Bent. followed by Dav. changed to *a te* because Pythagoras or Socrates or Plato is supposed to be speaking. But as a parenthetic remark the words are quite natural.

paulo ante: 8, 16.

nequiter, 'in an unprincipled manner.'

cui minimum...: since justice was concerned with our relations towards others and this might seem to be a matter personal to ourselves. Cf. Plut. de Stoic. Rep. 7 p. 1034 c ὁ Ζήνων...φησὶ...τὴν... δικαιοσύνην φρόνησιν ἐν ἀπονεμητέοις; Stobaeus, Ecl. ii 59, 9 W.; Phil. Leg. Alleg. i 87 p. 84, 2 ἡ δικαιοσύνη... ἀπονέμει τὸ κατ' ἀξίαν ἐν ἑκάστῳ πράγματι.

natus: θνητὸς ὤν. Cf. Fam. iv 5, 4 *ad med.* 'uisne tu te, Serui, cohibere et meminisse hominem te esse natum?' and other exx. quoted by Dav.

utendum: for the constr. cf. 7, 15 n. on 'fungendum'; for the metaphor i 31,

esse contentam, quo modo ad bene uiuendum, sic etiam ad beate? quae si extrinsecus religata pendeat et non et oriatur a se et rursus ad se reuertatur et omnia sua complexa nihil quaerat aliunde, non intellego cur aut uerbis tam uehementer ornanda aut re tantopere expetenda uideatur.' ad haec bona me si reuocas, Epicure, pareo, sequor, utor te ipso duce, obliuiscor etiam malorum, ut iubes, eoque facilius, quod ea ne in malis quidem ponenda censeo. sed traducis cogitationes meas ad uoluptates. quas? corporis, credo, aut quae propter corpus uel recordatione uel spe cogitentur. num quid est aliud? rectene interpretor sententiam tuam? solent enim isti negare nos intellegere quid dicat Epicurus. **38.** hoc dicit, et hoc ille acriculus me audiente

16. contentam R V P K. contemptam B. || sic etiam R V P G B 1–3 K S E 1 2 L 2–6 W 1 2 M 1 2 D C II J O 1–3 7 8 ed. H. 17. beate V G B K W 2 O 7. beat*e* R. beat*e* P. beata B 2. || extrinsecus G *at litt. inter* n *et* s *eras.* || et non et oriatur V G B 1 2 E 1 2 II Gr. et non oriatur R P 1 4 B 3 K 1 2 S L 6 W 1 2 M 2 D C J O 1–3 7. et non l' oriatur orriatur M 1. ut non h*o*rreatur O 8 *al. atr. suppl.* 18. a se R V P G B 1–3 K 1 S E 1 2 W 1 M 2 D C II O 2 3 7 8 Gr. ex se K 2 W 2 J *om.* O 1. || reuertatur et R V P G B 1–3 K 1 2 E 1 2 L 2–6 W 1 2 M 1 2 D C II O 1–3 7 8 ed. H. 19. intellego R V P G B K. 20. tantopere R V P G B K S E. 25. cogitemur G m *expunxit et* nt *superscr. alt. man.* 26. intellegere R V B G K.

§ 38, 27. acriculus V c *post* a *paullo nigriore atr. scr., et ras. suspicari potest.* acriculus ac̣icul' W 2. agriculus R P 1 4 G K 1 2. agricolus J. agricolus M 1 O 1 8 E 2 *in marg.* egriculus. agriculus B 2 *i.e.* u *in* o *mut.* ęgriculus S. egriculus R 16 II. aegriculus B E. egricolus R 7 O 7. graeculus L 3 M 2 O 2. gręculus W 1. greculus R 6 P 2 3 L 6 D C O 3. ariolus R 17 L 2. articulus L 5. atthiculus L 4.

77 n. on 'usuram.' For the sentiment Mo. compares Eurip. Phoen. 556, quoted in Plut. Cons. ad Apoll. 116 a,

τὰ τῶν θεῶν δ' ἔχοντες ἐπιμελούμεθα,
ὅταν δὲ χρῄζωσ', αὖτ' ἀφαιροῦνται πάλιν.

§ **37. uirtutem...ad beate**: for the Stoic doctrine *τὴν ἀρετὴν αὐτάρκη εἶναι πρὸς εὐδαιμονίαν* cf. Diog. L. vii 127, Fin. i 18, 61 and other authorities quoted by von Arnim, *Stoic. Vet. Frag.* III pp. 13 foll.

quo modo...sic etiam: *etiam* with intensive force, 'even.' Without this intensive meaning *etiam* is not added in such correlative expressions as *quo modo, quem ad modum, ut* or *sicut...ita* or *sic.* Cf. Küh. here.

si extrinsecus religata pendeat, 'if she were dependent on externals.' Hei. compares Fam. v 13, 1 'laudem sapientiae statuo esse maximam non aliunde pendere nec extrinsecus aut bene aut male uiuendi suspensas habere rationes.'

et oriatur: *et* should not be omitted. The correlatives *et...et* are often thus used with contrasted expressions which are to be taken together. Cf. i 20, 45; iii 30, 74; Fin. i 17, 55 etc.

malorum...in malis, 'misfortunes... evils,' i.e. evils as popularly understood)(real evils.

quas: for the carrying on of the prep. from the antecedent cf. i 39, 93 n. on 'quod tandem tempus?'

credo: i 38, 92 n. on 'opinor.'

aut quae...cogitentur, 'or pleasures connected with the body, conjured up by recollection or anticipation.'

propter corpus: Hand, *Tursell.* IV 613, gives instances from Quintilian of *propter* = 'in respect of' 'in relation to,' Quintil. iii 8, 18; iv 3, 1; ix 4, 143.

rectene: ii 11, 26 n. on 'uidesne.'

solent enim isti negare...: cf. Fin. ii 4, 12.

§ **38. acriculus**, 'waspish'; cf. N.D. i 34, 93 'Zeno quidem non eos solum qui tum erant, Apollodorum, Silum, ceteros, figebat maledictis, sed Socratem ipsum, parentem philosophiae, Latino uerbo utens scurram Atticum fuisse dicebat, Chrysippum numquam nisi Chrysippam uocabat.'

Athenis senex Zeno, istorum acutissimus, contendere et magna
uoce dicere solebat, eum esse beatum qui praesentibus uoluptatibus
30 frueretur confideretque se fruiturum aut in omni aut in
magna parte uitae dolore non interueniente aut, si interueniret,
si summus foret, futurum breuem, sin productior, plus habiturum
iucundi quam mali ; haec cogitantem fore beatum, praesertim si
et ante perceptis bonis contentus esset <et> nec mortem nec
35 deos extimesceret. habes formam Epicuri uitae beatae uerbis
Zenonis expressam, nihil ut possit negari.

28. acutissimus R V P G B K. 32. sin R V P G B 1–3 K 1 S E 1 2 W 1 M 2 D C Π O 2 3 8. si K 2 W 2 M 1 J O 1 ed. H. si uo O 7. 33. iucundi R V G B K. iocundi R 10 16. || praesertim si et B 3 W 1 2 M 1 2 D Π O 3 7. praesertim si E 2. praesertim & R *atr. nigr. superscr.* pręsertim & V *man. ant. superscr.* praesertim cū ʈ O 8. praesertim si C. praesertim et P G B 2 K 1 E. praesertim cum O 1. 34. contemptus G *in* contentus *alt. man. mut.* || esset nec R 1 6 7 10 16 17 V P 1–4 G B 1–3 K 1 2 S E L 2–6 W 1 2 M 1 2 D C Π J O 1–3 7 8 ed. H. esset et nec *corr. Heinius.*

me audiente Athenis: Cicero spent 79–77 B.C. in Greece, and the earlier part of that period in Athens, and it was then that he, along with Atticus, heard Zeno and other philosophers.

Zeno: this was Zeno of Sidon, the leading Epicurean philosopher of his day; cf. N.D. i 21, 59 'principe Epicureorum' and 'coryphaeum'; a man of clear and polished style, cf. N.D. *ibid.* 'non igitur ille, ut plerique, sed isto modo, ut tu, distincte, grauiter, ornate'; and great industry, cf. Diog. L. x 25 πολυγράφος ἀνήρ. See also Zeller, *Ph. d. Griech.*[3] III 1, 373; *Stoics, etc.* p. 389.

[**eum esse beatum qui**...: cf. Epicur. Epist. iii *ap.* Diog. Laert. x 133 (Usener, *Epicur.* p. 65) ἐπεὶ τίνα νομίζεις εἶναι κρείττονα τοῦ καὶ περὶ θεῶν ὅσια δοξάζοντος καὶ περὶ θανάτου διὰ παντὸς ἀφόβως ἔχοντος καὶ τὸ τῆς φύσεως ἐπιλελογισμένου τέλος καὶ τὸ μὲν τῶν ἀγαθῶν πέρας ὡς ἔστιν εὐσυμπλήρωτόν τε καὶ εὐπόριστον διαλαμβάνοντος, τὸ δὲ τῶν κακῶν ὡς ἢ χρόνους ἢ πόνους ἔχει βραχεῖς, τὴν δὲ ὑπό τινων δεσπότιν εἰσαγομένην πάντων διαγελῶντος εἱμαρμένην κ.τ.λ.]

aut in omni aut in magna parte: i 1, 1 n.

si interueniret, si...foret...sin: *si interueniret* is the protasis, the other *si* clause and the *sin* clause respectively modify the two limbs into which the apodosis is divided. Küh. compares Fam. xv 14, 4 'si quae sunt onera tuorum, si tanta sunt, ut...possis, propera; ...sin maiora, considera...'

cogitantem: for the participle with general reference see exx. in n. on 'licet' i 38, 91.

et nec: *et*, which is required to correspond to the *et* before *ante* and easily fell out after *esset*, was restored by Hei. *Posen Progr.* p. 8, who shows that Hand, *Tursell.* IV 130, misunderstands Kritz on Sall. Cat. 58, 1 and is not supported by his exx. in his view that in *neque...neque* the former often = *et neque*, the fact being that in many instances the two words are not correlatives but the former = *et non*, connecting its clause with the preceding context, and the latter only joins on a negative clause to the clause so connected. Hei. compares Sall. 2, 3 'quod si regum ...uirtus...ualeret, aequabilius...sese res humanae haberent, neque aliud alio ferri, neque mutari ac misceri omnia cerneres'; 11, 3 'auaritia...semper infinita, insatiabilis est, neque copia neque inopia minuitur.' The former ex. is good; in the latter I think *neque...neque* are correlatives, with asyndeton.

habes...expressam, 'here you have pourtrayed by Zeno the happy life as conceived by Epicurus.' *forma* often = 'outline,' 'sketch,' but *expressam*, ἐξηκασμένην, makes it more substantial, cf. 2, 3 'solida quaedam res et expressa,' and note there; also Off. i 5, 15 'formam quidem ipsam...et tamquam faciem honesti uides'; Fin. ii 15, 48 'habes undique expletam et perfectam...formam honestatis.'

XVIII. **39.** Quid ergo? huiusne uitae propositio et cogitatio aut Thyestem leuare poterit aut Aeetam, de quo paulo ante dixi, aut Telamonem pulsum patria exsulantem atque egentem? in quo haec admiratio fiebat:

5 Hícine est ille Télamon, modo quem glória ad caelum éxtulit,
Quem áspectabant, cuíus ob os Graii óra obuertebánt sua?

40. Quodsi cui, ut ait idem,

10 simul ánimus cum re cóncidit,

XVIII. § **39**, 1. huius ne uitę V. 2. thyestem R V G K B 2 3 *alii.* ‖ aeetam G. a&am R oetā *ead. man. superscr. ut uid.* a&am V. aetā B 1. aetam P *al. atr. superscr.* K *eod. atr. superscr.* eetā S. aetam Π a *ex* o *mut.* oetam R 6 16 E 2 L 2–6 M 1 2 O 7 8 W 1 (*marg.*). ◇etā J. eotam R 17. oetham R 7 O 3. oętam R 10. ęτ,ā E. etiam B 2 D. 3. exulantem R V G B 1 2 K E. 4. ammiratio B. 5. hicine B E. hic inest B 2. hiccine R 6 17 P 2 B 3 S E 2 W 1 M 1 2 D C Π O 1–3 7 8. haecine R 1 *al. atr. suppl.* haecine V G K. heccine W 2 J. ‖ Telamon R V G B 1 2 K E M 1 D C. thelamon B 3 M 2 O 3 7. 7. aspectabant R V G B 1–3 K E 2 W 1 2 M 2 J O 2. exspectabant C. expectabant S E M 1 D Π O 1 3 7 8. ‖ graii B 2 S M 2 D Π O 2. grai R V P G B 1 E 1 2 W 2 J O 1 3. graiȉ W 1 *alt.* i *eiecto.* grauiora C O 7. gretia M 1.

§ **40**, 10. cum re concidit M 1 W 1 O 2 Π *at* cum re *in ras.* V *at in ras.*: cū *in litura*, re *fuerat* rem, c *post* n *in litura.* re concidit R 6 (cum *om.*). rē condidit R K 2 E W 2. rem condidit S *at in marg.* re cōcidit. rem condidit R 7 P 1–4 G B 1–3 K E 3 L 2–4 6 M 2 D C O 8 Gr. rem ut rem condit O 1. res condidit O 7. simul rē condidit L 5 J *cett. om.* idnem condidit E 2 *al. atr. superscr.* animus condidit R 17 *cett. om.* simul rem concidit O 3.

XVIII. § **39. quid ergo**: i 25, 60 n. on 'quid enim?'

propositio et cogitatio: ἓν διὰ δυοῖν, 'the mental realisation.'

de quo: as Cic. in c. 12, § 26 spoke of both Thyestes and Aeetes Bent., followed by Dav., read *de quibus*, but Cic. is not bound to maintain strict accuracy of detail in dialogues such as this.

Telamonem pulsum...egentem: after Telamon had lost his son Ajax in the Trojan war and banished his other son Teucer, he was deprived of his throne by a stranger and suffered great hardships in exile, but was ultimately restored by Teucer, who returned from Cyprus to prove to his father, by the testimony of Eurysaces, his innocence with regard to the death of Ajax. Cf. Ribbeck, *Röm. Trag.* pp. 420–1.

pulsum...exsulantem atque egentem: the three participles are not co-ordinate; *exsulantem atque egentem* give his position when *pulsus patria* and are in apposition to that expression, 'an exile and even in want.'

in quo: cf. v 9, 24 n. on 'in eo libro.'

hicine est ille: Ribbeck *l. c.* and *Scaen. Rom. Poes. Frag.* 1² p. 248 believes that these lines belong to the Eurysaces of Accius. Cicero in Fam. ix 26, 2 applies to his own case the line 'quem aspectabant? ...sua.' Earlier editors (e.g. Dav.) thought that the lines belonged to the Telamo of Ennius.

For the spelling and pronunciation of *Graii* see Brambach, *Neugestalt.* pp. 184 foll.; Lindsay, *Lat. Lang.* p. 53. In Fam. ix 26, 2 the MS reading is *grai lora.*

§ **40. simul animus cum re concidit**: Ribbeck *ll. cc.* seems right in printing these words as part of the same extract

a grauibus illis antiquis philosophis petenda medicina est, non ab his uoluptariis. quam enim isti bonorum copiam dicunt? fac sane esse summum bonum non dolere (quamquam id non uocatur uoluptas, sed non necesse est nunc omnia); idne est quo
15 traducti luctum leuemus? sit sane summum malum dolere; in eo igitur qui non est, si malo careat, continuone fruitur summo bono? **41.** quid tergiuersamur, Epicure, nec fatemur eam nos

11. medicina est non R 6 7 V W 1 O 1 8. medicina est si non R P 1 2 4 G B K S E 1 2 W 2 D C H J O 3 7. medicina est sed non P 3 B 3 M 2 O 2. medicina est et non M 1. medicina est sm̃ B 2. 13. non dolȯre (*i.e.* o *in* e *mut.*) V G K. non dolere B 1 W 1 D O 7. non dolore B 2. 15. malum dolȯre (o *in* e *mut.*) V G K. malum dolo̤re E *eod. atr.* malum dolere B 1 3 E 2 W 1 2 D O 7. malum dolore B 2.

as the lines given above from the Eurysaces of Accius. For the expression Bent. compares Ter. Eun. 241 'simul consilium cum re amisti?'

antiquis: sc. Pythagoras, Socrates, Plato; compare § 36 above.

non: when the *non*-clause stands merely in contrast to the preceding clause *non* is not preceded by *et* or *ac*; compare ii 12, 29 'quasi de uerbo non de re laboretur.' With *et* or *ac* a correction is introduced; compare i 7, 13 n. on 'et non eos.' See Hand, *Tursell.* I 474. The readings *et si* and *sed* arise by dittography or quasi-dittography out of the preceding *est* (*e*).

uoluptariis: compare ii 7, 18 'Epicurus homo...uoluptarius'; v 31, 88; Fin. i 11, 37; iv 12, 31; v 25, 74; in Pis. 18, 42.

bonorum copiam: compare v 33, 94; N.D. i 40, 111 'suppeditatio, inquis, bonorum nullo malorum interuentu. quorum tandem bonorum? uoluptatum credo...'

summum bonum non dolere: Epicurus recognised two divisions of pleasure, pleasures of repose and pleasures of motion, Diog. L. x 136 *ἡδονὴ ἡ κατὰ κίνησιν καὶ ἡ καταστηματική;* Fin. ii 10, 31 'stante...mouente,' *ibid.* § 32 'ea quae in motu est...illa stabilis.' But he declared the pleasure of repose of mind to be the higher; Diog. L. x 139 *ὅρος τοῦ μεγέθους τῶν ἡδονῶν ἡ παντὸς τοῦ ἀλγοῦντος ὑπεξαίρεσις*; also x 121 *τὴν εὐδαιμονίαν διχῇ νοεῖσθαι, τήν τε ἀκροτάτην, οἵα ἐστὶ περὶ τὸν θεόν, ἐπίτασιν οὐκ ἔχουσαν· καὶ τὴν ἀνθρωπίνην, ἔχουσαν προσθήκην καὶ ἀφαίρεσιν ἡδονῶν.* Fin. ii 10, 30 'hanc in motu uoluptatem...interdum ita extenuat, ut M'. Curium putes loqui'; i 11, 37 (where see Madv.'s n.) 'maximam uoluptatem illam habemus, quae percipitur omni dolore detracto'; Off. iii 33, 118 'dicunt enim uoluptatis magnitudinem doloris detractione finiri.' Compare iii 20, 47 n. on 'non crescere uoluptatem dolore detracto'; Zeller, *Stoics, etc.* c. xix pp. 446 foll.; *Ph. d. Griechen* iii. 1² pp. 402 foll.

quamquam id non uocatur uoluptas: Cic. in the beginning of Fin. ii maintains that the word *uoluptas* (*ἡδονή*) is not used by Epicurus in the ordinary sense of the term when he applies it to the pleasure of repose, Fin. ii 3, 7; 4, 11; 5, 16.

sed non necesse est nunc omnia: sc. *persequi.* Verbs of saying are sometimes omitted in short semi-parenthetic clauses.

idne est quo...leuemus, 'is it (i.e. *non dolere*) a remedy to which we are to resort in order to mitigate grief?'

in eo: *dolere* implies *dolor* and to this *in eo* refers. Compare Anon. apud Olivetum, quoted by Mo.

si malo careat: Mo. and Küh. take these words as explanatory of *in eo...est* but they are not necessary for that purpose; they may possibly be a gloss due to an idea that they were so required. If the words are sound the explanation of Hei. seems best: from the Stoic standpoint Cicero could not admit that pain was an evil but he allows the assumption to pass for the sake of argument. Trans. 'supposing him to be free from evil.' It is more likely that the words are sound and that *fruatur* should be read; *a* and *i* often interchange in MSS.

careat: compare i 36, 88 n. on 'dicitur enim.'

§ **41. tergiuersamur**: compare Off. iii 33, 118 (also of the Epicureans) 'non incallide tergiuersantur,' where Beier (quoted here by Küh.) derives the metaphor from those 'qui subinde terga dant ante tubam, memores galeatum sero duelli paenitere,' advancing in a hesitating manner and shrinking from openly declaring themselves as enemies.

dicere uoluptatem quam tu idem, cum os perfricuisti, soles dicere? sunt haec tua uerba necne? in eo quidem libro qui
20 continet omnem disciplinam tuam (fungar enim iam interpretis munere, ne quis me putet fingere), dicis haec: nec equidem habeo quod intellegam bonum illud, detrahens eas uoluptates quae sapere percipiuntur, detrahens eas quae auditu et cantibus, detrahens eas etiam quae ex
25 formis percipiuntur oculis, suauis motiones, siue quae aliae uoluptates in toto homine gignuntur quolibet sensu; nec uero ita dici potest, mentis laetitiam solam esse in bonis. laetantem enim mentem ita noui: spe

§ **41**, 18. cum os R V P G. cū nos B O 7. eam nos R 10 16. 22. intellegam R V G B K. 23. *post* detrahens *et ante* eas quę auditu *habet* V *in marg. e regione contextus* eas q̄ reb; pcipiu N[T]uenereis detrahens *antiqui correctoris man. script.* 24. et cantibus R V P G B 1–3 K 1 2 S E 1–3 W 1 2 M 1 2 D C Π J O 2 3 8 *om.* O 7. 25. suauis R V G B 1 2 K W 2. 26. quolibet R 1 10 16 G B 1 2 E 2 M 1 W 1 O 3. quo libet V *at* o *in ras.* qđ libet E. tuo e qđ K 1. quol3 W 2. quolibet S. quolibet e M 2 O 1.

os perfricuisti: compare Mart. xi 27, 7 'aut cum perfricuit frontem posuitque pudorem.'

in eo quidem libro: sc. in the *περὶ τέλους*, a work in 37 books on the *summum bonum*. Compare Athenaeus vii 280 a *κἀν τῷ περὶ τέλους δέ φησιν οὕτω πως· οὐ γὰρ ἔγωγε δύναμαι νοῆσαι τἀγαθὸν ἀφαιρῶν μὲν τὰς διὰ χυλῶν ἡδονάς, ἀφαιρῶν δὲ τὰς δι' ἀφροδισίων, ἀφαιρῶν δὲ τὰς δι' ἀκροαμάτων, ἀφαιρῶν δὲ τὰς διὰ μορφῆς κατ' ὄψιν ἡδείας κινήσεις* and xii 546 e; Diog. L. x 6 *ἐν δὲ τῷ περὶ τέλους γράφειν οὕτως· οὐ γὰρ ἔγωγε ἔχω τί νοήσω τἀγαθὸν ἀφαιρῶν...διὰ μορφῶν*, almost as in Athen. *l. c.* See Usener, *Epicurea* § 67.

The same passage is referred to in Athenaeus vii 278 f.; Fin. ii 3, 7 'Epicurus ...quippe qui testificetur, ne intellegere quidem se posse, ubi sit aut quod sit ullum bonum praeter illud, quod cibo et potione et aurium delectatione et obscena uoluptate capiatur.'

nec...habeo quod=*mihi deest aliquid quod* Küh.

bonum illud=*τἀγαθόν*, the subject of Epicurus' enquiry. Sff. Schlenger's change to *bonum ullum* 'from Eliens. 1' is unnecessary.

auditu et cantibus: a double translation of the Gk *δι' ἀκροαμάτων*. Nissen's conj. *auditu e cantibus* is adopted by T.S. Hei. and Schiche and noticed by Ml. with the comment 'uerisimiliter.'

quae ex formis...motiones=*τὰς διὰ μορφῆς κατ' ὄψιν ἡδείας κινήσεις* of Athenaeus *l. c.* Usener, *Epicurea* § 67, thinks that the true reading here is 'detrahens eas quae...*detrahens eas quae* auditu e cantibus' comparing 20, 46 'saporem, inquit, et corporum complexum, et ludos atque cantus...' and the aposiopesis in 18, 43 end; the lacuna is due to *librariorum culpa*.

nec uero ita: *ita* redundantly anticipates the clause *mentis...in bonis*. Hand, *Tursell.* III p. 483.

laetantem enim: Sff. thought it necessary to alter *enim* to *etiam* but the contrast is between pleasures of the intellect and pleasures of sense; in the previous clause the emphasis is on *mentis*. The argument seems a distortion of Epicurus' view. According to Epicurus the highest pleasure consisted in *ἀταραξία*, see above, § 40 n. on 'summum bonum non dolere.' The pleasures of motion were only pleasant because they gave rise to a hope that, a disturbing cause being removed by the motion, a state of repose would ensue.

ita noui: another anticipatory *ita* but with a restriction implied 'only if one has a hope...' For the absence of a word of limitation cf. ii 19, 44 n. on 'tantum ...quantum.'

fore ut...careat: explanatory expansion of *spe eorum omnium, quae supra dixi.*

§ **42. norit**: cf. *noui* § 41 above; Fin. ii 3, 8 'uerum hoc loco sumo uerbis his eandem certe uim uoluptatis Epicurum nosse quam ceteros,' and Madv.'s n.

eorum omnium, quae supra dixi, fore ut natura iis po-
30 tiens dolore careat. **42.** atque haec quidem his uerbis, quiuis
ut intellegat quam uoluptatem norit Epicurus. deinde paulo
infra: saepe quaesiui, inquit, ex iis, qui appellabantur
sapientes, quid haberent quod in bonis relinquerent,
si illa detraxissent, nisi si uellent uoces inanis fun-
35 dere; nihil ab iis potui cognoscere. qui si uirtutes
ebullire uolent et sapientias, nihil aliud dicent nisi
eam uiam, qua efficiantur eae uoluptates quas supra
dixi. quae sequuntur in eadem sententia sunt, totusque liber,

29. forte K. forte G *in* fore *mut. alt. man.* || natura iis O 3. nã iis S. natura hiis R 6. naturalis R V P 1 3 4 G B 2 3 K 1 E L 4 M 2. naturalis B 1. natu ris K 2. naturali R 17 P 2 L 3 5 6 W 1 2 D C J O 1 2 7. naturali II *litt. post* i *eras.* naturalibus R 7 E 2 L 2 O 8. uel natura uel M 1. || potiens G L 2 5 W 2. patiens L 6. potens O 8. potius R 17 P 2 M 1 D C J. pocius K 2 W 1.

§ **42**, 31. intellegat R V G B K. 32. ex iis M 2. ex his R V P B K W 1 2 O 3. || appellabantur B 3 K D II O 3. apellabantur G *alt. man. superscr.* appellantur K 2. 33. quod in bonis W 1 D C O 1 2. qd in bonis II. quid in bonis B 1 K 2 S E 1 2 W 2 M 2 J O 3 8. quid bonis K 1 *at* in *et* s *atr. nigr. script.* q, ī bonis M 1. quid in boni G B 2. quod in boni V *i.e.* i *in* o *mut.* quid in boni R *alio atr. corr.* quid in bono O 7. quid bono B 3. quid homini P. || relinquerint G i *in* e *alt. man. mut.* 34. detracxissent nisi si si G *tertium* si *expunx. et conf. alt. man.* || uellent E 2 W 1 M 1 II O 7. uollent S. uolunt E. uolent R V P G B 1 3 K W 2 M 2 D (*non ut Küh.*) J O 1–3 8. uolunt B 2. nolent C. || inanis R V G B K E W 2. inanes B 2 3. 35. ab his R G B K. 37. uiam R 1 6 P 1–4 G B 1–3 S E 1 2 W 2 M 1 2 D C J O 1–3 8. uiã W 1 II. uiam V. uiam K *litt. eras.* uitam O 7. || quae G *alt. man. corr.* || efficiantur haec K 1.

uoces inanis fundere: cf. v 26, 73 'inanis sonos fundere.'

uirtutes...sapientias: the plur. disparages their endless harping upon the words *uirtus* and *sapientia.* Cf. i 2, 3 n. on 'poetas.'

ebullire, 'however pompously they may persist in prating of virtue and wisdom.' Nonius 26 s.v. *ebullire* quotes this passage with the reading *uolens* and lower down *nisi eam uim....* Dav. proposed *nolent* for *uolent* and Bent. held that either *si...nolent* or *nisi...uolent* must be read. But *uolent* is sound. The meaning is much the same as if Cic. had written *si maxime...uolent. ebullire*='to talk pompously of,' lit. 'to bubble over with,' 'to splutter about,' cf. Fin. v 27, 80 where Epicurus' word is turned against himself. Bent. was sure that Cic. was translating Gk παφλάζειν. Dav. remarks that the Epicureans held that for all other philosophers the virtues κόμποι κενοὶ ψοφοῦσιν ἀντ' ὀνειράτων (Alexis ap. Athen. viii p. 336) and compares Lucian, Timon § 117 ἀρετήν τινα καὶ ἀσώματα καὶ λήρους μεγάλῃ τῇ φωνῇ ξυνειρόντων and Diog. L. x 7 where Epic. himself taunts them with καύχησιν σοφιστικήν.

nisi eam uiam: Epicurus held that virtue was not to be sought for its own sake but only because it conducted to happiness of life, cf. Diog. L. x 138; Epicurus περὶ τέλους in Athenaeus xii 546 f. τιμητέον τὸ καλὸν καὶ τὰς ἀρετὰς καὶ τὰ τοιουτότροπα ἐὰν ἡδονὴν παρασκευάζῃ· ἐὰν δὲ μὴ παρασκευάζῃ, χαίρειν ἐατέον. Fin. i 13, 42 foll. and Madvig's n.

in eadem sententia: *eiusdem sententiae*, cf. i 39, 94 n.

qui est de summo bono, refertus est et uerbis et sententiis
40 talibus. **43.** ad hancine igitur uitam Telamonem illum reuocabis
ut leues aegritudinem, et, si quem tuorum adflictum maerore
uideris, huic acupenserem potius quam aliquem Socraticum
libellum dabis? hydrauli hortabere ut audiat uoces potius quam
Platonis? expones, quae spectet, florida et uaria? fasciculum ad
45 naris admouebis? incendes odores et sertis redimiri iubebis et
rosa? si uero aliquid etiam—, tum plane luctum omnem abs-
terseris.

39. refertus est et E 2 Π O 8. refertus ⁄ et V *atr. ant. suppl.* refertus est (et *om.*) S W 2 M 1 D C. refertus et R 1 6 P 1 3 4 G B 2 3 K 1 2 E 3 L 4–6 W 1 M 2 J O 2. refertur et E 1 L 3 R 7. refert R 17. refectus et O 7. referctus et O 1 3. effectus ut L 2. || et uerbis et sententiis talibus R 17 V G B 1–3 K S E 1 2 W 1 2 J O 1 7 8. talibus et uerbis et sententiis C D.

§ 43, 40. hancine R V G B K. hanccine R 10 16 W 1 D C O 3 8 7. hanccine P. hanc ne O 1. hāc ne W 2. hanc me B 2. 41. adflictum R V P G K. adfluctum E. afflictum R 10 16 B 1 L 2–6 C. 42. accipenserem R P G B 1–3 K 1 E 2 W 1 2 M 2 D C Π J O 1–3. accipenserem V. accipienserē E. accipiensere M 1. accipiens rem O 7. accipienserem O 8 Nonius p. 550. 43. hydralif V d *fort. mut.* f *alio atr. inculc.* hyΔρaΛI R K E. hΥΔrali G. hyAPAΛI P. hydrali B Gr. hyarali R 17 S W 2 D C O 7. hy arali B 2. κυθάρας M 2 B 3. αὐλῶν W 1. aulon R 6. *om.* M 1. 44. expones R 6 W 1 O 1. expones Π *at* s *in ras.* exponet O 2. exponens R 1 17 P 1–4 G B 1–3 K 1 2 S E M 1 2 C O 3 ed. H. exponēs R 7 E 2 D. exponensq: V *al. atr. corr.* exponensq; R 10 16 O 7. expōnes L 5. expōnes ponēs O 8. expoītiōēs W 2. expositiones J B 3 *marg.* || quae spectet R 6 17 V P 4 G. quae spect & R 1 *i.e.* quae *in* q; *al. atr. corr.* que spectat K 1 O 1. quae expectat R 10 16 P 1 2 B 1 S D J O 3. Q̄ expectat W 2. que expetet O 8. quae expetat P 3. 45. naris R V G B 1 2 K. || et sertis R 1 10 16 V P G K 1 B 1–3 S W 1 2 D C Π O 2 7 8. || iubebis R V P G. uidebis R 16. uidebus O 2.

liber qui est de: cf. i 11, 24 n.

§ **43. acupenserem**: this spelling seems supported by the MSS in the extract from Lucilius Fin. ii 8, 24 *accubans aere* A, *accubant aere* E. The readings are similar in § 25, and in 28, 91 A has *accupem se re me non* and BE have *accupenserem mene non.* Cf. Kl. prooem. xii. Ml. and Schiche here and Marx in Lucilius 1240 'acupensere cum decimano' adopt the same spelling. Athenaeus vii 294 f. has τὸν ἀκκιπήσιον. Keller and Holder in Hor. Sat. ii 2, 47 have *acipensere* supported by their MSS there. Pliny N.H. ix 17, 27 says of this fish 'apud antiquos piscium nobilissimus habitus... nullo nunc in honore est.'

hydrauli: the water organ, invented by Ctesibius of Alexandria, who lived in the reign of the second Euergetes, Ptolemy Physcon, 170—116 B.C. (Athen. iv 174 d). It is described by his pupil Hero of Alexandria, Pneumat. i 42 (vol. i pp. 192 *sqq.* ed. Schmidt). Athen. iv 174 b—f; xi 497 d: Vitruvius x 8 p. 261.

We may probably, with Bouh., infer from the use of Gk letters in several of the best MSS that the word was not yet established in Latin: in Athen. *l. c.* it is ἡ ὕδραυλις.

et sertis: *et* can only be retained to connect what follows with *incendes odores*, as *et...et* cannot naturally be correlatives here. Hei. brackets *et*, F.A.W. Bai. and others eject, and they are very possibly right, for the two short sentences *incendes odores?* and *sertis ... rosa?* correspond better to the short sentences that precede.

si uero aliquid etiam: Jeep, *Progr. Guelf.* 1865 p. 13, conj. *etiam amorum plane*, which Ml. thinks probable. But

XIX. **44.** Haec Epicuro confitenda sunt aut ea, quae modo expressa ad uerbum dixi, tollenda de libro uel totus liber potius abiciundus; est enim confertus uoluptatibus. quaerendum igitur, quem ad modum aegritudine priuemus eum qui ita dicat:

5 ...pol míhi fortuna mágis nunc defit quám genus.
Námque regnum súppetebat mi, út scias, quanto é loco,
Quántis opibus, quíbus de rebus lápsa fortuna óccidat.

XIX. § **44**, 1. aut ea R V P K. aṭ ea R 16. ut ea G ut *in* aut *alt. man. mut.* aũt ea R 10. 3. abiciundus R V G B 12 K E 13 J O 1. abiciendus R 7 P 14 B 3 S E 2 L 26 W 2 M 12 D C O 3 7 8 ed. H. abiiciendus R 6 L 4 W 1 II O 2. || confertus R V P B 12 K 12 W 12 D II O 2 7 8. confertis G *alt. man. superscr.* conferctus O 3. 4. priuemus B 13 K 1 E 2 W 12 D C II O 1–3 7 8. priuem^{o} K 2. priuemur V *atr. uiridi superscr.* R *atr. nigro superscr.* priuemur G B 2. 5. mihi R V B. m R 10 P K 1. nṽ R 16. || quam genus R V P B 12 K 1 W 1 D O 1 3 7 8. qd genus G *at* qd *in* quã *alt. man. mut.* 9. occidat R 6 B 3 W 1 M 2 O 1–3. accidat R V P 4 G B 12 K 1 S E 12 W 2 M 1 D C II J O 7 8. ạccidat P *al. atr. suppl.*

the aposiopesis seems natural; cf. Ursinus in Mo. 'Tullius uerecundissime...quae turpia erant, notauit, *τὰ ἀφροδίσια*, quo inuisiorem redderet Epicurum ob impudentiam.' Camerarius cft. Fin. ii 10, 29 'eam autem [uoluptatem] ita persequitur: quae palato percipiatur, quae auribus; cetera addit quae si appelles, honos praefandus sit.' Orelli (ed. Oxon.) compares Menander Κυβερνῆται:

πάργύριον εἶναι, μειράκιόν, σοι φαίνεται
οὐ τῶν ἀναγκαίων καθ' ἡμέραν μόνον
τιμὴν παρασχεῖν δυνατόν, ἄρτων, ἀλφίτων,
ὄξους, ἐλαίου, μείζονος δ' ἄλλου τινός.

(Meineke *Fragg. Com. Gr.* iv 156.)

The senses are being taken in turn: taste, hearing, sight, smell have been dealt with in succession; touch remains, cf. 20, 46 'corporum complexum.' [For *aliquid* as a euphemism for *τὰ ἀφροδίσια* see Friedrich's note on Catullus lxiv 145, who quotes, besides this passage, Juv. x 207, Prop. ii 22, 11, Ov. Her. xv 153, Cic. Fam. ix 22, 4.]

absterseris: i 13, 30 n. on 'sustuleris.'

XIX. § **44.** **aut** contrasts *confitenda* and *tollenda*; **uel** corrects *tollenda*.

pol mihi fortuna: these lines are from the same poet as the lines *ex opibus s...* and *quid petam pr....* below: Ribbeck and Vahlen believe them to belong to the Thyestes of Ennius: Ribb. *Röm. Trag.* p. 201; *Scaen. Poes. Frag.* i 69 Vahlen, *Ennian. Poes. Rell.*[2] p. 186. The metre is trochaic tetram. catalectic.

magis: for *s* final in O.L. poetry cf. i 5, 10 n.: so *quibus* below.

defit = *deficit*, chiefly in O.L. poetry; once in Livy (ix 11, 6).

genus, 'birth' not 'my children' as Hei. takes it. Thyestes, returning from exile, appears in rags (cf. Arist. Ach. 433 *τῶν Θυεστείων ῥακῶν*) and reveals himself, as Ribb. conjectures, to some secret partisans, using the words in the text.

rebus, 'power.'

occidat: this must be read here instead of *accidat* of the best MSS. The two words frequently interchange. In i 35, 85 *occidisset* is plainly right against the best MSS, but there the reading of inferior MSS is reinforced by that of V[2], while here V[2] is silent. Passages cited by some edd. in support of *accidat* here are not parallel, e.g. 'quo accidam' below, and the opening lines of Ennius' Medea Exul 'utinam ne in nemore Pelio securibus | caesa accidisset abiegna ad terram trabes' quoted by Priscian vii 8, 41, Varro L.L. vii 33 and by Cic. in several places, for which see Mayor on N.D. iii 31, 75. In these passages that to which the fall takes place is denoted; *accido* means 'to fall to,' and no good instance of the word meaning merely 'to fall' has been put forward.

10 quid? huic calix mulsi impingendus est, ut plorare desinat, aut aliquid eius modi? ecce tibi ex altera parte ab eodem poëta:

Ex ópibus summis ópis egens, Hectór, tuae.

huic subuenire debemus; quaerit enim auxilium:

Quíd petam praésidi aut éxsequar quóue nunc
15 Aúxilio exili aút fuga fréta sim?
Árce et urbe órba sum. quo áccidam? quo áp-
plicem?
Cuí nec arae pátriae domi stant, fráctae et dis-
iectaé iacent,
20 Fána flamma déflagrata, tósti alti stant párietes
Déformati atque ábiete crispa....

10. impingendus R P G B 2 K S. inpingendus V B 1 E. 12. haector tuae R V G K. hectorne S. hec tortue B 2. hęc tortue E. 13. quaerit R G. querit R 10 16 V B 2 K E. 14. praesidii R G. pręsidii V B S. p̄sidii B 3 E. presidii B 2 K D O 1 3 7 8. || exequar R V G K S E O 1. exsequar B 1. 15. exilii R V P 1 4 G B 1–3 S E 1 L 2–6 W 1 2 D O 1–3 7 8. exiḷlii K. || fuga R 1 6 V P 1–4 G B 1–3 K 1 2 S E 1 2 W 1 2 M 1 2 D Π J O 2 3 7 8 ed. H. fuge R 1 7 O 1. 16. accidam S *at spatio post* i *relicto et ras. fuisse uidetur.* accedam R 1 6 1 7 V P 1–4 G B 1–3 K 1 2 E 1 2 L 2–6 W 1 2 M 1 2 D C Π J O 2 3 7 8 ed. H. cedam O 1. 20. tosti alti Π L 4. tosti alii R 1 6 7 10 17 V P G B 1–3 K 1 2 S E 1–3 L 2 3 5 6 W 1 2 M 1 2 D O 1–3 7 8. toti alii D C. tosti allii R 16. 21. abiete R 1 V P K. abiecte G *at* c *expunx. alt. man.* abiecte R 10 16 L 6. abiecta O 7.

In support of *fortuna occidat* Sff. well quotes Hor. Carm. iv 4, 70 foll. 'occidit, occidit | spes omnis et fortuna nostri | nominis Hasdrubale interempto.'

impingendus, 'must we thrust a cup of mead into his hands?'

Ex opibus....: an iambic trimeter. This and the three extracts following are from the Andromacha Aechmalotis of Ennius, cf. Vahlen *Enn. Poes. Rell.*[2] pp. 131 ff., Ribb. *Röm. Trag.* p. 137, *Scaen. Rom. Poes. Frag.* I pp. 24—6.

In her distress Andromache misses the protection and help of Hector. Vahl. *l.c.* quotes Eur. Andr. 523 *ὦ πόσις πόσις εἴθε σὰν χεῖρα καὶ δόρυ σύμμαχον κτησαίμαν*, Πριάμου *παῖ* and Tro. 587 *μόλοις, ὦ πόσις, μοι σᾶς δάμαρτος ἄλκαρ*: see also *ibid.* p. cciii.

The paronomasia *opibus...opis* is characteristic of O. L., cf. *urbe orba* below.

Quid petam praesidi: the first three lines are cretic tetrameters as Bentley first discovered. Cicero in Or. iii 47, 183 quotes 'quid petam praesidi, aut exsequar quoue nunc' as examples of cretics.

In *auxilio* and *abiete i* is treated as a consonant before the following vowel. There is hiatus after *auxilio* and *exili. domi* has the final syllable treated as short. T.S. and Schiche read *auxiliod* after Ribbeck. Ml. marks the passage as corrupt.

accidam: as suppliant, Gk *προσπίπτω, προσπίπτνω.*

quo applicem = *quo me applicem.* This intrans. use of transitive verbs is specially common with verbs of motion, Küh. *Gram.* II p. 67. Cf. i 44, 107 n. on 'recipiat.'

quo = *cui patrono.* This is better than to see in the words a metaphor from bringing a ship to land. The meaning more naturally follows upon that of *quo accidam.* For the *ius applicationis* see Or. i 39, 177 'si se ad aliquem quasi patronum applicauisset' and Wilkins' notes and references.

cui nec arae...: the metre is trochaic tetrameter catalectic.

deflagrata: the verb is usually intrans. but cf. Cat. 4, 6, 12 'in cinere deflagrati imperii.' See Naegelsb. § 97 new ed.

crispa, 'warped,' 'shrivelled,' by the action of fire.

scitis quae sequantur, et illa in primis:

O páter, o patria, o Príami domus,
Saeptum áltisono cardíne templum!
Vidi ég̃o te astante ope bárbarica
Tectís caelatis, láqueatis,
Auro, ébore instructam régifice.

45. o poëtam egregium! quamquam ab his cantoribus Euphorionis contemnitur. sentit omnia repentina et necopinata

22. scitis R V P 14 G B 12 K 12 S E 12 W 12 M 1 II J O 1 7 8. scis B 3 L 6 M 2 C O 23. l' scitis scis D *al. atr. superscr.* || et illud in primis R 6 7 17 B 3 E 2 3 L 2–4 6 W 1 M 1 D C II O 1-3. et illud in primis V *at* d *in ras. ut uid.* & illud imprimis M 2. et illū in primis K 2 W 2 ed. H. et illū inprimis L 5 J. et illū primis B 2 E. et illum primis R P 14 G B K O 7. et illum pmis S *at in marg.* illud impmis. et illum u'sum in primis O 8. et illa in primis *corr. Tregder.* 25. astante II *at linea super* e *erasa.* adstante V *ras. post* e. abstante M 1. adstantem R 1 P G B 3 K 1 O 2 3. ad stantem R 6. adstantē B 1 E 1 M 2. asstantē B 2. astantem S E 2 L 5 6 C O 1 8. astantē R 17 K 2 W 1 2 D J O 7. 27. regifice R 17 B 3 W 1 M 1 2 O 1 2. regifice S *at* m *eraso.* regifice II *at fuerat* regificem. regificem B 1 K 1. regificem R 7 G C O 3 7. regificē R V B 2 K 2 E 1 W 2 D. regificam E 2. regificā O 8. regis sedem R 6.

§ **45**, 28. egregium R 10 16 V W 2. aegregium R 1 P. aegrium G *in* aegregium *alt. man. mut.* || euphorionis R G B 1–3 K 1 W 1 2 D O 2 3 7. euphorioneis V *at* e *ante* i *ex* i *fort. mut.* eupherionis O 1. euforionis O 8. 29. contempnitur G. || et necopinata R V P G B 1–3 K 1 S E 1 W 1 M 1 2 D C J O 1-3 7 8. et ne opinata R 10 16 E 2. et inopinata II. ꝯ 1ſ opīata W 2.

illa in: *illum* of RGPS[1] differs from this reading only by *u* for *a*.

O pater: Andromache's father Eetion, king of Thebe in Cilicia, slain by Achilles. Il. vi 416. The metre of this and the next four lines is anapaestic dimeter. Virgil imitated this passage in Aen. ii 241 'O patria, o diuom domus Ilium, et incluta bello | moenia Dardanidum,' where Servius notes 'versus Ennianus.'

templum: cf. i 21, 48 n.; Varro L.L. vii 2, 6—8 'templum tribus modis dicitur: ab natura, ab auspiciendo, ab similitudine. ⟨ab⟩ natura in caelo; ab auspiciis in terra; ab similitudine sub terra...in terris dictum templum locus augurii aut auspicii causa quibusdam conceptis uerbis finitus.' The home was consecrated to the worship of the Lares and Penates. Cf. Plaut. Trin. 39 foll. and Brix' n.

astante...laqueatis: quoted also in i 35, 85 where see notes.

regifice: cf. i 28, 69 n. on 'laetificae.'

§ 45. his cantoribus Euphorionis, 'the present-day writers of jingles in Euphorion's style.' Euphorion of Chalcis, born about 274 B.C., became, late in life, librarian to Antiochus the Great. Some of his poems were translated into Latin verse by Cornelius Gallus of Forum Julii (69—26 B.C.); cf. edd. on Virg. Ecl. 10, 50. Cicero who preferred the national and older writers of both Greece and Rome disparages the Roman Alexandrianism which had come into fashion within a few years of the date of the Tusculan Disputations. Some of the Greek Alexandrian poets tended to sacrifice clearness of thought to music of expression, and this tendency in their Roman imitators is referred to in *cantoribus* here. The obscurity of Euphorion's style is noticed in Diu. ii 64, 132.

For the Roman Alexandrianism and its causes see Mommsen *R.H.* vol. v pp. 465 foll. (E.T.).

exaggeratis: cf. v 18, 51 *exaggerantem*) (*extenuantem*.

regiis: rightly read by Dav. with inferior MSS for *regis* of the rest. For the confusion between *regiis* and *regis* cf. the reading of V in iv 1, 1. Wes. *em.* II

30 esse grauiora. exaggeratis igitur regiis opibus, quae uidebantur sempiternae fore, quid adiungit?

Haec ómnia uidi inflámmari,
Priamó ui uitam euítari,
Iouis áram sanguine túrpari.

35 **46.** praeclarum carmen! est enim et rebus et uerbis et modis lugubre. eripiamus huic aegritudinem. quo modo? conlocemus in culcita plumea, psaltriam adducamus, hedychri incendamus scutellam, dulciculae potionis aliquid uideamus et cibi. haec

30. regiis G K2 W1 2 J O1. regis R1 6 7 17 V P1–4 B1–3 K1 S E1 2 M1 2 D C Π O2 3 7 8. 34. sanguine R 6 7 17 P G B1 3 K1 E2 W1 M2 D C O1–3. sanguīe M1 W2 Π O8. sanguinem R1 *eod. atr.* sanguinē B2 E1. sanguinem V.

§ **46**, 35. carmen R V P. carnem G *in* carmen *alt. man. mut.* 36. lugubræ P G (a *conf. alt. man.*) ‖ conlocemus R V G B K E. collocemus B2 3 W1 O7. 37. culcita V G B1 2 K E. culcita R *al. atr.* P *al. atr.* culcita Π. culcitra R6 B3 K2 E2 L6 W1 M1 2 D O1–3 7 8. culcit W2 C. culsita S. ‖ adducamus P B1–3 K E2 W1 M1 2 D C O2. aducamus R V G *alt. man. superscr.* aducamus O7. ‖ *post* adducamus *habent* demus R6 7 17 P2 B3 K2 E2 3 L2–4 M1 D C O1 3 7 8. damus R P4 G B1 2 K1 S E1 L5 W2 M2 J. dm̃us V a *in* e *mut.* damus P *al. atr. superscr.* ‖ hedryçum R *eod. atr.* hedrycum V. hedrycrum B K1 E. hedrycum P1 4 C D. hedricum K2 E2 W1 2 Π O1 Gr. hedricū B2 J. edricū S *eod. ut uid. atr.* hedricrum O8. hediricum P2. edricum B3 E3 M2 L6 edricum P3 e *post lacunam.* aedricrum G. herdricū O7. hedicum O3. hedericā M1. cedricum O2. hedricum R17 *om.* R6. hedychri *corr. Madvigius.* ‖ incendamus R 6 7 17 V P1–4 G B1–3 K1 E1 2 L6 W2 M2 D C J O1 3 7 8. intendamus M1. intēdamus S. ‖ *post* incendamus *habent* demus R6 W1 O2 *et superscr.* P3 Π. incendamus dd̃mus L6. 38. scutellam R V P1–3 G B1–3 K1 S E1 2 W1 2 M2 D C J O1–3 7 8. scutelam R6. scultellam P4 M1 Π. ‖ uideamus R1 10 16 17 V P1–4 G B1–3 K1 2 E1 2 W2 M2 D C Π J O1–3 7. ꝑuideamus S *at* ꝑ *extra lineam et atr. nigriore script.* prouideamus R6 W1 M1. l'uideamus addamus O8 *al. atr. superscr.* ‖ cibi R V P. cybi G. ubi R10 16.

p. 54 compares variants in Rep. ii §§ 29—31. It is more natural for Andromache to magnify the wealth of the Kings of Troy than the wealth of the King (Priam). If it seemed likely to last for ever it must have been long established.

Haec omnia...turpari: cf. i 35, 85 and notes there.

§ **46. modis**, 'melody,' refers to the lyric parts of the play.

lugubre, 'tragic.' The Andromache Aechmalotis presented a combination of tragic incidents grouped round the central point of the slaying of Astyanax, the last male of Priam's line, by flinging him from the walls of captured Troy in spite of the passionate resistance of his mother Andromache. See Ribbeck, *Röm. Trag.* pp. 136 and 141.

huic: sc. *Andromachae.*

hedychri incendamus scutellam, dulciculae potionis aliquid uideamus et cibi: this is the emendation of Madvig, adopted by all recent editors. Beroaldus read *cedrum incendamus*, quoting Aen. vii 13 and Od. v 60, and Camerarius, Man. and Lamb. approved, though Pet. Victorius had returned to *hedychrum* with some misgiving 'quod inter unguenta potius quam odoramenta *hedychrum* a medicis recensetur.' Dioscorides i 58 *καὶ τὸ καλούμενον δὲ ἡδύχρουν, σκευαζόμενον δὲ*

tandem bona sunt quibus aegritudines grauissimae detrahantur;
40 tu enim paulo ante ne intellegere quidem te alia ulla dicebas.
reuocari igitur oportere a maerore ad cogitationem bonorum
conueniret mihi cum Epicuro, si, quid esset bonum, conueniret.

XX. Dicet aliquis: quid ergo? tu Epicurum existimas ista
uoluisse, aut libidinosas eius fuisse sententias? ego uero
minime; uideo enim ab eo dici multa seuere, multa prae-

39. grauissumae G. grauissumę V. grauissume R K. grauissu̥me E. ‖ detrahamr V m *an* nr *incert.* 40. intellegere R V G B K. intellegere P e *in* i *mut.* ‖ te quidem R V P 1 2 G B 1–3 K 1 2 S E 1 2 W 2 M 1 2 D C Π J O 1 3 7 8. ‖ alia ulla D C. alia ulla V *at litt. ante* u *eras. et* l *ante* a *mut.* alia multa R P 2 4 G B 1 K 1 2 E 1 2 L 2 5 J O 1 8 ed. H. alia multa P *al. atr. superscr.* alia mlta R 7 1 7 B 2 W 2 O 7. alia ~~multa~~ bona Π *al. atr. corr.* alia multa S *in marg.* bona alia. bona R 6 P 3 B 3 E 3 L 3 6 W 1 M 1 2 O 2 3. multa alia L 4. 41. oportere a Π *at* e *in ras.* *et fuerat* oportet ea. oportet ea R 1 10 P 4 G B 1 2 K 1. oportet ea V *atr. uiridi suppl.* oport & | ea P *al. atr. corr.* oportet a E 1 3 *ras. inter* t *et* a. oportet a P 2 3 B 3 L 3 6 M 2 D C O 2 3. oportet eum L 4 W 1 O 1. oportet eū L 5 J ed. H. opportet eū K 2 M 1. oportet eū a O 8. oportet te a R 17 L 2. oportet te ea E 2. oportere cum R 6. oportet R 7. oppsta R 16. a merore oportet ad O 7. ‖ maerore R. mẹrore V. merore G E. merorē J. merorem K 2 M 1. moerorem R 6. morore R 10. morere R 16. 42. esset R V P K. esse G *at* t *alt. man. add.*

XX. 1. dicit G i *in* e *mut. alt. man.* ‖ existimas L 3 O 1. existimabis R 7 L 2 6. existimabas R 1 6 17 V P 1–4 G B 1–3 K 1 2 S E 1–3 L 4 5 W 1 2 M 2 D C Π J O 2 3 7 8 ed. H. tu extima epicurum M 1. 2. libidinosas R V G B K. libidonosas P. 3. minime R V G B K.

ἐν Κῷ, τῆς αὐτῆς ἔχεται δυνάμεως τε καὶ σκευασίας τῷ ἀμαρακίνῳ· εὐωδέστερον δὲ τυγχάνει. Dav. read *adducamus, hedychrum incendamus, demus scutellam dulciculae potionis*: Orelli *adducamus, hedychrum intendamus, scutellam dulciculae potionis*: *intendamus* governing both accusatives; Mo. and Küh. *adducamus, demus hedychrum, intendamus scutellam dulciculae potionis.* But *scutella* is evidently not a cup but a shallow vessel such as a censer, cf. *scutra.* It seems necessary therefore to adopt the corr. of Madv. and to assume that *damus* of MSS (*demus* V^2P^2) arose by dittography from the end of *incendamus*, and that, as the word made no sense there, it was transferred to precede *hedychri* which was at the same time altered to *hedychrum.*

aliquid uideamus = *prouideamus.* This use is chiefly colloquial but well established. Editors compare iv 17, 38 'ut semper uideat sedem sibi ac locum sine molestia atque angore uiuendi'; Att. v 1, 3 'antecesserat Statius, ut prandium nobis uideret'; xiv 21, 4 'talaria uideamus'; Fam. vii 20, 2 'ualebis meaque negotia uidebis'; Priscian iii 5, 30 'Cic. in iii Tusculanarum: *Dulciculae potionis aliquid uideamus*' (an extract which lends some support to Madvig's corr.). Similarly ὁρᾶν in Gk: Theocr. xv 2 ὄρη δίφρον, Εὐνόα, αὐτᾷ· Soph. Ajax 1165 σπεῦσον κοίλην κάπετόν τιν' ἰδεῖν τῷδ'.

ne intellegere quidem te: for the order of words cf. § 47 'ne suspicari quidem se.'

XX. **dicet aliquis**: as often, introducing the supposed objection of an opponent. For the mood see Roby *Gram.* II Introd. CI foll.

existimas: the fut. read by Küh. with little MS support is very unnatural. Nearly all modern editors adopt *existimas.* For the error in MSS cf. 31, 75 appellabatur *codd. opt. pro* appellatur; ii 21, 49 dubitarunt *pro* dubitant.

libidinosas, 'immoral.'

uideo enim...praeclare: as instances cf. Diog. L. x 140 οὐκ ἔστιν ἡδέως ζῆν ἄνευ τοῦ φρονίμως καὶ καλῶς καὶ δικαίως, οὐδὲ φρονίμως καὶ καλῶς καὶ δικαίως ἄνευ τοῦ ἡδέως. ὅτῳ δὲ μὴ ὑπάρχει ζῆν φρονίμως καὶ καλῶς καὶ δικαίως οὐκ ἔστι τοῦτον ἡδέως ζῆν· Plutarch, Non posse suauiter uiui secundum Epicurum 1097 a τὸ εὖ

clare. itaque, ut saepe dixi, de acumine agitur eius, non de
5 moribus; quamuis spernat uoluptates eas quas modo laudauit,
ego tamen meminero, quod uideatur ei summum bonum. non
enim uerbo solum posuit uoluptatem, sed explanauit quid diceret.
saporem, inquit, et corporum complexum et ludos
atque cantus et formas eas quibus oculi iucunde
10 moueantur. num fingo, num mentior? cupio refelli. quid enim
laboro, nisi ut ueritas in omni quaestione explicetur? **47.** at
idem ait non crescere uoluptatem dolore detracto, summam-
que uoluptatem <esse> nihil dolere. paucis uerbis tria magna

5. spernat W 1. spernat V. sperna t B *litt. inter* a *et* t *eras.* spernant R B 2 K. sperant G *alt. man. superscr.* aspnant R 10. aspernat R 16. 6. quid uideatur G S J. 7. quid diceret V S E 1. qd diceret J. 8. complexum R V P G K E. cōplexū R 16. 9. iucunde R V K. iūcunde E u *in* o *al. atr. mut.* iunde G *in* iocunde *alt. man. mut.* iocūde S.

§ **47**, 11. ad idem V G ad *in* at *alt. man. mut.* 12. detractos G *alt. man. corr.* || summamque uoluptatem nihil dolere R V P 1 4 G B 1-3 K 1 2 S E 1 2 W 1 2 M 1 2 D C II O 2 3 7 8. *pro* summamque *habent* summaque K 1 *et* summam O 8: *pro* dolere *habent* dolere B 2 *et* dolere E 1. summamque uoluptatem non dolere O 1. *post* summamque *habet* V *in marg.* ēē *man. ant. adscr.* uoluptatem esse *corr. Seyffertius.*

ποιεῖν ἥδιόν ἐστι τοῦ εὖ πάσχειν. Similar instances are referred to in the 'Epicuri et Metrodori honestas quasdam exclamationes' of Tac. Dial. 31. Epicurus taught that pain was to be endured for the sake of greater pleasure and pleasure to be foregone that greater pain might be avoided, cf. v 33, 95. Wisdom, self-control, justice and courage were all recognised by him as contributing to happiness of life. The virtues and pleasure grow together inseparably, Diog. L. x 132 συμπεφύκασι...αἱ ἀρεταὶ τῷ ζῆν ἡδέως; Fin. i 16, 50. Seneca, who is much given to quoting the moral precepts of Epicurus, declares his teaching to be pure and severe but undeservedly misunderstood, de Vit. Beat. 13, 1; cf. also Ep. 33, 2. For the attitude of Epicurus towards pleasure and pain see Usener's *Epicurea*, §§ 440—449; Zeller, *Stoics, etc.*, pp. 447 foll.

de acumine: cf. ii 19, 44 'homo minime malus uel potius uir optimus' and i 3, 6 n. on 'optimis.'

quamuis=*quantumuis*, F.A.W.

non enim uerbo...diceret, 'for he did not confine himself to the use of the word pleasure (in stating what the chief good was) but he also made clear what he meant.'

saporem...moueantur: cf. 18, 41 n. and Athenaeus and other Gk sources quoted there.

corporum complexum: τὰς δι' ἀφροδισίων ἡδονάς, cf. Athenaeus and Diog. L. *ll. cc.*

cupio refelli: cf. ii 2, 5 'nosque ipsos redargui refellique patiamur' and the rest of the section.

§ **47. non crescere uoluptatem dolore detracto**: the essential cause of happiness, according to Epicurus, is repose of mind, ἀταραξία. Positive pleasure only increases so long as it removes unsatisfied craving. Beyond that point pleasure is not added to but only varied. Fin. i 11, 38; ii 3, 10; cf. the 18th κυρία δόξα of Epicurus in Diog. L. x 144 οὐκ ἐπαύξεται ἡ ἡδονὴ ἐν τῇ σαρκί, ἐπειδὰν ἅπαξ τὸ κατ' ἔνδειαν ἀλγοῦν ἐξαιρεθῇ, ἀλλὰ μόνον ποικίλλεται· Plutarch, Non posse suau. uiui sec. Epic. 1088 c καὶ πέρας κοινὸν Ἐπίκουρος τὴν παντὸς τοῦ ἀλγοῦντος ὑπεξαίρεσιν ἐπιτέθεικεν, ὡς τῆς φύσεως ἄχρι τοῦ λῦσαι τὸ ἀλγεινὸν αὐξούσης τὸ ἡδὺ περαιτέρω δὲ προελθεῖν οὐκ ἐώσης κατὰ μέγεθος, ἀλλὰ ποικιλμούς τινας οὐκ ἀναγκαίους, ὅταν γοῦν ἐν τῷ μὴ πονεῖν γένηται, δεχομένης. See Usener, *Epicurea*, §§ 416 foll.

summamque uoluptatem esse: Sff. inserted *esse* here where it would be more likely to fall out than after *summamque*: 'uerisimilius est *esse* post *uoluptatem* excidisse (ēē post ē) quam post *summamque* ubi inserunt V² Lamb. marg. et nuper Hei. Saepissime fit ut id quod excidit perperam a correctore restituatur.'

peccata. unum, quod secum ipse pugnat; modo enim ne su-
15 spicari quidem se quicquam bonum, nisi sensus quasi titillarentur uoluptate; nunc autem summam uoluptatem esse dolore carere. potestne magis secum ipse pugnare? alterum peccatum, quod, cum in natura tria sint, unum gaudere, alterum dolere, tertium nec gaudere nec dolere, hic primum et tertium putat idem esse
20 nec distinguit a non dolendo uoluptatem. tertium peccatum commune cum quibusdam, quod, cum uirtus maxime expetatur eiusque adipiscendae causa philosophia quaesita sit, ille a uirtute

15. titillarentur R6 17 P B3 K12 E12 W12 M12 DCΠJ O1-3 8. titilarentur R1. titilarentur V B2. titularentur G *alt. man. superscr.* tintillarentur O7. nitillarentur B1. tutarentur S *in marg.* titillarent. qua sitit ilarent B2. qua intitillarentur O1. 16. carere *om.* E1. carere P. 18. tria sunt G *alt. man. mut.* 21. commune cum R1 6 17 VPG B1-3 K12 E12 W12 M12 DC O1-3 7 8. commune cum S *fort. eod. atr.* commune est J cum *om.* tertium peccatum commune *habet* Π *in marg. e contra om.* maxime R V G B. maxime K *atr. nigriore superscr.* expetatur R V K12 W1 D O8. expectatur G *at* c *expunx. et conf. alt. man.* expectatur R 10 16 O7. expectatur P *al. atr. superscr.* *uerba* maxime expetat *habet* V *multa in ras. scripta.* 22. uirtute G *alt. man. superscr.*

summamque...nihil dolere: see 18, 40 n. on 'summum bonum non dolere.' The passage in Diog. L. x. 139 does not contain an assertion that the highest pleasure consists in absence of pain and Torquatus in Fin. i 17, 56, though he emphasises the greatness of the pleasure of non dolere, does not declare it to be the greatest possible.

secum ipse pugnat: Madv. on Fin. i 11, 37 admits that the doctrine of Epicurus with regard to the two divisions of pleasure is set forth in the sources 'breuiter nec constantissime, si cum reliqua doctrina de origine uoluptatis compares'; although Epic. says that pleasures of mind spring from those of the body, Fin. i 17, 55, and only makes them greater than those of the body because while the body perceives only present pleasures the mind perceives past and future as well, purely intellectual pleasure seems to have been recognised by him. Cf. his letter to Idomeneus written on his deathbed, Diog. L. x 22. The basis was materialistic rather than corporeal.

modo enim: sc. *dicebat* §§ 41, 42, 46. Hence the sequence *titillarentur* which Dav. wrongly altered on Bentley's advice.

quasi marks *titillarentur* as a translation. Epicurus used the word γαργαλίζω. Cf. i 12, 27 n., and for *titillare* Fin. i 11, 39; Lucr. ii 429.

a non dolendo, 'from insensibility,' i 43, 102 n. on 'de nihil sentiendo.'

tertium peccatum: the third fault is practically that he did not adopt the Stoic definition of the chief good. The statement that Epicurus *a uirtute summum bonum separauit* is not strictly correct, cf. Diog. L. x 140 quoted above on § 46 n. on 'uideo enim...praeclare,' where the virtues are stated to be inseparably connected with pleasure. Cf. also Diog. L. x 132 συμπεφύκασι γὰρ αἱ ἀρεταὶ τῷ ζῆν ἡδέως καὶ τὸ ζῆν ἡδέως τούτων ἐστὶν ἀχώριστον. What he denies is that virtue is the end of action. Happiness of life is the end, virtue a means to that end. Cf. Seneca, Ep. 85, 18 'Epicurus quoque iudicat, cum uirtutem habeat, beatum esse, sed ipsam uirtutem non satis esse ad beatam uitam, quia beatum efficiat uoluptas quae ex uirtute est, non ipsa uirtus.'

separauit: on the sequence *expetatur, quaesita sit, separauit* Küh. notes that *separauit* is not historic perfect but present perfect. But even so the historic sequence is more usual in Cicero, cf. i 1, 1 n. on 'pertinerent...continerentur.' Cicero may have begun his sentence with *separat* in view as the ending but on

summum bonum separauit. **48.** at laudat saepe uirtutem. et quidem C. Gracchus, cum largitiones maximas fecisset et effudisset aerarium, uerbis tamen defendebat aerarium. quid uerba audiam, cum facta uideam? Piso ille Frugi semper contra legem frumentariam dixerat. is lege lata consularis ad frumentum accipiundum uenerat. animum aduertit Gracchus in contione Pisonem stantem; quaerit audiente populo Romano, qui sibi constet, cum ea lege frumentum petat, quam dissuaserit. Nolim, inquit, mea

§ **48**, 23. at R 16 V P G B 1–3 S W 1 2 J O 1 3 7 8 ed. H. a^c^t R *al. atr. corr.* ac R 10. ad E 1. || laudat saepe R 1 10 16 V P G B 1–3 K 1 2 S E 2 W 1 2 M 1 2 D C J O 1–3 7 8 ed. H. adlaudat sepe E 1. laudat^et^ saepe Π. 24. c. gracchus V R. c. grachus E 1. c. graccus S *fort. eod. atr.* c. gra^c^chus G *alt. man. superscr.* || maximas R V G B. maxi^v^mas K 1. || effudisset R 6 P B 1 3 K 2 S E 2 W 1 2 M 1 2 D C Π J O 1–3 7 8. effu(d)disset V. effu(n)disset K 1. effundisset R G B 2 E 1 (et *om.*) 26. uideam? Piso G K 2 W 2 D O 1 3 8. uideam Piso R P K 1 B 1–3 S E 1 2 W 1 M 1 2 C Π J O 2 7. uideā? . l . piso V *at* . l . *in marg. ad init. lineae, habet etiam in marg. al. atr.* L. piso. 27. accipiundum R V B. accipi^v^endum G *alt. man. superscr.* accipi^e^undum E 1 *eod. ut uid. atr.* accipiendum R 6 7 P B 2 3 K 1 S E 2 W 1 2 M 1 2 D C Π J O 1–3 7 8. 28. animum aduertit B 1 E 1 C. animam aduertit R *eod. atr.* K 1 *eod. atr.* animam aduertit V P G. animam aduerti B 2. aīaduertit B 3 K 2 D Π. aīadu'tit W 2 M 1 J O 8. animaduertit L 2 3 4 6 W 1 M 2 O 1–3. animadu'tit S E 2. || gracchus V. gracc^h^us S. grachus B G *alt. man. superscr.* grachus E 1. || in contione R G B. in contentione E 1 *fort. eod. atr.* 29. p. r. *pro* populo romano G B. 30. dissuaserit R V P K 1 2 L 2 5 6 ed. H. dissuaſ^ſ^it O 7. disuaserit E 1. disuaserit L 4. disuaserat G *in* disuaserit *alt. man. mut.* dissuaserat L 3 O 1 8. || inquid K 1. inquid G d *in* t *mut.*

nearing the end found that that form would give a very inferior rhythm. The clausula *sum|mum bonum separauit* is one of the best possible, Zielinski's 3 d; *sum|mum bonum separat* would not have the proper caesura to be a good instance of 2.

§ **48. at laudat saepe**: *et saepe* of earlier editors is not supported by the MSS.

et quidem: this expression admits the fact but ironically refutes the inference intended. See Madv. on Fin. i 10, 35 n. on 'et quidem se texit, ne interiret.' Also i 49, 119 n.

C. Gracchus: the argument is 'It may be urged that Epic. often praises virtue. True, but men's words are not always in harmony with their deeds. C. Gracchus praised economy while squandering the public treasure.' The story of L. Piso only bears upon the argument in so far as it is meant to show on the evidence of a *uir grauis et sapiens* that the statement made with regard to Gracchus is correct. Cic. brings him in in contrast to Epicurus in Fin. ii 28, 90.

effudisset: of spending other money than one's own, see Furneaux on Tac. Ann. xiv 31, 6. For the historical reference cf. Off. ii 21, 72; p. Sestio 48, 103; Mommsen *H.R.* III p. 344. [W. Warde Fowler, *Social Life at Rome* p. 37.]

Piso ille Frugi: Kl. inserted *L.* before *Piso* 'e cod. Vaticano' i.e. from V^2. For this Piso cf. 8, 16 n.

accipiundum: on the fluctuation between *e* and *u* in the gerund and gerundive see Brambach, *Neugestalt.* pp. 106—7; Fleckeisen, *Fünfzig Artikeln* p. 16; Neue, *Formenlehre* iii³ 332 foll.

animum aduertit: for the full form cf. v. 23, 65.

sibi constet: i 5, 9 n. on 'tibi constare.'

nolim: present because it is still in Gracchus' power to do otherwise if he chooses.

bona, Gracche, tibi uiritim diuidere libeat, sed, si facias, partem petam. parumne declarauit uir grauis et sapiens lege Sempronia patrimonium publicum dissupari? lege orationes Gracchi, patronum aerarii esse dices. **49**. negat Epicurus iucunde posse uiui, nisi cum uirtute uiuatur, negat ullam in sapientem uim esse fortunae, tenuem uictum antefert copioso, negat ullum esse tempus quo sapiens non beatus sit. omnia philosopho digna, sed cum uoluptate pugnantia.—non istam dicit uoluptatem.—dicat quamlibet; nempe eam dicit, in qua uirtutis nulla pars insit. age, si uoluptatem non intellegimus, ne dolorem quidem? nego igitur eius esse, qui dolore summum malum metiatur, mentionem facere uirtutis.

31. bona R V P G K 1 W 1 2 O 1 3 7. bone\ B 1 *i.e.* e *in* a *mut.* bone D Gr. gracche V E 1 D. grache G. || uiritim V G. uirium E 1. || libeat R V P G B K 1 O 8. liceat B 3 W 1 O 1 3. 32. parumne R G. parũ ne P. parum ne V. 33. publicum R V P. puplicum G. || dissupari R V B. dissuparą K 1 *atr. nigr. mut.* dissupari E 1. dissipari P *ras. et spat. post* si. dissipari G R 6 S J. 34. gracchi V G. grachi E 1. § **49**, 35. iucunde R V G B. iũcunde E 1 u *in* o *mut.* iocunde S. || negat illum G illum *in* ullam *alt. man. mut.* 38. philosophio G 1 *exp. et lineam duxit alt. man.* 39. quamlibet R V P G K 1. quanlibet B O 7. quam lubet O 1. quē libet R 16. || nempeam G *alt. man. superscr.* 40. intellegimus R V G B K. intelligimus E 1 S. 41. qui dolore B 3 M 2. qui dolore~~m~~ S. qui dolorē Π *at linea magna ex parte eras.* qui dolorē W 1 2 J O 7. qui dolorem V K 2 E 2 M 1 D C O 1-3 8. qui dolorem B 1 *at* d *post* i *eras.* quiđ dolorē E 1. quid dolorem R 1. quid dolorem G B 2 K 1. || summum malum *om.* O 2. 42. metiatur R 1 10 16 V P B 1 3 K 1 2 E 2 W 1 M 2 Π O 1-3. meciatur G *at* c *in* t *alt. man. mut.* mentiatur B 2 M 1 D C O 7. mētiat O 8.

mea bona: the state property in which Piso as a citizen had a share.

lege...dices: i 13, 30 n. on 'tolle... sustuleris.'

orationes Gracchi: these were read in Cicero's day; Brut. 33, 125. Several fragments survive; among these an important fragment (translated in Momms. *H.R.* III p. 343 n.) is preserved by the Ambrosian scholiast on Cicero.

§ **49. negat Epicurus...uiuatur**: cf. v 9, 26; Fin. i 16, 50; 18, 57; Diog. L. x 140 quoted on § 46; *ibid.* § 132 partly quoted in the same place. Usener, *Epicurea* §§ 504 foll.

negat ullam...fortunae: cf. v 9, 26; 26, 73; Fin. i 19, 63; ii 27, 89; Diog. L. x 144 (the 15th *κυρία δόξα*) *βραχέα σοφῷ τύχῃ παρεμπίπτει, τὰ δὲ μέγιστα καὶ κυριώτατα ὁ λογισμὸς διῴκηκε καὶ κατὰ τὸν συνεχῆ χρόνον τοῦ βίου διοικεῖ καὶ διοικήσει.* Usener §§ 584 foll.

tenuem uictum: cf. v 9, 26; 32, 89; Fin. ii 28, 90; Diog. L. x 130 *τὸ μὲν φυσικὸν πᾶν εὐπόριστόν ἐστι, τὸ δὲ κενὸν δυσπόριστον. οἵ τε λιτοὶ χυλοὶ ἴσην πολυτελεῖ διαίτῃ τὴν ἡδονὴν προσφέρουσιν ὅταν ἅπαν τὸ ἀλγοῦν κατ' ἔνδειαν ἐξαιρεθῇ· καὶ μάζα καὶ ὕδωρ τὴν ἀκροτάτην ἡδονὴν ἐπειδὰν ἐνδέων τις αὐτὰ προσενέγκηται...* Usener, *op. cit.* § 469 foll.

negat...beatus sit: cf. Diog. L. x 118 quoted in n. on ii 7, 17. Usener § 601.

omnia philosopho digna: i 43, 102 n. on 'rem non difficilem.' Hei. takes the constr. to be the same as in i 26, 65 'non iusta causa cur Laomedonti tanta fieret iniuria,' where see n.

non istam...: 'he does not understand pleasure in the sense to which you refer.' The argument that follows is more fully stated in Fin. ii 4, 12 foll.; 23, 75 foll.

age, si uoluptatem...: the line of thought is this: 'Epicureans say that we (i.e. non-Epicureans) do not understand what Epicurus means by pleasure; but

XXI. **50.** Et queruntur quidam Epicurei, uiri optimi (nam nullum genus est minus malitiosum), me studiose dicere contra Epicurum. ita, credo, de honore aut de dignitate contendimus. mihi summum in animo bonum uidetur, illi autem in corpore, mihi in uirtute, illi in uoluptate. et illi pugnant, et quidem uicinorum fidem inplorant; multi autem sunt qui statim conuolent. ego sum is qui dicam me non laborare; actum habiturum, quod egerint. **51.** quid enim? de bello Punico agitur? de quo ipso cum aliud M. Catoni, aliud L. Lentulo uideretur, nulla inter eos con-

XXI. § **50**, 1. et queruntur V B 1 2 K 2 W 1 D C O 1 3 7 8. et q̄runtur E 2 W 2. et quęruntur K 1. et quaeruntur R 1 G O 2. et quęrentur P *al. atr. superscr.* et 9queruntur B 3. et conqueruntur M 2. et con queruntur II con *in marg. excurrente.* || quidam R 1 6 7 V P 1 3 G B 1–3 K 1 E 1 W 1 2 M 2 D C J O 1–3 7 Gr. qdā M 1. quidem R 17 P 2 S E 2 II O 8. quid P 4. || epicure G *alt. man. superscr.* epicurhei W 1. || optimi G K 1. 5. uicinorum R. uicinor m V *charta inter* r *et* m *perforata.* ut inorum E 1. 6. inplorant G. implorant R V B K. 7. ego sum his K 1. || actum habiturum R V P G. actum abiturum E 1. acnō habiturum J. || quod egerint R G. quid egerint J.

they must at least admit that he means the same thing by pain as we do. Since then he makes pain the measure of the chief evil we must conclude that pleasure not virtue is his chief good.' Neide. Epicureans would no more have admitted that their opponents used the word pain than that they used the word pleasure in their sense of the term. The argument is stated from a narrow Stoic point of view and Cic. tacitly brushes aside Epicurus' known assertions with regard to the intimate connexion between virtue and pleasure, for which see reff. in 20, 46 n. on 'uideo enim praeclare.'

XXI. § **50. et queruntur**: *et* marks indignant surprise, cf. 16, 35 n. on 'et tu...iubes.' Schlenger's alteration to *sed* is uncalled for.

quidam Epicurei, 'certain Roman Epicureans.' But *quidem* of inferior MSS may be right.

uiri optimi: i 3, 6 n. on 'optimis.'

malitiosum, 'crafty,' cf. ii 19, 44 'uenit Epicurus, homo minime malus, uel potius uir optimus.'

studiose, 'in the spirit of a partisan.'

ita, credo, 'Ha! One would suppose...' Ironical. F.A.W. There is no need for heat where truth is the object of search. For *credo* cf. i 38, 92 n. on 'opinor.'

et illi pugnant, 'and they actually fight' i.e. although they accuse me of being contentious, they are so themselves. For *et* cf. *et queruntur* above.

uicinorum fidem inplorant: Mo. compares the extract from Statius' Synephebi metaphorically applied in N.D. i 6, 13 'pro deum, popularium omnium, omnium adulescentium clamo, postulo, obsecro, oro, ploro atque inploro fidem.'

multi autem sunt: all dogmatic schools would be more or less hostile to the New Academy.

me non laborare, 'that I do not trouble myself.'

actum habiturum, quod egerint, 'that I will acquiesce in any arrangement they may make.' Cf. the proverbial *actum ne agas* which forbids the opposite course. Att. ix 18, 3, Laelius 22, 85; Ter. Phormio 419; Adelphi 232, where Donatus explains it as a metaphor from the law-courts applied where a case once decided is opened up again.

§ **51. quid enim?** The argument is 'Excitement is out of place in a philosophic discussion. This is not a question about war, though even such a question can be argued without animosity, as the case of Cato and Lentulus shows.'

de bello Punico: sc. *tertio.*

M. Catoni: see Mommsen, *H.R.* III pp. 238 foll.

L. Lentulo: L. Cornelius Lentulus Lupus, consul 156 B.C., evidently acted along with Scipio Nasica in opposing Cato's agitation for the destruction of Carthage.

10 certatio umquam fuit. hi nimis iracunde agunt, praesertim cum ab iis non sane animosa defendatur sententia, pro qua non in senatu, non in contione, non apud exercitum neque ad censores dicere audeant. sed cum istis alias, et eo quidem animo, nullum ut certamen instituam, uerum dicentibus facile cedam; tantum 15 admonebo, si maxime uerum sit ad corpus omnia referre sapientem siue, ut honestius dicam, nihil facere, nisi quod expediat, siue omnia referre ad utilitatem suam, quoniam haec plausibilia non sunt, ut in sinu gaudeant, gloriose loqui desinant.

XXII. **52.** Cyrenaicorum restat sententia; qui tum aegritudinem censent exsistere, si necopinato quid euenerit. est id

§ **51**, 10. umquam R V E 1. unq̃ S. 11. ab his G B K. || non satis S. 12. in contione V G B 3 K 1 E 2 W 2 M 1 2 Π O 1 3. contione O 7 in *om.* in concione W 1 C. in contentione R 1. in contentione P *al. atr. superscr.* in contentione B 2 E 1. || neque ad R 1 7 P 1-4 B 1 3 K 1 2 S E 1 2 L 4-6 W 2 M 1 2 Π J O 2 3 8 7. nequae ad G *in* neque ad *alt. man. mut.* neque ad V *man. ant. mut.* neque apud R 6 L 2 3 D C O 1. neque āp W 1. || neque accensores B 2. 15. admonebo R V G K W 2. ammonebo B S. āmonebo B 2. || maxime R V G B S E. maxime K 1 *atr. nigriore superscr.* 17. siue omnia referre ad utilitatem suam *habent* R V P G B 1–3 K 1 S E 1 W 1 2 M 1 2 D C J O 1 7 Π *habet* facere *pro* referre. 18. in sinu R 6 B 3 E 1 W 1 M 2 D C Π O 2 3. in sinū B 2 O 8. in signum P. in sig̃num K 1. in sinum R 1 7 V B 1 E 2. in signum G g *expunx. alt. man.* in signū K 2 M 1. in signu E 3. in signum R 1 7 J O 1. insignē O 7. in sig W 2. || gloriose V P K G. gloriosę R. || designant P.

XXII. § **52**, 1. cirenaicorum V. || qui tum R 1 6 7 V P G B 1–3 K 1 S E 1 2 W 1 M 2 D Π J O 2 3 7 8 ed. H. que tum K 2 M 1 O 1. q̃ tum C. q̃ tum W 2. 2. censent R 1 6 7 V P G B 1 S E 1 2 M 2 C O 7. censet K 2 W 2 M 1 J O 1. cessent R 1 7. || existere R V G B 1 2 K 1 S E 1 2 W 1. || sineopinato G *alt. man. superscr.*

praesertim cum, 'and that though,' Madv. on Fin. ii 8, 25; Mayor on Phil. ii 24, 60.

animosa, 'spirited.' Cf. Fin. ii 22, 74.

ad censores: although Küh. endeavours to draw a distinction it seems to me that *apud* could also have been used here before *censores* cf. p. Cluentio 47, 131 'quod si hanc apud eosdem ipsos censores mihi aut alii causam agere licuisset.' Also that *ad* might have been used before *exercitum* just as it is before *populum* in Brut. 20, 80 'cum quidem eo ipso anno contra Ser. Galbam ad populum summa contentione dixisset.'

uerum dicentibus facile cedam: for this attitude of Academic philosophers towards opponents cf. ii 2, 5 n. on 'refellere sine pertinacia.' Cicero was *nullius addictus iurare in uerba magistri.* [Cf. de Off. iii 4, 20 nobis enim nostra Academia magnam licentiam dat, ut quodcunque maxime probabile occurrat, id nostro iure liceat defendere.]

siue omnia referre ad utilitatem suam. Bouh. and F.A.W. suspected a gloss. Hei. *Posen Progr.* p. 2 more correctly notes 'inanem tautologiam habent, quam tamen ipsi Ciceroni tribuere non dubito.'

in sinu gaudeant: a proverbial expression, 'let them disguise their joy'; cf. our phrase 'to laugh in one's sleeve.' Mo. compares Tibull. iv 13, 8 'procul absit gloria uolgi: | qui sapit, in tacito gaudeat ille sinu'; Prop. ii 25, 30 'in tacito cohibe gaudia clausa sinu'; Senec. Ep. 105, 3 'si bona tua non iactaueris, si scieris in sinu gaudere.'

XX. § **52. Cyrenaicorum...sententia**: the treatment of the Cyrenaic view, postponed in 15, 32, is here resumed.

quidem magnum, ut supra dixi; etiam Chrysippo ita uideri scio, quod prouisum ante non sit, id ferire uehementius; sed non
5 sunt in hoc omnia. quamquam hostium repens aduentus magis aliquanto conturbat quam exspectatus, et maris subita tempestas quam ante prouisa terret nauigantes uehementius, et eius modi sunt pleraque. sed, cum diligenter necopinatorum naturam consideres, nihil aliud reperias nisi omnia uideri subita maiora, et
10 quidem ob duas causas, primum quod, quanta sint, quae accidunt, considerandi spatium non datur, deinde, cum uidetur praecaueri potuisse, si prouisum esset, quasi culpa contractum

3. ut supra dixi R V G. ut sup̄ dixi J. ut prędixi S. ut p̄dixi B E. || etiam *om.* B E. || crysippo G E. 4. feir^{e} V i *post* f *et* i *post* r *in* e *mut.*, i *ante* r *in ras.* fieri R 1 6 7 1 7 P 1–3 G B 1–3 K 1 S E 1 2 L 2–6 W 1 M 2 D C Π J O 1–3 7 8 ed. H. fi P 4. fi^{l} W 2. fi^{o} K 2. fie^{r}i M 1. 5. aduentus K 1. aduetus R V G *alt. man. superscr.* ad uetus B 2. 6. aliquan^{n}do V. aliquando R P G K 1 S E 1 aliqn^{a}do B 1. || expectatus R V P G B 1 2 K 1 S. exspectatus E 1. 7. nauigantes R V G B 1 2 K 1 S E 1. 9. re^{p}perias R *eod. atr.* reperias P B 1 K 1 E 1. repias E 2. repperias V G. 10. accidunt R G B 1 2 K 1 O 1 3. accidant V u *in* a *mut. eod. ut uid. atr.* 11. deinde cum R V P B 1–3 K 1 2 E 1 2 W 1 2 M 1 2 D C Π J O 1 2 7 8. deinde qu^{o}m S cum *in* quom *mut.* deinde tu^{c}m G. 12. contratum V.

ut supra dixi: 13, 28; 14, 30.

etiam Chrysippo: the main point, in Chrysippus' eyes, was that the cause should be *recens* (πρόσφατος); cf. Galen, *l. c.* iv p. 391 M., where the definition of annoyance given by Zeno and Chrysippus is stated shortly thus 'λύπη ἐστὶ δόξα πρόσφατος κακοῦ παρουσίας.' See also 23, 55 and 31, 75. For Chrysippus' recommendation of *praemeditatio* cf. Galen *l.c.* p. 392 M. where in the words 'διὸ καὶ προενδημεῖν δεῖν φησι τοῖς πράγμασι μήπω τε παροῦσιν οἷον παροῦσι χρῆσθαι' the subject to φησι is ὁ Χρύσιππος. Cf. Bake, *Posid. Rell.* p. 204. The objection of v. Arnim, who after printing the passage as Chrysippean in *Stoica* III 482 (p. 131 ll. 26–7) changed his mind when he came to write his preface (1 p. xxii), seems met by A. C. Pearson, *Class. Rev.* XIX 456 b. See also Pohlenz, *Hermes* XLI 334.

ferire: Dav. compares 23, 55 'feriunt enim fortasse grauius'; Seneca, Consol. ad Marciam c. 9 'necesse est itaque magis corruamus, qui quasi ex inopinato ferimur'; Ep. 57, 3 'huius quoque ferietur animus, mutabitur color'; also Ep. 108, 11.

non sunt in hoc omnia: cf. Cato M. 3, 8 and often.

aliquanto: the vulgate *aliquando* is obviously wrong. The effect of the unexpected is *always* more severe than that of the expected, as Dav. notes. Cf. ii 27, 66 n.

quam ante prouisa terret: Mo. compares Hor. Epist. i 6, 11 'improuisa simul species exterret utrumque.'

et...pleraque, 'and this principle applies in most cases.'

cum...consideres: a conditional relative clause, hence the subjunctive; cf. i 41, 98 n.; 49, 118. The correspondence between the conditional relative forms and those of ordinary protasis, worked out for Greek by Goodwin, *Gk Moods and Tenses*, §§ 524 foll., applies to Latin also.

deinde, cum: Kl. follows Lamb. in reading *quod* after *deinde* but the transition to a main clause is not unusual; cf. ii 26, 64 n. on 'non quo...sed tamen...est.'

deinde...acriorem facit: Cicero does not deal with this second cause in detail.

potuisse, si prouisum esset: in or. recta *potuit, si prouisum esset.* Madv. 348 e.

malum aegritudinem acriorem facit. **53.** quod ita esse dies declarat, quae procedens ita mitigat ut isdem malis manentibus non modo leniatur aegritudo, sed in plerisque tollatur. Karthaginienses multi Romae seruierunt, Macedones rege Perse capto; uidi etiam in Peloponneso, cum essem adulescens, quosdam Corinthios. hi poterant omnes eadem illa de Andromacha deplorare:

Haec ómnia uidi . . . . ,

sed iam decantauerant fortasse. eo enim erant uoltu, oratione, omni reliquo motu et statu ut eos Argiuos aut Sicyonios diceres, magisque me mouerant Corinthi subito aspectae parietinae quam ipsos Corinthios, quorum animis diuturna cogitatio callum

§ **53**, 14. mittigat G *priore* t *expuncto et confosso.* || isdem V G K. 15. implerisque G E 1. || Karthaginienses B 1. Kartaginienses R V G B 2 K. Cartaginienses S. Kartaginenses E 1. Cartaginenses W 1. 16. macidones E 1 *fort. eod. atr.* || perse R G. ꝑse V S E 1. 17. pelo ponneso V *eod. ut uid. atr., litt. ante* po *eras.* || adulescens R V P G B 2 K 1. adolescens B 1 S E 1. 18. corinthios V P G B 1 2. chorinthios R K 1. || de andromacha O 1. deandromacha B 1. deantromacha R V G. deandramacha B 2. deanthromacha K 1. 19. deplorasse S. 21. sed iam G. sed etiam R K. || uoltu R V K. uultu B 1 2. uolutu G u *prius expunx. et conf. alt. man.* 22. argiuos R S. argyuos E 1. || sicyonios G E 1. sycionios R V B S. sicionios K. || diceres V R 10. dicere[f] P *al. atr. superscr.* dicẽs R 16. dicere R 1 G K E 1. dicerẽ B 1. 23. corinthi R. chorinti G. || aspectae V. aspecta R 1 10 16 P G B 1 2 K 1 S E 1 O 7. aspecte R 17 S *marg.* aspecti L 2. aspectu B 3 K 2 E 2 L 3–6 W 1 2 M 1 D C O 1 3. || pari—&inequam V *duarum litt. spatio relicto.* pari & inequã B 1. pari & in æ quam P 1. parietine quam R 17 G B 3 H O 3. pariet–inequã E 1. pari-& i naꝗ quam R 1 *ante* n *apparet* i *uix erasum.* pari & inequã K 1 *eod. atr. suppl.* parique et inequã O 7. pai ꝯ inequã W 2. parique et inechã R 16. pari q̃ & in equã R 10. pari: & inquã M 2 L 5 6. pari equam M 1. parietũ ruinae q̃ O 2. parietes q̃ R 7. et in equam B 2 pari *om.* aspectu tunc quequam E 2 tunc *multa in rasura.* parti ne quam C. parti qm̃ D. aspectum pati et me ed. H. 24. corinthios K 1. chorinthios R. chorintios G.

§ **53. dies**: cf. 16, 35 'longinquitas et dies.'

quae: for the gender where *dies* denotes 'period of time' see Küh. *Gram.* 1 p. 254; Roby 1 § 337.

Perse capto: by L. Aemilius Paulus after Pydna in 168 B.C. For the form *Perses* and its declension in Cicero see Neue, *Formenlehre* 1^3 p. 517.

uidi...Corinthios: Corinth was taken by Mummius in July 146 B.C. Cicero, born in 106, was in Greece and Asia Minor in 79—77 B.C.; he would thus be able as a young man to see some still surviving Corinthians who had witnessed the capture of the city.

cum essem, 'being a young man at the time.' *Cum* with the subjunctive here characterises the temporal circumstances under which the action took place. See Gildersleeve and Lodge § 585. Cf. p. Sest. 57, 122 'cum...demonstraret'; 59, 126 'numquam est conspectus, cum ueniret.'

de Andromacha: Dobree proposed *quae* for *de* but Or. compares Off. iii 21, 82; Rep. i 18, 30.

haec omnia: cf. 19, 45.

25 uetustatis obduxerat. **54.** legimus librum Clitomachi, quem ille euersa Karthagine misit consolandi causa ad captiuos ciues suos; in eo est disputatio scripta Carneadis, quam se ait in commentarium rettulisse. cum ita positum esset, uideri fore in aegritudine sapientem patria capta, quae Carneades contra 30 dixerit scripta sunt. tanta igitur calamitatis praesentis adhibetur a philosopho medicina, quanta inueteratae ne desideratur quidem, nec, si aliquot annis post idem ille liber captiuis missus

§ **54**, 26. Karthagine R. Kartagine V G B 2 K. carthagine E 1. cartagine S. || consolandi R V P G. inconsolandi B 1. || ciues R V G B 1 2 K 1. 27. carneadis R V P G B 1 2 S E 1 W 1. 28. commentarium R V G B S. cōmentarium K 1. || r & tulisse R. rettulisse W 1. retulisse G. retulisse V P 1 4 B 1 2 S E 1 M 1 J O 1 3 7 8. retullisse K 1. || uidi G *alterum* i *expunx. et* eri *superscr. altera fort. man.* || forte E 1. 30. conduxerit S *at* u *ex* i *mut. atr. nigr. et in marg.* coñ dixerit. 31. quanta inueterate II. quanta inueterata R 1 6 17 V P 1–4 G B 1–3 K 1 2 S E 1 2 L 2–6 W 1 2 M 1 2 J O 1–3 7 8 ed. H. quanta in inueterata D C. || ne desideratur R P G B 2 3 K 1 E 2 W 1 2 M 1 2 D C O 1 8. ne desideretur O 2. ne desideratur V *al. atr. superscr.* ne desideraretur O 3. nec desideratur B 1 E 1 II. nec dexiderat O 7. nec desideratus S. 32. quidem R V G B 1 K 1 E 1 W 1 2 M 1. || nec si aliquod G. ne si aliquod E 1.

decantauerant: here in the sense of *cantare destiterant*.

oratione: Man. unnecessarily proposed *ornatu*; cf. Off. i 29, 102 'quorum omnium uoltus, uoces, motus statusque mutantur.'

Argiuos aut Sicyonios: whose cities no misfortune had befallen.

me: contrasted with *ipsos Corinthios*.

parietinae: Dav. quotes Isid. Orig. xv 8 'parietinas dicimus quasi parietum ruinas. sunt enim parietes stantes sine tecto et sine habitantibus.'

Dav. notes 'pari modo Iulius Caesar, Corinthi uisis ruderibus *εἰς τοιαύτην ἦλθε συμπάθειαν καὶ φιλοδοξίαν ὥστε μετὰ πολλῆς σπουδῆς πάλιν αὐτὴν ἀναστῆσαι.* Verba sunt Diodori Siculi in Excerpt. Peiresc. pag. 345, ed. Par.'

callum...obduxerat: ii 15, 36. **uetustatis**, subjective gen.

§ **54**. Clitomachus, whose real name was Hasdrubal, came to Athens from Carthage, his native city, and there studied under Carneades whom he succeeded as head of the Academy in 129 B.C. Diog. L. iv 67. The present passage shows that he must have left Carthage before its fall in 146 B.C.

For this Consolatio of Clitomachus which is also cited by Hieronymus, ep. 60, c. 5 (ad Heliodorum), 'Platonis, Diogenis, Clitomachi, Carneadis, Posidonii ad sedandos luctus opuscula percurrimus,' see Buresch, *Leipziger Studien* IX 47 and 58.

commentarium, 'note-book,' *ὑπομνήματα*. Cf. Diog. L. *l.c.* *διεδέξατο τὸν Καρνεάδην καὶ τὰ αὐτοῦ μάλιστα διὰ τῶν συγγραμμάτων ἐφώτισεν.*

cum ita positum esset, 'the subject of discussion being thus stated.' Hirzel, *Untersuchungen* III 380 n., observes that the method styled 'uetus et Socratica' in i 4, 8 is shown by this passage and Fin. ii 1, 2 'quod quidem iam fit etiam in Academia. ubi enim is, qui audire uolt, ita dixit *uoluptas mihi uidetur esse summum bonum, perpetua oratione contra disputatur*, etc.' to be the method usually followed in the Sceptic Academy. Cf. also N.D. i 5, 11 quoted in i 4, 8 n.

quae Carneades...: Zeller, *Stoics*, etc. c. xxiii p. 527.

calamitatis ... adhibetur ... medicina: see v 1, 1 n. on 'finem faciet...disputationum.'

a philosopho: sc. *a Clitomacho*.

inueteratae: most MSS have *inueterata*: the choice lies between inserting *in* and reading with Sff. *inueteratae*. Küh. thinks it also possible to take *inueterata* as abl. abs., supplying *calamitate*,

esset, uolneribus mederetur, sed cicatricibus. sensim enim et pedetemptim progrediens extenuatur dolor, non quo ipsa res
35 immutari soleat aut possit, sed id quod ratio debuerat usus docet, minora esse ea quae sint uisa maiora.

XXIII. **55.** Quid ergo opus est, dicet aliquis, ratione aut omnino consolatione illa, qua solemus uti, cum leuare dolorem maerentium uolumus? hoc enim fere tum habemus in promptu, nihil oportere inopinatum uideri; aut qui tolerabilius feret in-
5 commodum, qui cognouerit necesse esse homini tale aliquid accidere? haec enim oratio de ipsa summa mali nihil detrahit, tantum modo adfert, nihil euenisse quod non opinandum fuisset. neque tamen genus id orationis in consolando non ualet, sed id

33. uolneribus R V G B K. uulneribus S E. 34. pedetemptim R V P G B K. pedetemptū B 2. pedetemtim E 1. ‖ non quo R 1 6 V P G B 1–3 K 1 2 S E 1 2 M 1 2 D C Π O 2 3 7 8. non qđ O 1. non qd' J. non q' W 1 2. 35. immutari R V G B S E. immitari K. 36. sint R V G S. sunt E 1.

XXIII. § **55**, 1. ratione R V P G B 1-3 K 1 S E 1 2 W 1 2 M 1 2 D C Π J O 1–3 7 8. 2. consolatione illa L 4 5 C O 8. consolatione ỵlla L 2. consolatione ulla R 1 6 7 17 V P 1 4 G B 1–3 K 1 2 S E 1 2 L 3 6 W 1 2 M 1 2 D Π J O 1–3 7. 3. hoc enim R V P G B 1–3 K 1 S E 1 2 W 1 M 1 2 D C J O 2 3 8. hec enim Π O 1 7. ħ' enim K 2. ħ enim W 2. ‖ ferre G *in* fere *alt. man. mut.* ‖ in promtu R G. 4. aut qui R V P G B 1–3 K 1 E 1 2 W 1 2 M 1 2 Π J O 1–3 8. atqui D C. aut quid S. aut q̃, O 7. 5. cognouerit E 2 W 1 M 1 Π J O 1 2 7. cognouit C. cognoüit O 8. cognouit K 2 W 2. cognouerint R V B. cognouerint E. cognouerint G B 2 3 K 1 M 2 O 3. cognouît D. 7. adfert R V G K. affert B S E. 8. sed id R V P G B 1–3 K 1 2 S E 1 2 W 1 2 D Π J O 1–3 7 8. set id C.

comparing 16, 34 *aduersis casibus* but *inueterata* in pointed contrast to *praesentis* would not present the symmetry which we expect from Cicero and which *inueteratae* gives.

mederetur, 'its relief would have been applied.' The act involves duration, cf. i 12, 27 n. on 'haereret.'

cicatricibus: cf. Sen. de Ira i 16, 7 'nam, ut dicit Zenon, in sapientis quoque animo etiam cum uulnus sanatum est, cicatrix manet. sentiet itaque suspiciones quasdam et umbras affectuum, ipsis quidem carebit.'

non quo...sed...docet: for the transition to a main clause cf. 22, 52 n. on 'deinde cum' and ii 26, 64 n. on 'non quo.'

debuerat: i 49, 116 n. on 'magnum est.'

usus docet...maiora: when an evil is fresh it appears exaggerated to our eyes. Time shows it in its true proportions. The same effect is produced by consolation (§ 55) and by philosophic reflexion (*praemeditatio* § 34).

XXIII. § **55. ergo**: sc. if time removes all annoyance.

ratione: 'ratio est i. q. rationum enumeratio' Nissen. A statement of philosophic considerations, such as Clitomachus had put forward, is referred to. Dav. (ed. 2) and Ernesti needlessly substituted *oratione*.

tolerabilius, 'enduringly.' The adj. has here an active force, = *tolerantius*, cf. Munro on Lucr. i 11. Dav. compares Fam. xv 20 2 'quo tolerabilius feramus igniculum desiderii tui,' Fin. iii 13, 42 'dolores eosdem tolerabilius patiuntur.'

adfert: Mo. thinks *tantum modo* = *id modo*; but if *tantum* were the object of *adfert*, *modo* would be unnecessary, the limitation being implied (ii 19, 44 n. on 'tantum...quantum'). *Adferre* can be used absolutely, cf. i 29, 70 n., but here it has an acc. and inf. clause as object.

sed id: Sff. changed *sed* to *et* thinking that after *neque...non* there was nothing for *sed* to correct; but *neque...genus id... non ualet* = *neque genus id ui caret* and

haud sciam an plurimum. ergo ista necopinata non habent tantam
10 uim ut aegritudo ex iis omnis oriatur; feriunt enim fortasse
grauius, non id efficiunt, ut ea quae accidant maiora uideantur;

9. aut sciam G aut *in* haud *alt. man. mut.* h aud sciam E *al. atr. superscr.* ‖ plurimum R V P G B K. 10. ex iis M 2. ex iis S *linea ante* i *eras.* ex hiis D C Π O 8. ex his R V G B 13 K 1 E 12 W 12 M 1 O 1-3 7. ‖ i feriunt R V P J. ferunt G *alt. man. superscr.* ferunt S E R 17.

sed id=immo id naturally follows, cf. Küh. here. The emphatic repetition of *id* within such a brief space has led some, unnecessarily, to suspect the word. Wes. *Em.* 1 p. 6 thought that it arose out of *sed.*

haud sciam an plurimum=*fortasse plurimum. Haud sciam an* affects a little more diffidence than *haud scio an*, for which see ii 17, 41 n.

ergo: with *ergo* Cicero evidently draws together his argument against the Cyrenaics begun in § 52. Compare 'est id quidem *magnum...quod prouisum ante non sit* id *ferire* uehementius; sed non *sunt in hoc omnia...quanta* sint *quae accidunt* considerandi *spatium non datur*' of § 52 with 'ista *necopinata* non habent *tantam uim...omnis...feriunt* enim...*ea quae accidant...quia recentia sunt maiora uidentur*' of our present passage.

The passage 'ergo ista...repentina' would come quite naturally immediately after § 52 and the context in §§ 53 foll. would flow naturally from it. The arguments summed up by *ergo* are all to be found in § 52. The *ergo* clause, where it stands, is not in connexion with the preceding context, a fact noted by Heine, and it interrupts the argument found in that context. For in that context Cic. asks what is the use of *ratio* and *consolatio* and decides that these have their use. After the interrupting clause *ergo...repentina* he proceeds to state two ways of ascertaining the real dimensions of a seeming evil, with a view, as the context shows, to reasoning with and consoling those suffering from such seeming evils.

The clause *ergo...repentina* may have originally stood after *acriorem facit* of § 52; may have dropped out of the archetype, where it should have stood near the head of a page, and been written in the margin at the foot of the page; and thence it may have got into the text where it now stands.

enim: the argument is 'annoyance is not *wholly* caused by the unexpected: the unexpected has some effect in its production, *feriunt enim*, etc.'

non id efficiunt...: this passage is rendered difficult by the fact that Cicero has already said that all seeming evils are more severe when *repentina* (§ 28) or *inprouisa* (§ 30) and repeats the assertion with reference to the *necopinatum* in § 59. Hence Bentley conjectured and Dav. read '*nam* id efficiunt...'; and Wes. *Em.* 1 p. 16 adopting Bentley's *nam* read 'uideantur; *sed* maiora uidentur, quia recentia sunt, non quia repentina,' comparing variants in iv 26, 56 for *non* as a v.l. for *nam*; and Hei. thought it not improbable that Cic. wrote 'non id efficiunt ut ea quae accidant *mala* uideantur,' the rest being gloss; and Schiche adopts this reading from Hei., but keeps the rest as in the text and adds a second *mala* after *repentina*, an addition which seems to give a very questionable *clausula*. Turnebus conjectured 'non id efficiunt ut ea quae accidant maiora *sint*; quia recentia sunt maiora uidentur non quia repentina,' but this reading, though palaeographically probable, yields a defective sense. *uidentur* might have been substituted by haplography for *sint* and changed of necessity to *uideantur*, and *quia recentia sunt* might have got into the margin, and in replacing it in the text inversion, such as we find in R, might have occurred. But this would give a contrast between *sint* and *uidentur* which is nowhere an element in the discussion while the real contrast between *recentia* and *repentina* would be less forcibly expressed.

Bouhier adopted the reading which is now seen to be that of some of the best MSS, including V, 'non id efficiunt ut ea quae accidant maiora uideantur; quia recentia sunt maiora uidentur, non quia repentina,' and he is followed by Sff. Or. Bai. T.S. and Ml. Küh. follows Mo. in placing *maiora uidentur* immediately after *maiora uideantur*, agreeing in the rest with Bouhier.

The meaning is 'the *necopinata* do not by reason of their being *necopinata* make the evil seem greater but by reason of their being *recentia*.' Here and in § 52 Cicero is in harmony with the Stoic

quia recentia sunt, maiora uidentur, non quia repentina. **56.** duplex est igitur ratio ueri reperiendi non in iis solum quae mala, sed in iis etiam quae bona uidentur. nam aut ipsius rei natura qualis
15 et quanta sit, quaerimus, ut de paupertate non numquam, cuius onus disputando leuamus docentes quam parua et quam pauca sint quae natura desideret, aut a disputandi subtilitate orationem ad exempla traducimus. hic Socrates commemoratur, hic Diogenes, hic Caecilianum illud:

20 Saépe est etiam súb palliolo sórdido sapiéntia.

12. quia recentia sunt maiora uidentur non quia repentina R 2 6 7 10 16 17 V (ſ *habet pro* sunt) P 2–4 B 1–3 K 1 (*eod. atr. suppl.*) S E (*habet* uidentur *al. atr. superscr.*) L 2 4 6 M 2 O 2 3 7. maiora uidentur *e contextu om. in marg. habent* P W 2 quia recentia sunt maiora uidentur *e contextu om. in marg. habet* G. maiora uidentur *om.* R 1 K 2 E 2 L 3 5 M 1 D C J O 1 8. quia recentia sunt uidentur non quia repentina Π. qui recentia sunt maiora non quod repentina W 1 R 1 *habet* non quia repentina quia recentia sunt *et in marg.* ſq̄, *non ut Sff. somniauit.*

§ **56**, 13. est igitur ratio R V P G B 1–3 K 1 S E 1 2 M 2 C Π O 1–3 8. igitur est ratio W 2 M 1 D J O 7. igitur ratio est W 1. ‖ repperiendi K 1. ‖ non inhis B 1. non his V K. non his R *alio atr. superscr.* non is G *alt. man. superscr.* ‖ sed in his G. 14. nam aut B 3 E 2 W 1 M 1 2 D C Π O 1 3 W 2 *in marg. e cont. om.* .ut B 1 *eod. atr. ut uid.* ut R V P G B 2 K 1 E 1 O 8. ut S *in marg.* aut de. *om.* J. ‖ naturā E 1. 15. cuius onus R V P G J. cuius ḥonus K 1. cui onus B 1 E 1 O 7 S *marg.* cuiꝯ. 17. suptilitate G. 18. commemoratur R V P G. cōmemoratur B K. 19. cecilianum G K. 20. suppalliolo G.

definition laid down in § 25, 'aegritudo est opinio magni mali praesentis, et quidem *recens* opinio...' But in §§ 28, 30, and 59 he is not drawing from the same source but probably *de suo*. [**ergo ista**: these words seem to me to be not, like the preceding sentence, a comment of Cicero's in reply to the objection, but a continuation of the objector's remarks after the interjection of the comment 'neque tamen ...plurimum.' Translate '"What then," I shall be asked, "is the use of appealing to reason or in fact to the style of consolation which we employ when we desire to comfort the sorrows of the mourner? An argument we generally have ready is—nothing ought to take us by surprise. Or, again, how will one bear misfortune in a more reasonable spirit from knowing that something of the kind is the necessary fate of a mortal? Talk like this does not diminish in the least the magnitude of the misfortune: it merely proves that nothing has happened which might not have been expected to happen" (yet for all that this kind of talk *has* weight in bringing comfort—in fact I am inclined to believe it has very great weight indeed). "I conclude that what takes us by surprise, as you say, is not of such importance as to be the source of all annoyance; surprises do perhaps come with greater force —they do not make our misfortunes seem greater: they seem greater because they are recent, not because they take us by surprise."' For this interjecting of a comment or objection in the middle of the statement cf. iv 17, 40; iv 24, 54.]

quia recentia sunt = *quod, quanta sint, quae accidunt, considerandi spatium non datur* (§ 52).

§ **56. ipsius rei ... quanta sit**, 'the actual character and magnitude of the affair.'

a disputandi subtilitate, 'from abstract discussion.' Hei. compares N.D. ii 38, 98 'licet enim iam remota subtilitate disputandi oculis...contemplari pulchritudinem.'

Socrates...Diogenes: both examples are cited in v 32, 91–2. Diogenes the Cynic is referred to.

Caecilianum: Caecilius Statius, by birth an Insubrian Gaul, was brought to

cum enim paupertatis una eademque sit uis, quidnam dici potest, quam ob rem C. Fabricio tolerabilis ea fuerit, alii negent se ferre posse? **57.** huic igitur alteri generi similis est ea ratio consolandi, quae docet humana esse quae acciderint. non enim id solum continet ea disputatio ut cognitionem adferat generis humani, sed significat tolerabilia esse quae et tulerint et ferant ceteri.

XXIV. De paupertate agitur, multi patientes pauperes commemorantur; de contemnendo honore, multi inhonorati proferuntur, et quidem propter id ipsum beatiores, eorumque qui priuatum otium negotiis publicis antetulerunt nominatim uita laudatur, nec siletur illud potentissimi regis anapaestum, qui laudat senem et fortunatum esse dicit quod inglorius sit atque

§ **57**, 24. id solum R V P G B 1-3 K 1 2 S E 1 2 W 1 2 M 2 D C Π J O 1-3 7 8. solum M 1 id *om.* 25. cognitionem R V P. cogitationem G *alt. man.* ita *expunct.* cogitationem E 1. ‖ adferat R V G K. afferat B P S E. 26. tollerabilia R V G K. ‖ quae tulerint B 1 et *om.*

XXIV. 2. commemorantur R V G. cōmemorantur K. ‖ contemnendo R G. contēnendo B. contempnendo V E. contēpnendo K. 3. eorumque V P E. eorum que B. eorumqůę K. eorumquæ R *eod. atr.* eorum quae G. 4. nominatim R 6. nominatī V P R. nominati B *eod. atr.* nominati G K E. 5. potentissimi R V G B K. ‖ regis Alexandri O 2. ‖ anapaestum R. anapestum V P 1-4 G B 1-3 K 1 2 E 1 2 W 1 2 M 1 2 D C Π J O 1-3 7. anapest^ic^um S *fort. eod. atr.* anapestam O 8. qui laudat R V P 1-4 G B 1-3 K 1 2 S E 1 2 W 1 2 M 1 2 D C Π J O 1-3 7. ‖ q̂ laudat O 8. 6. inglorius R 6 17 P 3 B 1 2 K 2 S E 2 W 1 Π. inglori⌣us V *duarum litt. spat. relicto.* inglorious G o *ante* u *ead. man. expunx.* inglorio⌣sus M 2. inglorio⌣sus K 1. ingloriosus R 1 7 P 1 2 4 B 3 E 1 W 2 D C O 1-3 8. ingliosus O 7. ingl'osus M 1 J.

Rome between 200 and 194 B.C. probably as a prisoner of war, and began life there as a slave. He wrote numerous comedies, many of which were adapted from Menander, cf. i 14, 31; iv 32, 68; hence the reference to the Greek garb (*palliolo*) in the text. 'Saepe est...' Ribbeck, *Scaen. Rom. Poes. Frag.* II² p. 77.

§ **57. huic alteri generi**: sc. *docendi ipsius rei naturam.*

humana, 'incident to the human lot' ii 27, 65 n.; iii 16, 34 n.

ut cognitionem...humani: 'humanum genus fluxum esse, caducum, inbecillum, quassum, malis obnoxium' Beroaldus.

XXIV. **de paupertate agitur**: for the ellipse of *si* cf. ii 12, 28 n. on 'rogo.'

inhonorati, 'who never gained office.'

potentissimi regis: Agamemnon.

anapaestum, 'anapaestic lines,' cf. Fin. ii 6, 18; 'reliquique Graeci, qui hoc anapaesto citantur.' Cf. the use of *iambus* in N.D. iii 38, 91 'quem Hipponactis iambus laeserat'; Att. xvi 11, 2 'ut Aristophani Archilochi iambus, sic epistula tua longissima quaeque optima uidetur.' Lamb. wished to read *anapaesticum*, a form which Dav. rejected, comparing ii 16, 37 'anapaestis pedibus' and Or. notes that that form seldom, if ever, occurs in Latin writers before Servius and Sidonius Apollinaris.

The reference is to Eur. Iph. in Aulis 16 foll. ΑΓ. *ζηλῶ σέ, γέρον, | ζηλῶ δ' ἀνδρῶν ὃς ἀκίνδυνον | βίον ἐξεπέρασ' ἀγνώς, ἀκλεής.*

regis anapaestum qui: for the relative referring to a dependent genitive, and not to the noun on which that gen. depends, as its antecedent cf. 22, 52 'Cyrenaicorum...sententia qui...'; iv 5, 10 'Platonis discriptionem...qui...'; v 14, 40 'Laconis illud dictum...qui....' Hence Bentley's emendation *quo* was unnecessary.

ignobilis ad supremum diem peruenturus. **58.** similiter commemorandis exemplis orbitates quoque liberum praedicantur, eorumque qui grauius ferunt luctus aliorum exemplis leniuntur; sic perpessio ceterorum facit, ut ea quae acciderint multo minora quam quanta sint existimata uideantur. ita fit sensim cogitantibus ut, quantum sit ementita opinio, appareat. atque hoc idem et Telamo ille declarat:

Égo cum genui.....

et Theseus:

Futúras mecum cómmentabar míserias

et Anaxagoras: 'Sciebam me genuisse mortalem.' hi enim omnes diu cogitantes de rebus humanis intellegebant eas

7. ad supremum G *alt. man. superscr.* et sup̄mū E. & supremum B. || p̄reuenturus G *ead. man.*

§ **58**, 7. commemorandis R V P G. cōmemorandis K. 8. liberum R P 1 4 G B 1 2 K 1 E 1 2 S *at in marg.* liberorū. libe$_{or}$ W 2 *alio atr. superscr.* libe$_{or}$rū K 2 *atr. ant. superscr.* liberum O 8 *al. atr. superscr.* libe$_{ro}$rū II *alio atr. superscr.* libero$_{o}$ V *at* 2 *in ras. neque satis spatii habet.* liberorum R 6 7 P 2 3 B 3 W 1 M 1 2 D C O 1–3 7. lib'o$_{o}$ R 17 J. 11. minora quam R G. m$_{ι}$o$_{ι}$ra quam V *in ras.* minora quanta E 1. 12. appareat R V G B K S E. 13. telamo R V G K E. telamon P. thelamo$_{N}$ S *eod. atr.* thelamo$_{n}$ B *fort. eod. atr.* Thelamon W 1. 14. qum$_{o}$ genui S. genui et theseus V P G B 1 2 K 1 O 3. genuisset theseus E 1. genui et has eius S *in marg.* theseus: *post* genui *habet* R tū morituros sciui et ei rei sustuli *manu minore sed antiqua: idem habet* O 7: genui moriturū sciui et ei rei sustuli C. genui moriturū sciui *cett. om.* K 2 E 2 W 1 2 M 1 D Π J O 1 2 8. *idem habet* S *in marg.* genui moriturum *cett. om.* R 7 B 3 M 2. 16. commentabar R V G B S. cōmentabar K.

§ **58. liberum**: both this form and *liberorum* are found in Cicero's prose. See especially Neue, *Formenlehre* I[3] pp. 166–7, 177–8. Many instances of *liberum* in the Verrines are supported by the MS authority.

praedicantur = *commemorantur*, cf. 33, 79 'ut enim tulerit quisque eorum... praedicandum est.'

sensim: the punctuation depends upon whether we take *sensim* with *fit* or with *appareat*. Either view seems possible.

opinio: since *aegritudo* arises *cum quid ita uisum sit ut magnum quoddam malum adesse et urgere uideatur*, 13, 28.

These references to Telamon, Theseus and Anaxagoras have already been given in §§ 28—30, where see notes. The reff. to Telamon and Anaxagoras are shown by Buresch, *Leipziger Studien* IX 47—49, to have been employed by Crantor in his περὶ πένθους, and no doubt the ref. to Theseus was also there. Buresch cites Hieronymus, Ep. lx 5 'ubi illud ab infantia studium litterarum, et Anaxagorae ac Telamonis semper laudata sententia: "sciebam me genuisse mortalem?" Legimus Crantorem cuius uolumen ad confouendum dolorem secutus est Cicero.' Owing to the cognate character of the subject Cicero, in several places in the Tusculans, has worked in matter which he had previously made use of in the Consolatio.

rebus humanis, 'the incidents of the human lot.'

nequaquam pro opinione uolgi esse extimescendas. et mihi
20 quidem uidetur idem fere accidere iis, qui ante meditantur, quod
iis, quibus medetur dies, nisi quod ratio quaedam sanat illos,
hos ipsa natura intellecto eo, quod rem continet, illud malum
quod opinatum sit esse maximum nequaquam esse tantum ut
uitam beatam possit euertere. **59.** hoc igitur efficitur ut ex illo
25 necopinato plaga maior sit, non, ut illi putant, ut, cum duobus
pares casus euenerint, is modo aegritudine adficiatur cui ille
necopinato casus euenerit. itaque dicuntur non nulli in maerore,
cum de hac communi hominum condicione audiuissent, ea lege
esse nos natos ut nemo in perpetuum esse posset expers mali,
30 grauius etiam tulisse.

XXV. Quocirca Carneades, ut uideo nostrum scribere

19. uolgi R V G B K. uulgi S E. || extimescendas K 1 W 1 M 1 2 O 2 3. extimescendas R *al. man. superscr. atr. ant.* existimescendas V G *at* mes *in* mis *ead. man. mut.* estimen~~cen~~das E 1 *al. atr. mut.* extumescendas O 7. estimandas C. estimandas D *al. atr. superscr.* existi miscendas B 2. extimandas O 8. 20. his R 1 (*bis*). 21. ratio~~ne~~ E 1 *fort. eod. atr.* ratio V *at duarum litt. spatio relicto in ras.* ratione quaedam G K. ratione quaẹdam R. ratione quẹdam B ẹ *in* a *mut.* 22. quod rem continet malum L 3 (illud *om.*). quod rem continet illud O 1 (malum *om.*). quod rem illud continet malum R 1 17 P 1 4 G B 1 2 K 1 E 1 L 2 5 W 2 O 8 S *at in marg.* remedium. quod remedium illud continet malum R 6 O 2. quod remedium continet malum P 2 3 B 3 E 3 L 6 M 2 O 3. quod rem illam continet malum E 2 II. quod res illud continet malum W 1 J. quod re illud continet malum R 7. quod ro illud continet malum M 1. quā rem illud continet malum O 7. quod omne illud continet malum L 4. quod illud continet malum D C. quod remon3 illud malum K 2 (on3 *extra lineam*, continet *om.*). quod rem continet illud malum *corr. Bentleius.* 23. maxumum R V G B. maximum K. maximum S. § **59**, 26. adficiatur V G. afficiatur R B K. 27. necopinato R V G K. nec opinato R 17 B 1 2 E 2 W 2 M 1 2 D C II J O 1 3 8. nec oppinato R 7. nec opinatus R 6 W 1. ne oppinato O 7. *om.* E 1. 28. condicione G *in* conditione *alt. man. mut.* conditione B K. 29. esse possit B 1.

XXV. 1. carne ades V. carne ades E 1 *al. atr. superscr.*

qui ante meditantur: for Chrysippus' recommendation of *praemeditatio* cf. 20, 52 n.

quod iis sc. *accidere solet.*

intellecto ... continet ..., 'since they realize that which is the important point, viz. that...'

opinatum sit: here in passive sense, cf. 11, 24 n. on 'opinati.' *opino* is frequent in O.L.

§ **59. efficitur ut**: i 8, 16 n. 'From all this it follows'...

ut ex illo necopinato.... The point all along here is that the *necopinatum* is subjective not objective. The cause of annoyance is not the *necopinatum* but the supposed magnitude of the evil. The evil is supposed to be greater where it is *necopinatum*, but this is not the only case in which the dimensions of an evil are over-estimated.

illi: sc. *Cyrenaici.*

itaque dicuntur...: see M. Pohlenz in *Hermes* XLI p. 326.

XXV. **Carneades**: Zeller, *Stoics*, etc. XXIII pp. 506 foll.

nostrum...**Antiochum**: When Cicero withdrew to Athens and the East for two years, commencing with 79 B.C., he attended the lectures of various philo-

Antiochum, reprendere Chrysippum solebat laudantem Euripideum carmen illud:

Mortális nemo est quém non attingát dolor
Morbúsque; multis súnt humandi líberi,
Rursúm creandi, mórsque est finita ómnibus,
Quae géneri humano angórem nequicquam ádferunt.

2. anthiochum R. || reprendere R G. reph̄endere V *i.e.* r *in* h *mut. et linea supra* p *ducta.* reph̄endere B 1 3 S W 2 D J O 7. reph̄endẽ E 1. reprehendẽ E 2. reprehendere B 2 K 1 C O 1 3 8. || crysippum R G. crypsippum E 1. 4. non attingat R 6 17 L 3 4 W 1 D. non ac tingat C. non attingit R 10 16 B 1–3 E 2 3 L 6 M 1 2 Π O 2 8. non ut adtingit E 1. non attigit R 7 L 2. non atingit O 7. attigit K 1 *eod. atr.* a ttingit V *ras. inter* a *et* t. adtingit P *al. atr. superscr.* attingit (non *om.*) R G K 2 S L 5 W 2 J. || *post* attigit *habet* R 7 morbusque dolorque. 5. multi sunt humandi R 1 6 7 10 16 17 V P 1–4 G B 1–3 K 1 2 S E 1–3 L 2–6 W 1 2 M 1 2 D C Π J O 1–3 7 8 ed. H. multis *corr. Lambinus.* 6. morsqueest R *eod. atr.* morſ que est K 1 W 2 M 1 2 O 8 Gr. W 1 s *post* a *eras.* finitas O 1 3. finita V P G B 2 3 finita R 1. finita E 1 finis E 2 C Π. 7. generi E 2 W 2 M 2 D C O 1 3. gn̄i B 3 W 1 M 1 O 7 gn'i O 8. genere V *atr. uiridi superscr.* genere E 1. genere R G B 1 2 K 1 2 S J. || nequicquam R V G B K S E D J. || adferunt R G K E. adferunt V. afferunt B D S E 2.

sophers and at Athens was specially influenced by those of Antiochus of Ascalon, the founder of the fifth Academy, as it is sometimes called; hence *nostrum* in the text. Cf. Brut. 91, 315. Cicero possibly had a work of Antiochus open before him at this point. Carneades' criticism of the view of Chrysippus is rejected with the words 'mihi uero longe uidetur secus. nam...,' in § 60 below, and Pohlenz acutely conjectures in *Hermes* XLI p. 338 that the refutation also is taken from Antiochus so that *mihi uero* practically means *Antiocho uero.*

Euripideum carmen: from Euripides' Hypsipyle, cf. Dind. *Poet. Scaen. Graec. Frag.* 757. Amphiaraus endeavours to console the mother of Archemorus on the premature death of her son. The Greek words are preserved in Stobaeus Ecl. IV 44, 12 (ed. Hense); Plut. Cons. ad Apollon. 110 F.; the first three lines (with one earlier and three later) by Clemens Alex. Strom. iv p. 495 C (ed. Sylb.); the last line by Marcus Anton. vii 40. They run as follows: *ἔφυ μὲν οὐδεὶς ὅστις οὐκ ἀεὶ πονεῖ. | θάπτειν τε τέκνα χἄτερα κτᾶσθαι πάλιν | αὐτούς τε θνήσκειν· καὶ τάδ' ἄχθονται βροτοί | εἰς γῆν φέροντες γῆν· ἀναγκαίως δ' ἔχει | βίον θερίζειν ὥστε κάρπιμον στάχυν.*

For a theory to account for the fact that these lines, which as we see were quoted by Chrysippus, occur also in Plutarch's Cons. ad Apollon. and therefore no doubt formed part of Crantor's *περὶ πένθους*, and to account for the use by Chrysippus and Crantor of much other matter in common see Pohlenz, *Hermes* XLI p. 354 n.

carmen: i 16, 37 n.

attingat: F.A.W. thinks *attingit* of MSS old Latin for *attingat*, but if this were a Latin version of Euripides' words by an early Latin author Cicero would have named him instead of calling it *Euripideum carmen.* The version is by Cicero himself. Cf. ii 11, 26 for his practice in this matter.

finita = *definita, constituta*, cf. Leg. ii 26, 66 'sepulcris nouis finiuit modum'; Caes. B.G. vi 18 'spatia omnis temporis non numero dierum, sed noctium finiunt.' T.S.

quae generi... lit. 'facts which...'

nequicquam: F.A.W. notes that this word is properly used in the sense of *frustra* only by poets; Or. cites p. Quinct. 25, 79 'et sero et nequicquam pudet' but thinks those words may perhaps be taken from some unknown comic poet or from Ter. Heaut. ii 2, 104 'hodie sero ac nequicquam.'

Reddénda terrae est térra, tum uita ómnibus
Meténda, ut fruges. síc iubet Necéssitas.

10 **60.** negabat genus hoc orationis quicquam omnino ad leuandam aegritudinem pertinere. id enim ipsum dolendum esse dicebat, quod in tam crudelem necessitatem incidissemus; nam illam quidem orationem ex commemoratione alienorum malorum ad maliuolos consolandos esse accommodatam. mihi uero longe 15 uidetur secus. nam et necessitas ferendae condicionis humanae quasi cum deo pugnare prohibet admonetque esse hominem, quae cogitatio magno opere luctum leuat, et enumeratio exemplorum, non ut animum maliuolorum oblectet, adfertur, sed ut ille qui maeret ferundum sibi id censeat quod uideat multos 20 moderate et tranquille tulisse. **61.** omnibus enim modis fulciendi

8. terrae est terra R 1 10 16 V P 1 4 G B 1 2 K 1 S E 1 2 Π O 2. est terrae terra B 3 K 2 E 3 L 2–6 M 2 D C J O 1. est terra terrae W 1 2 M 1 O 7. terra terrae est O 8. terra est terrae O 3. || tum R V P G *plerique.* cum L 3 M 1. tam̄ K 2.

§ **60,** 10. negabat R G B K. nege̊bat V. 13. ex commemoratione V com *in ras.* ex cōmemoratione E 1 2 O 1. ex quomemoratione P. ex quomemoratione K 1. exquomemoratione R 1. ex quo nemo ratione G. 14. maliuolos R V G B K E. malĩuolos S 1 *in* e *mut.* || accomodatam G. accomodatam K. accōdatā E 1. 15. condicionis E. conditionis R V P G B K. 16. prohibet L 6. ꝑhibet E 3 ꝑ *eod. atr. at in ras. esse uidetur.* ꝑhib3 W 2 *at ante* ꝑ *indistincte* c *uideri potest.* ꝑhibet ed. H. ꝑçohibet V. cohibet R 6 7 17 P 1–4 G B 1–3 K 1 2 S E 1 2 L 2–5 W 1 M 1 2 D C Π J O 1–3 7 8. quohibet R 1. || admonet G K. ammonet B 1. āmonet B 2.

17. magno opere G B 2. magnoopere R V. magnopere K *eod. atr.* magnopere B S E. 18. maliuolorum R V G B K S E W D. || adfertur R V G K E. affertur B S. 19. ferundum R V G B 1 K 1 W 2 O 1. ferendum R 6 7 P 1 2 4 B 2 3 K 2 S E 1 2 W 1 M 1 2 D C Π J O 2 3 7 8.

tum: Sff. conjectured *tam* and Küh. *nam.* But by *tum* 'further' 'moreover' Cic. is probably, as suggested by T.S., giving an awkward rendering of *δέ* of the original.

Necessitas: Ἀνάγκη.

§ **60. negabat**: sc. *Carneades.*

mihi: see n. on 'nostrum...Antiochum' § 59 above.

necessitas ferendae condicionis humanae: cf. 16, 34 'meditatio condicionis humanae' and *ibid.* 'humana humane ferenda.'

quasi cum deo pugnare: cf. Cato M. 2, 5 'quid est enim aliud Gigantum modo bellare cum diis nisi naturae repugnare?'

prohibet: Wes. *Em.* II p. 55 points out that while *prohibere* (=*procul habere*) naturally takes the simple abl. and the simple inf., *cohibere* (=*continere, coercere*) cannot take either constr. to express that *from which* one is restrained, but it has such constructions as *manus ab auro, hostem a praedandi licentia cohibere* or (Tac. A. ii 24) *quem...uix cohibuere quominus...oppeteret,* and with the inf. the verb would rather express that which one was constrained to do, than that from which one was restrained.

admonetque esse hominem=*ad. nos esse homines.* The subject accusative (understood) to *esse* is indefinite. For the omission of the accus. cf. i 25, 60 n. 'nec me pudet...fateri nescire.'

sunt qui ruunt nec cohaerere possunt propter magnitudinem aegritudinis. ex quo ipsam aegritudinem λύπην Chrysippus quasi solutionem totius hominis appellatam putat; quae tota poterit euelli explicata, ut principio dixi, causa aegritudinis; est enim nulla alia nisi opinio et iudicium magni praesentis atque urgentis mali. itaque et dolor corporis, cuius est morsus acerrimus, perfertur spe proposita boni, et acta aetas honeste ac splendide tantam adfert consolationem, ut eos qui ita uixerint aut non attingat aegritudo aut perleuiter pungat animi dolor.

XXVI. Sed ad hanc opinionem magni mali cum illa etiam opinio accessit, oportere, rectum esse, ad officium pertinere ferre illud aegre quod acciderit, tum denique efficitur illa grauis aegritudinis perturbatio. **62.** ex hac opinione sunt illa uaria et detestabilia genera lugendi, paedores, muliebres lacerationes

§ **61**, 22. αΥΠΗΝ R 1. ΑΥΠΗΝ G. αΥΠΗΝ R 2 10. λυΠΗΝ P. ‖ chrysippus R V G. chrisippus K 1 R 10 16. crisippus S E. dirisipus R 2. 23. quasi solutionem R V G B 1 3 K 1 2 S E 1 2 W 1 2 M 1 2 D C Π J O 1 3 8. quasi et solutioni O 2. quasi solicitudĩe O 7. *om.* P. ‖ appellatam putat G E. appellat am|putat R V. appellat amputat K 1. appellat amputa B 2. *om.* P *at in marg.* appellat amputatq3 *in* appellatis putat quae *mut.* 24. ut principio R G B W 2. ut in principio W 1. ąut principio V. 25. nulla nisi B E alia *om.* 26. acerrimus S R 10 16. acerri mus R u *in* i *ras. mut.* acerrumus G. accerrumus V B K. accerrimus E. 27. perfertur R 6 B 3 W 1 O 1–3 7. perfer&ur V *eod. atr. punctis appositis.* perfer&ur R 1. perferetur P G B 1 K 1 2 S E 1 2 W 2 M 1 D C Π J O 8. preferetur B 2. praefertur M 2. 28. adfert R V G K. affert B S E. 29. attingat R V G B 1 3 K S E 2 M 2 D Π O 3 8. adtingat E. atingat O 7. tangat K 2 W 1 2 M 1 J.

XXVI. 2. accessit R V P G B 1-3 K 1 2 S E 1 2 W 2 M 1 2 Π J O 2 3 7 8. accessit C. accesserit R 6 W 1 D O 1.

§ **62**, 5. genera V G B 2. genere R *eod. atr.* generi P *ras. post* i. ‖ paedores R V G. pedores R 6 P 1 3 B K S. pectores E 1. pudores P 2 J.

§ **61. fulciendi ... ruunt ... cohaerere**, 'we must prop the resolution of those who are sinking and cannot hold together....' The metaphors are taken from building and are in harmony with the derivation of λύπη that follows. Cf. v 28, 80 'nec enim uirtutes sine beata uita cohaerere possunt'; de Harusp. Resp. 27, 60 'uix haec si undique fulciamus, iam labefacta,...cohaerebunt.'

λύπην...quasi solutionem: the same derivation is found in Plato, Crat. p. 419C, *ἥ τε λύπη ἀπὸ τῆς διαλύσεως τοῦ σώματος ἔοικεν ἐπονομασθῆναι.*

Similarly Cleanthes, cf. Stobaeus, Ecl. iv 44, 59 (ed. Hense) *ὁ δὲ Κλεάνθης ἔλεγε τὴν λύπην ψυχῆς παράλυσιν.* [According to Vaniček (*Etym. Wört.* pp. 789 sq.) λύπη is derived from a root RAP or RUP (seen in *rapio* and strengthened in *rumpo*) meaning 'to break' or 'to tear.']

ut principio dixi: 10, 23.

aegritudo...animi dolor: Bent. wrote 'quid aliud est *aegritudo* nisi *animi dolor*? frustra igitur sententia oneratur et ultra perfectum trahitur.' He therefore proposed 'aut non attingat *omnino* aut...' and Dav. admitted this to the text. Ernesti omitted *aegritudo.*

XXVI. **accessit**: for the perf. indic. cf. ii 2, 5 n. on 'occurrit'; ii 23, 54 n. on 'restiterunt'; ii 24, 58 n. on 'aspeximus.'

ad officium pertinere: this view was specially refuted by Chrysippus, cf. 31, 76.

§ **62. paedores**: e.g. putting ashes on one's head.

muliebres: cf. the provision of the

genarum, pectoris, feminum, capitis percussiones; hinc ille Agamemno Homericus et idem Accianus

Scindéns dolore idéntidem intonsám comam,

in quo facetum illud Bionis, perinde stultissimum regem in luctu capillum sibi euellere, quasi caluitio maeror leuaretur. **63.** sed haec omnia faciunt opinantes ita fieri oportere. itaque et Aeschines in Demosthenem inuehitur quod is septimo die post filiae mortem hostias immolauisset. at quam rhetorice, quam copiose,

6. genarum G K. gene|Narum V *at* N *in ras.* || feminum R V P 1 3 G B 1 3 K S E 1 2 M 2 D C Π O 1 2 7 8. femorum P 2 W 1 O 3. femīni W 2. femurum M 1. feīnei J. || agamemno R V G K E. agamemnō S. agamemnon W 1 M 2. agamenno B 1. agamennon P *ras. post* en *fort. ex* em *mut.* agamenon E 2 M 1 O 3. agamēon W 2. 7. accianus R V P G B K S J. accide E *eod. atr. ut uid.* 8. identidem R G B K. idemtidem V. 9. stultissimum R V G B K.
§ 63, 11. aeschines V *i.e.* cin *in* chi *al. atr. mut.* eschines P *al. atr. mut.* aescinnes R G K. eschines S. escines E *al. atr. superscr.* esci nes B. 12. Demosthenē J. demosthenem W 1 O 1 3. demostenem R V P G B 2. demostenē B 3 K 2 E 1 W 2. demonstenem S. demonstenem K 1. demostenen B 1 D. demosten O 7. || quod his V. 13. immolauisset R V G K S E. || rhetorice K S. r&horice V. rethorice G B 1 2. rethorice R E. || quam copiose R 6 P 3 B 3 S L 2 4 6 W 1 M 1 2 D C O 1–3 7 8 ed. H. quam copiose W 2 *spat. et ras. ante* c. quam ⁊ copiose R 7. quam ex copiose P 2 4 J. quam ꝯcopiose V *eod. ut uid. atr.* E *eod. ut uid. atr.* quam excopiose R 1 G B 2 K 1 2 E 2 L 3 5 Π. quas eꝯcopiose B ꝯ *fort. mut.* et quam copiose R 17. & quam copiose E 3. *Fortasse* quam etiam copiose.

XII Tables quoted on ii 23, 55 'mulieres genas ne radunto.'

feminum: for the form cf. Giles' *Manual of Comp. Phil.* § 354.

Homericus: Il. x 14—15 Αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν, | Πολλὰς ἐκ κεφαλῆς προθελύμνους ἕλκετο χαίτας.

et idem Accianus: probably in the Nyctegresia of Accius, which was founded upon the tenth book of the Iliad. Ribbeck, *R. Trag.* p. 364, conjectures that this line was spoken in the prologue by a follower of the king or perhaps by Minerva, in describing the situation and the distress of Agamemnon.

Bionis: Bion the Borysthenite (a pupil of Crates, Theodorus the Cyrenaic (ὁ ἄθεος) and Theophrastus) was celebrated for his biting wit, of which specimens are given by Diog. L. iv 46—57. Cf. Hor. Epp. ii 2, 60 'ille Bioneis sermonibus et sale nigro.'

perinde: i 36, 86 n. on 'proinde.'

§ **63. et Aeschines**: a second *et*-clause should have corresponded, *et alii solitudines captant*, but instead we have a separate sentence, *ex quo euenit*..., and owing to the detail with which the first clause is expanded, *et* is left pendens. F.A.W. thinks *et* intensive here.

Aeschines: in his speech against Ctesiphon, § 77 ἐβδόμην δ' ἡμέραν τῆς θυγατρὸς αὐτῷ τετελευτηκυίας πρὶν πενθῆσαι καὶ τὰ νομιζόμενα ποιῆσαι, στεφανωσάμενος καὶ λευκὴν ἐσθῆτα λαβὼν ἐβουθύτει καὶ παρενόμει, τὴν μόνην ὁ δείλαιος καὶ πρώτην αὐτὸν πατέρα προσειποῦσαν ἀπολέσας, a passage which is quoted by Plut. Cons. ad. Apollon. 119 B—C. Dav. also compares Plut. *Vita Demosth.* c. xxii where it is stated that Demosthenes' rejoicing was caused by the death of Philip of Macedon.

inuehitur: the pres. because the speech was extant, cf. i 18, 42 n. on 'uolt.' The secondary sequence **immolauisset** can follow, cf. iii 15, 32 n. on 'uenisset...'

quam copiose: this is not satisfactory for *quam excopiose* of the best MSS. Sff. reads *quam ingeniose* referring this adverb by chiasmus to *sententias colligit* and *rhetorice* to *uerba contorquet.*

quas sententias colligit, quae uerba contorquet! ut licere
15 quiduis rhetori intellegas. quae nemo probaret, nisi insitum illud in animis haberemus, omnis bonos interitu suorum quam grauissime maerere oportere. ex hoc euenit ut in animi doloribus alii solitudines captent, ut ait Homerus de Bellerophonte:

Qui miser in campis maerens errabat Aleis
20 Ipse suum cor edens, hominum uestigia uitans.

et Nioba fingitur lapidea propter aeternum, credo, in luctu silentium. Hecubam autem putant propter animi acerbitatem

14. colligit R V G B K S E. 15. rhetori K. r&hori R *eod. atr.* rethori G B S E. || intellegas R V G B K. intelligas S E. 16. omnis R V G B 1 2 K. omis E. omnes S. 17. grauissime R V P G B K. || ex hoc uenit B. 19. aleis Π *at* eis *in ras. et fuerat* alienis. alienis R 1 6 7 V P 1–4 G B 1–3 K 1 2 S E 1–3 L 2–6 W 1 2 M 1 2 D C J O 1–3 7 8 ed. H. habenis R 1 7. 20. edens R 1 7 P 2 B 3 E 3 M 1 2 D C Π O 1–3 8. edens W 2 *spat. et ras. ante* ed. edens u̥l' e̥u̥i̥d̥e̥n̥s̥ P (*sic*). ẹdens W 1. edans P 3. eu̥idens S. eu̥idens V *al. atr. corr.* euidens R 1 7 P 4 G B 1 2 K 1 2 E 2 L 5 J O 7. eudens E 1. || uitans R 6 B 3 K 2 E 2 W 1 M 1 2 Π O 1–3. uitās R 7 1 7 E 3 W 2 O 8. uitanT V. uitas R 1 P G B 1 2 K 1 S E 1 D C O 7. uetans J. 21. nioba R G. nioba S. 22. haecubam R G K. hęc uerbā E 1.

uerba contorquet, 'hurls' (as missiles). For the metaphor Küh. compares iv 36, 77 'intorquentur'; Or. i 57, 242 'a quo cum *amentatas hastas* acceperit, ipse eas oratoris lacertis uiribusque torquebit'; Brut. 78, 271; Or. 70, 234.

rhetori: F.A.W. says 'significatione Graeca pro oratori' and Hei. takes a similar view. But I know no parallel in Cicero. Küh. seems more correct in explaining the word as emphatic and =*dicendi artifici*.

de Bellerophonte: Bellerophon grieved thus when he lost the favour of heaven and his children were slain.

Qui miser in campis: Homer, Il. vi 201–2:
ἤτοι ὁ κὰπ πεδίον τὸ Ἀλήϊον οἶος ἀλᾶτο,
ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων
where a Scholiast notes Ἀλήιον πεδίον τῆς Κιλικίας καλούμενον ἀπὸ τῆς τοῦ Βελλεροφόντου ἄλης, τουτέστι πλάνης. Cf. Herod. vi 95; Strabo xiv p. 676; Etym. Magn. s.v. Ἀλήιον. Dav.

et Nioba: since *alii...captent* preceded we should strictly have had *alii aeternum silentium seruent, ut Nioba, quae...* in the corresponding clause.

For Niobe, turned into a stone from which tears ever flowed, cf. Scholiast A on Hom. Il. xxiv 602; Pausan. i 21, 5, who says that he himself saw the famous Niobe rock on Mt Sipylus, in Phrygia, which, when one approached it nearly, resembled a woman weeping and bowed down; Soph. Elect. 150 foll.; Ov. Met. vi 310 foll. In this instance also the grief was for children slain.

Niobe, daughter of Tantalus and wife of Amphion, king of Thebes, proud of her six sons and six daughters, declared herself superior to Latona, who had only one son and one daughter. Thereupon Apollo slew all her sons and Diana all her daughters. Dav. notes that Lucian also, de Saltat. § 41, mentions τὴν ἐπὶ τῷ πένθει σιγήν of Niobe.

propter aeternum: F.A.W. thinks this theory probably due to the Stoic tendency to apply allegory to myths; for this tendency see Zeller, *Stoics*, etc., c. xiii pp. 346–7.

Hecubam: when her daughter Polyxena was sacrificed by Neoptolemus and her youngest son Polydorus murdered by Polymestor, king of Thrace, Hecuba is said to have torn out the eyes of Polymestor and slain his two sons and then, or subsequently, to have been changed into a dog. Ov. Met. xiii 423–575; Eur. Hec. 1265 (Polymestor speaks) κύων γενήσει πύρσ' ἔχουσα δέργματα. Strabo xiii p. 595; Juvenal x 271–2 with Mayor's references.

quandam et rabiem fingi in canem esse conuersam. sunt autem alii quos in luctu cum ipsa solitudine loqui saepe delectat, ut
25 illa apud Ennium nutrix:

Cupído cepit míseram nunc me próloqui
Caelo átque terrae Médeai míserias.

XXVII. **64.** Haec omnia recta, uera, debita putantes faciunt in dolore, maximeque declaratur hoc quasi officii iudicio fieri,

23. quandam R V *hoc loco* G K E. 24. alii quos V E 2 W 1 M 2 D II O 3 8. alii autem quos M 1. alii quo B *eod. atr.* R *al. atr.* P *al. atr.* alii quo G B 2 K 1 E 1. || delectat R 1 6 7 17 V P B 1 3 K 1 2 S E 1–3 L 2 3 5 6 W 1 2 M 1 2 II J O 1 2 7 8 ed. H. delectāt B 2. delectet G L 4 D C O 3. 27. medeae R V P G K 1 M 2 O 2. medeę B 1 S L 4 W 1 O 3. medee R 7 17 P 2 B 2 3 K 2 E 2 L 2 3 6 W 2 M 1 D C II J O 1 7 ed H. medę E 1. medae R 6. medete L 5. medere O 8. Medeai *corr. Turnebus.*

XXVII. § **64**, 2. maximeque V G B. maximeque K. maximaeque R *eod. atr.* || declaratur R 1 7 17 V P 1–4 G B 1–3 K 1 S E 2 3 M 1 2 D C II O 1–3 8. declarat E W 1 2 O 7. declatur K 2. decl'at^r J. delectantur R 6. || hoc R V P 1–4 G B 1–3 K 1 S E 1–3 L 2–4 6 W 1 M 1 2 D C II O 1–3 7 8 ed. H. h^c J. h̄ K 2. h̄ R 17. h̄ L 5 W 2. || officii R V P G B 2 K.

acerbitatem quandam: *quandam* intensifies, cf. i 12, 27 *n.* on 'quandam quasi.'

delectat: although a definite instance is immediately cited the reference here is to a class *alii* and we should expect the class-subj. to follow. Either Cic. has inaccurately accommodated the constr. to the definite instance that follows or we should read *delectet* against most (and the best) MSS. For the difference between *sunt qui*, *est qui* with the subj. and with the indic. cf. Hor. Epp. ii 2, 182 'sunt qui non habeant, est qui non curat habere.'

apud Ennium: in the Medea Exul cf. Ribb. *Scaen. Röm. Poes. Frag.* 1² p. 46, ll. 216–7; *Röm. Trag.* p. 150.

In Euripides' Medea which Ennius follows the words are (ll. 56—58):

ἐγὼ γὰρ ἐς τοῦτ' ἐκβέβηκ' ἀλγηδόνος
ὥσθ' ἵμερός μ' ὑπῆλθε γῆ τε κούρανῷ
λέξαι μολούσῃ δεῦρο δεσποίνης τύχας.

XXVII. § **64. uera**=*iusta*, cf. 29, 73 'rectum quoque et uerum'; Caes. B.G. iv 8, 2 'neque uerum esse, qui suos fines tueri non potuerint, alienos occupare'; Hor. Epp. i 7, 98; i 12, 23.

declaratur hoc: Ml. takes the meaning to be *officii iudicio hoc fieri eo declaratur quod*... and he explains *hoc* as=*ut haec omnia recta, uera, debita putantes faciant in dolore*. As the MS reading thus yields a good sense it does not seem well to depart from it. *hoc* after *haec omnia*... is hardly what we should expect from Cicero. Wes. proposed *haec* and the confusion between *hoc* and *haec* in MSS is very common. Ml. thinks *hoc* no more to be changed into *haec* than *utraque in re* into *utrisque in rebus* in Lael. 17, 64 ex. where *in bonis rebus aut in malis* preceded. Hei., followed by T.S., reads *declaratur haec*. For *eo* supplied in thought before *quod* Hei. compares Off. i 18, 61 'declaratur autem studium bellicae gloriae, quod statuas quoque uidemus ornatu fere militari.' Or. Kl. Bai. and Sff. read *declarat hoc*, Bai. noting that *hoc* is to be taken as nom. and that the subj. acc. to *fieri* is *haec omnia*. The symbol for *ur* has been sometimes erroneously inserted in MSS., a good instance being *suscitabitur* for *suscitabit* in ii 22, 51; it is still more easily omitted as it seems to have been in cod. Rehdigerianus, a fact upon which Or. lays too much stress.

quasi officii iudicio, 'under the idea that duty demands it.'

quod, si qui forte, cum se in luctu esse uellent, aliquid fecerunt humanius, aut si hilarius locuti sunt, reuocant se rursus ad maestitiam peccatique se insimulant quod dolere intermiserint. pueros uero matres et magistri castigare etiam solent, nec uerbis solum, sed etiam uerberibus, si quid in domestico luctu hilarius ab iis factum est aut dictum, plorare cogunt. quid? ipsa remissio luctus cum est consecuta intellectumque est nihil profici maerendo, nonne res declarat fuisse totum illud uoluntarium? **65.** quid ille Terentianus 'ipse se poeniens,' id est *ἑαυτὸν τιμωρούμενος*?

Decréui tantispér me minus iniúriae,
Chremés, meo gnato fácere, dum fiám miser.

3. cum se in luctu R V P G B 1 2 S E 1 2 W 1 2 M 1 D C Π J O 1–3 7 8. cum in luctu B 3 M 2. cum se in lectu (v) K 1 *eod. atr.* 8. ab his R G B. 9. intellectūque est V. intellectū (q;) est Π *al. atr. superscr.* intellectū est E 2. intellectaque est R 1 6 G B 1 2 K 1 D C O 7. intellecta quę (q') E 1 *al. atr. superscr.* intellectaque (est *om.*) R 7 17 P B 3 K 2 S E 3 L 3–6 W 1 2 M 1 2 J O 1–3 8. intellectāque (est *om.*) L 2. 10. nonne res R V P G *plerique.* nō eres B 2.

§ **65**, 11. terientianus V. terrentianus R G K. ‖ puniens R 6 P 3 B 3 L 6 M 1 2 Π ed. H. poenitens R V G O 2. pęnitens R 10 P 1 B 1. penitens R 17 P 2 B 2 K 1 2 S E 1 L 2–5 D C J O 1 3 7 8. penitens E 2 *at* p *eraso.* penitēs R 7. p̄nitens P 4. pēitēs W 2. crucians W 1. poeniens *corr. Gulielmius.* ‖ ΕΑΥΤΟΝ ΤΕΙΜΩΡΟΥΜΕΝΟϹ R E. ΕΑΥΤΟΝΤΕ ΙΜΩΡΟ|ΥΜΕΝΟϹ V. ΕΑΥΤΟΝΤΕΙΜΩΡΟΥ ΜΕΝΟϹ G. ΕΑΥ ΤΟΝ ΤΡΜΩΡΟΙΜΕΝΟϹ K 1. 14. Chremes R G B 1 2 K E D C O 2. chremef V f *al. man. add.* chremeṇs P *eod. atr.* chremens O 7. creme S f *post* me *eras.* W 1. chreme O 3. omes (e) W 2 *al. atr. superscr.*

humanius: most editors take this to mean 'with moderation,' cf. ii 27, 65, but I think the idea is rather 'naturally' i.e. in accordance with their feelings. F.A.W. explains 'genio indulgentes.'

castigare: usually of verbal reproof, though not limited to that meaning, cf. Livy xxvi 27, 8 'pridie eum uerberibus castigatum.'

uerbis...uerberibus: for the *annominatio*, cf. Ter. Heaut. 356 'tibi erunt parata uerba, huic homini uerbera' and i 40, 95 n. on 'leuius...leuitati.'

consecuta: 'h.e. ipsa remissio luctus cum est *secuta, ita quidem, ut simul intellegatur.*' Küh. Cf. i 16, 36 n.

res, 'the fact itself.' The fact that we can abandon grief when we realise that it does no good shows that we had it in our power to avoid giving way to it. This topic is further dealt with in c. 28 init.

§ **65. Terentianus**... *τιμωρούμενος*: as the Greek name was given to the play by Terence himself and therefore generally known, Bouh. thinks that it should have come first. He suggests that it was omitted by some copyists who did not know Greek and afterwards inserted by others in the wrong place, and he believes that Cic. wrote *ille Terentianus ἑαυτὸν τιμωρούμενος, id est ipse se poeniens.* P. Manutius thought that one or other of the two titles should be cut out as a gloss and Fabricius would read *ille Ter. ἑαυτὸν τιμωρούμενος.* Or. thinks that Cic. placed the words in the order of the text to indicate that in his opinion Terence would have done better to choose the Latin title. Dav. defends the text with the following parallels v 3, 9 'hos se appellare sapientiae studiosos, id est enim philosophos'; Ac. ii 29, 93 'placet enim Chrysippo...quiescere, id est, quod ab his dicitur, *ἡσυχάζειν*'; Quint. ii 15, 4 'dicens esse rhetoricen persuadendi opificem, id est *πειθοῦς δημιουργόν*'; iii 11, 6 'causa quoque ex causa, id est *αἴτιον ἐξ αἰτίου*, nasci uidetur.' Cf. Madv. on Fin. i 10, 33 n.

15 hic decernit ut miser sit. num quis igitur quicquam decernit inuitus?

Maló quidem me quóuis dignum députem.

malo se dignum deputat, nisi miser sit. uides ergo opinionis esse, non naturae malum. quid, quos res ipsa lugere prohibet? 20 ut apud Homerum cotidianae neces interitusque multorum sedationem maerendi adferunt, apud quem ita dicitur:

Namque nimis multos atque omni luce cadentis
Cernimus, ut nemo possit maerore uacare.
Quo magis est aequum tumulis mandare peremptos
25 Firmo animo et luctum lacrimis finire diurnis.

66. ergo in potestate est abicere dolorem, cum uelis, tempori seruientem. an est ullum tempus, quoniam quidem res in nostra

15. numquio K 1 d *in* ſ *mut.* 17. deputem R 1 6 7 V P 1 2 G B 1–3 K 1 2 S W 2 M 1 2 D C O 1–3 7 8. depute W 1 *om.* E 2 II. 18. deputat R 1 6 7 V P 2 G B 1–3 K 1 2 S E L 3 4 6 W 1 2 M 1 2 D C II J O 1–3 7 8. deputat P *al. atr. superscr.* deputet L 2 5. 19. quid quos R V G B 2 K 1 E 1 2 W 2 II J O 1 2. quid quod S *at* quod *in* quos *mut.* quid qd quos P (*sic*) qd *in ras. et al. atr. script. at in spatio suo.* quid quoṣ B 1. quid quod L 5 M 2 D C O 7. quid qd̃ O 3. quid q᾽ B 3 W 1 M 1 O 8. quid q̣ K 2. 20. cotidianae G. cotidianę R V. cotidiẹnę E 1 e *in* a *mut.* cotidiẹnae B 1 e *in* a *mut. eod. atr.* qtidiane S *at* q *in ras.* 21. adferunt R V G K. afferunt B E S. 22. carentis R 1 2 V P 4 G B 1 K 1 W 2 O 1 Gr. carentis P *al. atr.* O 8 *al. atr.* carentes R 6 7 10 16 17 P 2 3 B 2 3 K 2 S E 1–3 L 2–6 W 1 M 1 2 D C II J O 2 3 7 ed. H. cadentis *corr. Manutius.* 25. lacrimis R V P G B K E.

§ **66**, 26. abicere R V P G B 1 2 K 1 E W 2 D J O 7 8. abiịcere S *man. ant. superscr.*

decreui... Ter. Heaut. ll. 147–8. The speaker is Menedemus who reproaches himself for having driven his son away to foreign service by his harsh treatment.

Chremes: both this form and *Chreme* are found in Terence. Masc. nouns in *-es* with gen. in *-is* usually make vocative in *-es* in old poetry. Neue, *Formenlehre* I³ pp. 447–9.

meo: monosyllabic.

deputat: not in prose use. Cicero merely echoes the Terentian word, and this makes it the more strange that he has not retained the construction which Terence used. Probably we have here another instance of the interchange of *a* and *e* in MSS.

apud Homerum: Iliad xix 226—229: λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἤματα πάντα | πίπτουσιν· πότε κέν τις αναπνεύσειε πόνοιο; | ἀλλὰ χρὴ τὸν μὲν καταθάπτειν ὅς κε θάνῃσι | νηλέα θυμὸν ἔχοντας, ἐπ' ἤματι δακρύσαντας. With these words Ulysses seeks to calm the grief of Achilles for the death of Patroclus. Dav. notes that Seneca has the same passage in mind in Ep. 63, 2 'duram tibi legem uideor ponere, cum poetarum Graecorum maximus ius flendi dederit in unum dumtaxat diem.'

[**cadentis,** the conjecture of P. Manutius, is based on the Homeric πίπτουσιν.]

diurnis, 'to limit our grief to the tears of a day,' cf. ἐπ' ἤματι δακρύσαντας in the Greek.

§ **66. curae et aegritudinis**: as *et* is not in most MSS A. Manutius proposed to eject *curae* and H. Wolf bracketed the

potestate est, cui non ponendae curae et aegritudinis causa seruiamus? constabat eos qui concidentem uolneribus Cn. Pompeium uidissent, cum in illo ipso acerbissimo miserrimoque spectaculo sibi timerent, quod se classe hostium circumfusos uiderent, nihil aliud tum egisse, nisi ut remiges hortarentur et ut salutem adipiscerentur fuga; posteaquam Tyrum uenissent, tum adflictari lamentarique coepisse. timor igitur ab his aegritudinem potuit repellere, ratio ab sapienti uiro non poterit?

XXVIII. Quid est autem quod plus ualeat ad ponendum dolorem, quam cum est intellectum nil profici et frustra esse susceptum? si igitur deponi potest, etiam non suscipi potest;

28. cui non R G K J. cum non V. || curae & aegritudinis M 1 D C. curae aegritudinis R 1 6 7 17 V P 1–4 G B 1–3 K 1 2 S E 1 2 L 2–4 6 W 1 2 M 2 II J O 1–3 7 8. curae et *om.* L 5. 29. uolneribus R V G B K. uulneribus E 1. mulieribus S *marg.* uulneribus. || GN R P K G. GN V G *ex* C *mut. al. atr. ut uid.* Gn. B 3 W 1 O 3. ·CN· M 1 2 O 1. C.N. B 2 E. $\overline{\text{cn}}$ S *at fort. mut. est.* . G . H . W 2. gneũ E 2. Gneium O 7. 30. acerbissimo miserrimoque R V G B K. 32. aliud tum R V P G B 1–3 K 1 S E 1 2 W 1 M 1 2 C II O 2 3 8. tum aliud R 6 W 2 J O 1. aliud cum O 7. aliud tamen D. 33. adflictari R V G K E. afflictari B S. 34. ab his R V P G B 1 3 K 1 E 1 2 W 1 2 M 1 J O 17. ab iis M 2 O 3. ab iis S *at ras. ante* i. ab hiis D C II O 8. 35. ac sapientia uera R V P G S E L 2–5 J *alii.* et sapientia uera L 6. ab sapienti uiro *corr. Bentleius.*

XXVIII. 2. nil profici R V P G B 1 3 E 1 W 2 M 2 J O 3 7 8. nihil K 1 W 1 M 1 O 1 2. nihil S *litt. ante* h *eras.* nichil B 2 D C II. nich' E 2.

word, while Bai. suspects *aegritudinis* as a gloss. But the redundancy is natural in Cicero and *et* (ē) would easily fall out, *ae* preceding and following.

constabat: imperf. because at the time when Pompey died this was in the mouth of the people. (F.A.W.) [Plutarch, *Pomp.* 80 says *οἱ δ' ἀπὸ τῶν νεῶν ὡς ἐθεάσαντο τὸν φόνον, οἰμωγὴν ἐξάκουστον ἄχρι γῆς ἐκχέαντες ἔφυγον ἀράμενοι τὰς ἀγκύρας κατὰ τάχος*].

acerbissimo: i 39, 93 n. on 'acerbius.'

adipiscerentur: with conative force, cf. iv 6, 12.

Tyrum: other accounts make those with Pompey flee to Cyprus: thus Livy, Epit. cxii 'Cornelia uxor et Sex. Pompeius filius Cypron refugerunt'; Lucan, Phars. ix 117 'prima ratem Cypros spumantibus accipit undis.' Hence Wesseling, *Var. Obs.* I 13, p. 44, proposed *Cyprum*, an emendation which he afterwards withdrew in his notes on Herodotus, p. 724. And the text is supported by Dio Cassius xlii 49 *τά τε ἀναθήματα τοῦ ἐν τῇ Τύρῳ Ἡρακλέους πάντα ἀνείλετο ὅτι τήν τε γυναῖκα καὶ τὸν παῖδα τοῦ Πομπηΐου ὑπεδέξαντο ὅτε ἔφυγον.*

timor igitur potuit...non poterit: the form is more commonly *ergo timor...*: cf. i 14, 31 n. on 'ergo arbores seret...rem publicam non seret.'

ab sapienti uiro: *ac sapientia uera* of the MSS is retained by Mo. and Küh. Orelli proposed to cut these words out. Almost all other recent editors adopt Bentley's conj. *ab sapienti uiro. Sapientia uera* is an odd expression and with that reading we should have *ab his* (or something awkwardly supplied from *ab his*) carried on to the second clause, whereas *ab sapienti uiro* gives a natural antithesis to *ab his*. An emendation in the margin of the edition of Lambinus and Gothofredus, *ratio uera ac sapientia*, may be noticed.

XXVIII. **nil profici**...i.e. *eo nil profici et frustra eum esse susceptum*. The discovery would indicate that earlier they had thought that something would be gained, and therefore that their grief was voluntary.

si igitur...: if it can be laid aside by an act of will it can be avoided by an act of will.

non suscipi = *uitari*. F.A.W. notes that *non* belongs to *suscipi* and that *ne suscipi quidem* could not be used here.

uoluntate igitur et iudicio suscipi aegritudinem confitendum est.
5 **67.** idque indicatur eorum patientia qui, cum multa sint saepe perpessi, facilius ferunt quicquid accidit, obduruisseque iam sese contra fortunam arbitrantur, ut ille apud Euripidem:

Si míhi nunc tristis prímum inluxissét dies,
Nec tam aérumnoso náuigauissém salo,
10 Essét dolendi caúsa, ut iniecto éculei
Frenó repente táctu exagitantúr nouo;
Sed iám subactus míseriis obtórpui.

defetigatio igitur miseriarum aegritudines cum faciat leniores, intellegi necesse est non rem ipsam causam atque fontem esse

§ 67, 5. idq; itaq; K 1 *eod. atr.* 6. ferunt R 6. u. ferant L 4. ferant R 1 7 17 V P 1–4 G B 1–3 K 1 2 S E 1 2 L 2 3 5 6 W 1 2 M 1 2 D C Π J O 1–3 7 8 ed. H. ‖ obduruisse quam R 1 P 1 4 G B K. obduruisse q3 B 2. obduruisse q,iā B 1 *at inter* q *et* ā *fuerat* u *ut uid.* obduruisse quā E 1 *al. atr. superscr.* obduruisse q̃ S *marg.* q3ʌ. obduruisse q̃ L 5 W 2 J. obduruisse q̃ q; R 17 L 4. obduruisse q̃ q; O 2. obduruisse que R 6 V e *post* qu *in ras.* obduruisse q; P 2 3 B 3. obduruisse q3 K 2 E 3 D C O 3. obduruisse quoniam O 1. obduruisse quidem O 7. ‖ sese R 1 6 7 17 P 1–4 G B 1–3 K 1 2 E 2 3 L 2–4 6 W 1 M 1 2 Π J O 1 3 7 8 ed. H. sese V. se D C O 2. obduruisseque iam *corr. Tregder.* 7. euripidem R P G B 1–3 K M 1 2 D O 2 3 7. euripidē E 1 W 1 2. euripidem V. euripedem S. 8. inluxisset R V G K E. illuxisset S. 9. nauigassem R V G B 1–3 K L 2–6 W 1 2 M 1 2 D O 2 8. nauigasse O 3. legauisset O 7. 10. eculei R V G B 1 2 K 1 E 1 O 7. equulei W 2. equulo E 2. equis B 3. 12. subactus M 1 D C ed. H. subiactus V B 1. subiactus G S E. subiectus R 1 6 7 17 P B 3 K 1 2 E 2 L 2–6 W 1 2 M 2 Π O 1–3 7 8. subiactis B 2. ‖ optorpui G B 1. oꝑtorpui R p *in* b *mut.* 13. def&igatio R *marg.* defetigatio. defetigatio V G B 1 2 K 1 W 2 J. defetigratio E 1. defatigatio P S W 1 M 1. 14. intellegi R V G B K. intelligi S E. ‖ ipsam causam atque fontem R 6. ipsam ~~atque~~ causam atq; ʌ fontem Π *al. atr. corr. et superscr.* ipsam atque causam fontem R 1 7 17 V (*at* fon *in ras.*) P 1–4 G B 1–3 K 1 2 S E 1 2 L 3–6 W 2 M 1 2 D C J O 1 3. ipsam fontem atque causam W 1. ipsam atque cam forte O 7. ipsam neque cam̄ fontē O 8. ipsam neque causam fontem L 2. ipsam neque c̄am frontem O 2.

§ 67. **apud Euripidem**: the original lines are preserved in Galen, de plac. Hipp. et Plat. iv p. 394 M., where they immediately follow upon the lines ἐγὼ δὲ τοῦτο... of Euripides' Theseus translated in iii 14, 29. Their source is indicated by a fragment of Tzetzes, quoted by Dindorf, *Poet. Scen. Graec.*, *Eurip. Frag.* 818, from an article by Keil in *Rh. Mus.* vi p. 616, to have been Euripides' Phrixus. The Greek lines are *εἰ μὲν τόδ' ἦμαρ πρῶτον ἦν κακουμένῳ | καὶ μὴ μακρὰν δὴ διὰ πόνων ἐναυστόλουν | εἰκὸς σφαδάζειν ἦν ἂν ὡς νεόζυγα | πῶλον χαλινὸν ἀρτίως δεδεγμένον· | νῦν δ' ἀμβλύς εἰμι καὶ κατηρτυκὼς κακῶν.*

defetigatio miseriarum: subjective gen. 'the weariness which miseries bring.'

15 maeroris. **68.** philosophi summi nequedum tamen sapientiam consecuti nonne intellegunt in summo se malo esse? sunt enim insipientes, neque insipientia ullum maius malum est; neque tamen lugent. quid ita? quia huic generi malorum non adfingitur illa opinio, rectum esse et aequum et ad officium pertinere 20 aegre ferre quod sapiens non sis, quod idem adfingimus huic aegritudini in qua luctus inest, quae omnium maxima est. **69.** itaque Aristoteles ueteres philosophos accusans, qui existimauissent philosophiam suis ingeniis esse perfectam, ait eos aut

§ **68**, 15. neque dum P 2. neq; n̥o̥ndum V P. neque nondum R 1 (*sic*). nec dū II *at ras. inter* c *et* d. nec dum P 3 B 3 L 6 W 1. necdum R 6 M 2. neque nondum R 17 P 4 G B 1 K 1 S L 3 D J O 1 3. ~~neq3~~ ñdū E 1 *linea eod. atr. duct.* neque ñ dū C. neque nōg nō B 2. neque nn̄g K 2. neque nūdū E 2 ūdū *in ras. et al. atr. ut uid.* neque nundum O 2. neque mūdū L 2. n̥dū W 2 *at duar. litt. spat. cum rasura praecedente.* atque nōdū O 7 ed. H. nec tñ M 1. 16. intellegunt R V P G B. intellegunt K. intelligunt S E. 18. non adfingitur G K E. nodfingitur R *eod. atr.* N̄ af fingitur V *at* N̄ *extra lineam al. atr. et* af *multa in rasura.* non affingitur B S. 20. adfingimus R V G K E. affingimus B. affingimus S. 21. maxuma R V G B K. maxima S E J.

§ **69**, 22. existumauissent R V G B K.

§ **68. philosophi summi nequedum tamen sapientiam consecuti**: a rendering of the Gk *οἱ προκόπτοντες*, cf. Galen *l.c.* iv p. 370 M. *ὁμοίως δὲ καὶ τοὺς προκόπτοντας μεγάλας βλάβας ὑπὸ τῆς κακίας ὑπολαμβάνοντας παρεῖναι ἔδει καὶ ὑποφέρεσθαι φόβοις καὶ λύπαις περιπίπτειν μὴ μετρίαις, ὅπερ οὐδὲ αὐτὸ συμβαίνει*; *ibid.* p. 392 M. *ἀναμιμνήσκων τῶν τε σοφῶν καὶ τῶν προκοπτόντων...οἱ μὲν γὰρ ἐν μεγίστοις ἀγαθοῖς, οἱ δὲ ἐν μεγίστοις κακοῖς ἑαυτοὺς ὑπολαμβάνοντες εἶναι ὅμως οὐ γίνονται διὰ τοῦτο ἐν πάθει.* The reference is therefore only to Stoic philosophers and, as the wise man was with the Stoics an ideal person never found on earth, their highest philosophers, Zeno, Cleanthes, Chrysippus, were only in a state of progress (*προκοπή*) towards wisdom. Cf. Zeller, *Stoics, etc.* xi p. 276. 'Dogma Stoicorum est eos, qui natura doctrinaque longe ad uirtutem processissent, nisi eam plene consecuti essent, summe esse miseros, neque inter eorum uitam et improbissimorum quicquam omnino interesse.' Beroaldus. For a somewhat similar line of thought cf. ii 12, 28 'quis igitur Epicurum sequitur dolor...?'

quia huic generi: it is indicated in Galen *l.c.* iv p. 371 M. that Chrysippus said that the *σοφοί* were free from emotions because they did not suffer from *ἀσθένεια τῆς ψυχῆς*, where Posidonius in quoting Chrysippus' view for refutation has used *σοφοί* loosely so as to include the *προκόπτοντες*. Pohlenz *l.c.* p. 334 shows that the *ἀσθένεια τῆς ψυχῆς* referred to is the result of liability to the opinion that it is a duty to give way to grief or other emotion. Posidonius himself gives a different reason in Galen v p. 454 M. *καὶ μὴν οἱ προκόπτοντες μεγάλα κακὰ δοκοῦντες ἑαυτοῖς παρεῖναι ἢ ἐπιφέρεσθαι οὐ λυποῦνται· φέρονται γὰρ οὐ κατὰ τὸ ἄλογον τῆς ψυχῆς οὕτως, ἀλλὰ κατὰ τὸ λογικόν.*

adfingitur: cf. 33, 80 'qui nihil opinione adfingat.'

huic aegritudini in qua luctus inest: cf. 26, 62.

quae omnium maxima est: cf. Plut. Cons. ad Apollon. 102 C *πολλῶν γὰρ ὄντων ψυχικῶν παθῶν ἡ λύπη τὸ χαλεπώτατον πέφυκεν εἶναι πάντων.* Cicero, in his present mood, regards mourning for the dead as the severest form of *aegritudo*. It was grief for his daughter that specially impelled him to write. Introd. to vol. I p. xv.

§ **69. itaque Aristoteles**: Posidonius, who made the emotions movements of the irrational parts of the soul, criticises Chrysippus, who made them judgments or opinions of the rational soul (*ἡγεμονικόν*), asserting (in Galen, quoted above on § 68) that if it were true that the greatness of an evil or good produced an opinion that one ought to be excited by annoyance or joy, we should expect to see the wise rejoicing with special vehemence because they possess wisdom, a priceless treasure, and the *προκόπτοντες* grieving

stultissimos aut gloriosissimos fuisse; sed se uidere, quod paucis
25 annis magna accessio facta esset, breui tempore philosophiam
plane absolutam fore. Theophrastus autem moriens accusasse
naturam dicitur, quod ceruis et cornicibus uitam diuturnam,
quorum id nihil interesset, hominibus, quorum maxime inter-
fuisset, tam exiguam uitam dedisset; quorum si aetas potuisset
30 esse longinquior, futurum fuisse ut omnibus perfectis artibus
omni doctrina hominum uita erudiretur. querebatur igitur se
tum, cum illa uidere coepisset, exstingui. quid? ex ceteris philo-
sophis nonne optimus et grauissimus quisque confitetur multa

24. stultissimos aut gloriosissimos R V G B K. 26. Theophrastus V S. Teophrastus E. 28. maxime R V G B. maxime K. 31. querebatur M 1. querebat B 1 W 1. quęrebat V. quaerebatur M 2. quaerebat R P G. quęrebat K. 32. extingui R V G B K S E. || caeteris G *hoc loco.*

33. optumus et grauissumus R V G B. optumus et grauissimus E. optimus et grauissimus K. optimus et grauissimus S.

most deeply because they lack it. And Hirzel, *Untersuchungen*, III p. 437, is undoubtedly right in thinking that, in defending the Stoic view, Cicero is answering, not Posidonius, but early opponents of the Stoics, and that the mention of Aristotle and Theophrastus and the polemic directed against the Peripatetics in § 71 indicate that these early opponents were Peripatetics. We may go further. As we see from § 76, 'Chrysippus...debito,' that the refutation 'quid ita? quia huic generi ...' was introduced by Chrysippus, we may infer that the Peripatetic criticism, which Posidonius reproduced, was developed in the time of Zeno or Cleanthes.

We may perhaps suppose that these Peripatetic critics, in stating the Stoic view that lack of perfect wisdom is the greatest of evils, brought in a reference to the statements of Aristotle and Theophrastus contained in the text. An extract from the opinion of these critics was probably stated and refuted by Cicero's source (?Chrysippus) and *itaque*, which yields no satisfactory meaning in the text, would have been natural if Cicero had given the entire passage upon which he is drawing.

Dav. points out that Lactantius, Diu. Inst. iii 28, had our passage in view. But Lactantius places the words *ait eos...fuisse* before the words *qui...perfectam.*

[Hartlich in *Leipziger Studien* xi 2 p. 267 (1889) gives satisfactory reasons for assuming that the quotation from Aristotle comes from his Προτρεπτικός.]

ueteres philosophos: especially Heraclitus and the Eleatics. Hei.

paucis annis: since Socrates began to teach.

Theophrastus: contrast Sall. Jug. 1, 1 'falso queritur de natura sua genus hominum, quod inbecilla atque aeui breuis...' [Seneca de breu. uit. 1, 2 attributes this saying to Aristotle: 'inde Aristotelis cum rerum natura exigentis minime conueniens sapienti uiro lis: aetatis illam animalibus tantum indulsisse ut quina aut dena saecula educerent, homini in tam multa et magna genito tanto citeriorem terminum stare'.]

ceruis: Dav. defends this reading against *coruis* which had hardly any MS support. He cites an old poet in Stob. Serm. x p. 127 *εἰ μὲν ζῆς ἐλάφου ταναὸν χρόνον ἠὲ κορώνης, | συγγνώμη πλεῖστον πλοῦτον ἀγειρομένῳ*; Ov. Met. vii 273; Pedo Albinouanus, Eleg. ii 115 [i.e. Eleg. in Maec. i 115 Bähr. PLM. i p. 132]; Auson. Id. xi 12, xviii 3 [i.e. xxvi 2, 14: xxxii 4 ed. Schenkl]. For *ceruis*, *coruis* and *cornici* see Pliny N.H. vii 48, 153 quoted on i 31, 77.

querebatur igitur: Diog. L. v 2, 41 says that he said, when dying at the age of eighty-five, *ἡμεῖς γὰρ ὁπότ' ἀρχόμεθα ζῆν, τότ' ἀποθνήσκομεν.* Dav. compares Hieronymus ad Nepotianum 52, 3 'sapiens ille uir Graeciae Theophrastus (MSS *Themistocles*) cum expletis centum et septem annis se mori cerneret, dixisse fertur se dolere, quod tunc egrederetur e uita, quando sapere coepisset.'

se ignorare, et multa sibi etiam atque etiam esse discenda?
35 **70.** neque tamen, cum se in media stultitia, qua nihil est peius, haerere intellegant, aegritudine premuntur; nulla enim admiscetur opinio officiosi doloris. quid, qui non putant lugendum uiris? qualis fuit Q. Maximus efferens filium consularem, qualis L. Paulus duobus paucis diebus amissis filiis, qualis M. Cato

34. multa sibi R P 1–4 B 2 3 E 2 W 1 2 D C J O 1 3 7 8. multa sibi V *at* a *ex* i *mut.* multa sibi Π *at ras. post* a. multa sibi E 1 i *in* a *mut.* multi sibi B 1 *eod. atr.* multi sibi G K. || discenda R V P G B 1–3 K S E 1 W 1 2 M 2 D O 1–3 7 8. dicenda J *eod. atr.* dicenda E 2 M 1 C Π.
§ **70,** 35. qua nihil R V P G K 1 W 1. qua nil O 7. quia nihil B S. 36. intellegant R V P G B K. intelligant S E. 37. lugendum R 6 7 17 B 3 K 2 E 2 W 1 M 1 2 D Π O 1–3 8. lugend' C. lu gendum V *litt. eras.* lugendum W 2 *at ras. praeced. et fuerat ut uid.* iūged'. iungendum S *marg.* lugendum iungendum R 1 B 1 K 1 E 1 J. lungendum G. lugentum O 7. vugen B 2. 38. fuit Q maxumus R. fuit Q. maximus W 1 D C O 2 7. fuit q. maximus Π. fuit.q' maxumus V. fuit ~~que~~ maximus E 1 *al. atr.* fuitq; maximus K. fuit quae maxumus G. || efferens B 1 K 1 E 2 W 1 M 2. efferēs B 2 W 2. effe rens R 1 *eras.* efferren V f *post* e *fort. mut.* efferrens G. afferens M 1. 39. lucius paulus P 1 4 K 1 S E 1 2 Π. l. paulus W 1 2 D C O 7. L. Paulus J. lucius pau lus V l *eras.* lucius Paullus R. lucius paulus G. || amissis B 1 K 1 E 2 M 1 2. amisis R V G. amisis B 2 E. || marcus cato G E S.

etiam atque etiam: not in the ordinary sense of 'again and again' but = 'ever more and more.' Hei. compares Fam. vi 22, 1 'haec quamquam nihilo meliora sunt, nunc etiam atque etiam multo desperatiora tamen inanis esse meas litteras quam nullas malui.' Emendation is therefore uncalled for and in Sff.'s *multi...discendum*, *multi*, though supported by MSS, is awkward and unsymmetrical. Sff. compares Solon's γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος.

§ **70. cum,** 'although' i 17, 39 n.

intellegant: the subject is the collective 'optimus...quisque' carried on, but it has been separated into its individual components by the intervention of the word *se*, cf. Fin. ii 1, 1 'cum *uterque* me *intueretur seseque* ad audiendum *significarent paratos*'; p. Flacco 41, 104 '*quotus* enim *quisque* est qui...*sequatur*? qui ...*putet*, cum illam uiam *sibi uideant* expeditiorem ad honores et ad omnia quae *concupiuerunt*?'

officiosi, 'demanded by duty' cf. § 68 'ad officium pertinere'; p. Mil. 5, 12 'hos officiosos labores.'

Q. Maximus: Q. Fabius Maximus Cunctator, who recovered Tarentum from Hannibal in 209 B.C., bore with great calmness the loss of his son, who had been consul in 213 B.C.

efferens: Maximus himself pronounced in the forum the *laudatio funebris* upon his son, cf. Plut. Fab. 24 τὸ δ' ἐγκώμιον... αὐτὸς εἶπε καταστὰς ἐν ἀγορᾷ καὶ γράψας τὸν λόγον ἐξέδωκεν. This *laudatio* was extant in Cicero's time, cf. Cato M. 4, 12 'est in manibus laudatio, quam cum legimus, quem philosophum non contemnimus?'

Cicero, Fam. iv 6, in acknowledging Sulpicius' letter of condolence upon the death of Tullia, cites the instances of Maximus, Paulus, Gallus and Cato, all of which he also used in his Consolatio; see below.

L. Paulus: L. Aemilius Paulus, conqueror of Perseus, had given two of his four sons in adoption and, of the two that remained, lost one five days before his triumph and the other three days after that event, 168 B.C.: Livy xlv 40, 7. Cf. Val. Max. v 10, 2; Vell. Paterc. i 10; Plut. Paulus 35; Senec. Cons. ad Marc. 13.

M. Cato: M. Porcius Cato Censorius lost a son who was already grown-up and distinguished, cf. Lael. 2, 9 'perfecto et spectato uiro'; Cato M. 23, 84 'pro-

praetore designato mortuo filio, quales reliqui quos in Consolatione conlegimus. **71.** quid hos aliud placauit, nisi quod luctum et maerorem esse non putabant uiri? ergo id quod alii rectum opinantes aegritudini se solent dedere, id hi turpe putantes aegritudinem reppulerunt. ex quo intellegitur non in natura, sed in opinione esse aegritudinem.

XXIX. Contra dicuntur haec: quis tam demens ut sua uoluntate maereat? natura adfert dolorem, cui quidem Crantor, inquiunt, uester cedendum putat; premit enim atque instat, nec resisti potest. itaque Oïleus ille apud Sophoclem, qui Telamonem antea de Aiacis morte consolatus esset, is cum audiuisset de suo fractus est. de cuius commutata mente sic dicitur:

41. conlegimus R G B K E. conlegimus V. collegimus S.

§ **71.** hos V S. his J. hos E *al. atr.* || placauit V S. plac^uit K 1 *eod. atr.* W 1 *fort. eod. atr.* placuit E J. 42. esse non putabant R 1 6 V P G B 1–3 K E 1 2 M 2 Π O 2 3 7 8. non putabant W 1 2 J O 1. non putabant esse M 1 D C. 44. reppulerunt R V P G B K E. repulerunt S M 1 J. || intellegitur R V G B K. intelligitur S E.

XXIX. 2. adfert R V G K E (*hoc loco*). affert B S. 3. uester R P 2 4 G B 2 K 1 E W 1 D O 3. ūr R 7 P B 1 K 2 E 2 W 2 M 1 Π J O 7. urt̄ V. noster R 6 P 3 S M 2 O 2. nr̄ B 3 C O 1 8 *om.* R 1 7. || p̄mit enim R B K. 4. itaque oileus V *spatio relicto.* || sophoclem R G B K S. sophoclē V. 5. is cum R V P G B 2 3 K 1 E 1 2 W 1 M 1 2 D C Π J O 1–3 8. is ¢um S. his cum O 7. || audiuisset R V G B 1–3 S E 1 2 M 2 O 7. audisset K 1 *eod. atr.* audiisset O 2. audisset P W 1 2 M 1 D C J O 3 8. || de suo R V P G B 1 2 K 1 2 S E 1 2 Π O 2 3 7. de suo filio R 6 M 1 D C O 8. de filio R 7 B 3 W 1 2 M 2 J O 1.

ficiscar...ad Catonem meum...cuius a me corpus est crematum...quem ego meum casum fortiter ferre uisus sum, non quo...'

reliqui quos...: Dav. quotes Hieronymus in Epitaph. Nepotiani p. 21 (ad Heliodorum 60, 5). L. Paulus 'septem diebus inter duorum exsequias filiorum triumphans urbem ingressus est. praetermitto Maximos, Catones, Gallos, Pisones, Brutos, Scaeuolas, Metellos, Scauros, Marios, Crassos, Marcellos atque Aufidios quorum non minor in luctu quam in bellis uirtus fuit et quorum orbitates in Consolationis libro Tullius explicauit.'

in Consolatione: i 26, 65 n.

§ **71. id...id**: cf. 8, 18 n. on 'ab eo...ab eo.'

XXIX. **dicuntur**: by the Peripatetics.

natura adfert...: cf. Plut. Cons. ad Apollon. c. 3, 102 C *τὸ μὲν οὖν ἀλγεῖν καὶ δάκνεσθαι τελευτήσαντος υἱοῦ φυσικὴν ἔχει τὴν ἀρχὴν τῆς λύπης, καὶ οὐχ ἐφ' ἡμῖν.* The words *οὐ γὰρ ἔγωγε συμφέρομαι...* quoted on 6, 12 follow and Buresch notes *l.c.* p. 46 'Ciceronis autem proprium uidetur esse auctoris membra passim disicere, cum Plutarchus contra continuo ordine soleat exscribere.'

Crantor uester, 'of you Academicians.' Bentley rightly rejected *noster* noting that the Peripatetics here reproach Cicero, who professed to belong to the Academy, with dissenting from the Academician Crantor.

Oïleus: father of the Locrian Ajax.

is: the repetition tends to clearness and emphasises the contrast, cf. 8, 18 n. on 'ab eo...ab eo.' Bake unnecessarily conjectured *idem*.

de suo: sc. *Aiace*.

Nec uero: the verses are preserved in Stob. Ecl. iv 49, 7 (ed. Hense) where they are referred to *Σοφοκλέους Οἰδίποδι*. Grotius thought *Οἰδίποδι* an error for 'Οἰλεῖ. Küh. Hei. T.S. follow Brunck, *Frag. Soph.* p. 588 (II p. 180 ed. Lond. 1819) in referring the passage to the *Αἴας Λοκρός*, but Welcker *Gr. Trag.* pp. 162

Nec uéro tanta praéditus sapiéntia
Quisquámst, qui aliorum aerúmnam dictis ádleuans
Non ídem, cum fortúna mutata ímpetum
Conuértat, clade súbita frangatúr sua,
Vt ílla ad alios dícta et praecepta éxcidant.

haec cum disputant, hoc student efficere, naturae obsisti nullo modo posse, et tamen fatentur grauiores aegritudines suscipi quam natura cogat. quae est igitur amentia? ut nos quoque idem ab illis requiramus. **72.** sed plures sunt causae suscipiendi doloris. primum illa opinio mali, quo uiso atque persuaso aegritudo insequitur necessario; deinde etiam gratum mortuis se

8. aerumnam R G. ęrumnam V. erūnā S. erūpnā E 1. || adleuans R V G B K. alleuans S E. 9. impetum R V G B K S E. 10. conuertat R V P G B K S E W 2 D O 3 8. conuertat & W 1. || clade subita E 1. clade subita ut R 6. clade ut subita R 1 7 17 V P 1–4 G B 1–3 K 1 2 E 2 W 1 2 M 1 2 D C Π J O 1–3 7 8. 13. hi tamen R V P 2 G B 1 3 K 1 E 2 3 L 4 W 1 2 J O 1–3 7 ed. H. i tamen P *al. atr. superscr.* ii tamen R 6 P 3 L 3 6 M 2. ii tamen S *at ras. ante prius* i. hii tamen R 7 10 16 P 4 K 2 L 2 5 D C Π O 8. intamen E 1. tñ hii B 2. et tamen *corr. Seyffertius.* 15. ab aliis R 1 6 7 10 16 17 V P G B 1–3 K 1 2 S E 1–3 L 2–6 W 1 2 M 1 2 D C Π J O 1–3 8 ed H. *om.* O 7. ab illis *corr. Vrsinus.*

and 193 gives the lines to Teucer, 'probabiliter' as Dindorf says. The Greek is *τοὺς δ' αὖ μεγίστους καὶ σοφωτάτους φρενὶ | τοίουσδ' ἴδοις ἂν οἷός ἐστι νῦν ὅδε | καλῶς κακῶς πράσσοντι συμπεραινέσαι· | ὅταν δὲ δαίμων ἀνδρὸς εὐτυχοῦς τὸ πρὶν | πλάστιγγ' ἐρείσῃ τοῦ βίου παλίντροπον | τὰ πολλὰ φροῦδα καὶ καλῶς εἰρημένα.*

conuertat: Sff. against the MSS altered to *conuertit* but the subjunctive is due to an attraction, quite common in similar relative clauses, exercised by the subj. 'frangatur' of the main clause, cf. v 37, 108 'ut, quocunque haec loco suppeditetur, ibi beate queant uiuere'; i 5, 9 n. on 'moriendum esset...uiuerent.'

clade subita: *ut* before *subita* in the MSS must have arisen, as Küh. suggests, through the eye of a copyist wandering to the following *ut*.

excidant: sc. *de memoria*.

efficere: i 8, 16 n. on 'efficies ut.'

et tamen: Seyffert's convincing emendation implies the corruption of *et* into *ei* and thence into *ii* and *hi*. This lends support to the spelling *eiĭzii*. For *et tamen* and *ac tamen* joining on something opposed to what preceded Sff. compares Madv. on Fin. ii 27, 85.

idem: since they were represented above as asking *quis tam demens*...

§ **72. sed plures**...: Cicero continues the argument against the Peripatetic view that grief was due to nature by stating three forms of wrong opinion which lead people to grieve.

quo uiso atque persuaso, 'upon the sight of which and conviction with regard to which annoyance necessarily follows.' From a desire for a concise and symmetrical expression *persuaso* has been attracted to the preceding *uiso*; strictly Cic. should have written *quod cum uisum est* (passive), *cumque de eo persuasum est* (impersonal).

Pohlenz *l.c.* pp. 332–3 throws light on this passage by showing that Chrysippus made the idea of the magnitude of the evil a necessary element in inducing the *insipientes* to think that it was a duty to grieve. He quotes Galen, de plac. Hipp. et Plat. p. 370 M. *εἰ γὰρ τὸ μέγεθος τῶν φαινομένων ἀγαθῶν ἢ κακῶν κινεῖ τὸ νομίζειν καθῆκον καὶ κατὰ ἀξίαν εἶναι παρόντων αὐτῶν ἢ παραγινομένων μηδένα λόγον προσίεσθαι*, and *ibid.* p. 392 M. *κατὰ γὰρ τὴν γνώμην αὐτοῦ* (sc. Χρυσίππου) *μᾶλλον μεγάλου κακοῦ...τὴν λύπην εἰρῆσθαι ἔδει δόξαν.*

gratum mortuis se facere: Beroaldus quotes Seneca [Consol. ad Polyb. 9, 3] 'aut beatus aut nullus est (sc. mortuus); beatum deflere inuidia est; nullum dementia.'

facere, si grauiter eos lugeant, arbitrantur. accedit superstitio muliebris quaedam; existumant enim dis inmortalibus se facilius
20 satis facturos, si eorum plaga perculsi adflictos se et stratos esse fateantur. sed haec inter se quam repugnent plerique non uident. laudant enim eos qui aequo animo moriantur; qui alterius mortem aequo animo ferant eos putant uituperandos. quasi fieri ullo modo possit, quod in amatorio sermone dici solet,
25 ut quisquam plus alterum diligat quam se. **73.** praeclarum illud est et, si quaeris, rectum quoque et uerum, ut eos qui nobis carissimi esse debeant aeque ac nosmet ipsos amemus; ut uero plus, fieri nullo pacto potest. ne optandum quidem est in amicitia, ut me ille plus quam se, ego illum plus quam me; perturbatio
30 uitae, si ita sit, atque officiorum omnium consequatur.

§ **72**, 19. existumant R V G B K E. existimant P S. || diis R V P G B K E W 1 J O 7. di s S *spatio relicto*. || inmortalibus R V P G K. 20. perculsi R 1 6 V P G B 1–3 K 1 S E 1 2 W 1 2 M 1 2 II O 2 3 7. percussi R 7 K 2 D C J. pcuſsi O 8 *al. atr. superscr.* pertusi O 1. || adflictos R V P G K. afflictos S E. || stratos R 1 10 V P G E 1 2.

§ **73**, 26. carissimi R V G B K. 27. at uero plus R 1 6 7 10 16 17 V P 1–4 G B 1–3 S E 1–3 L 2–6 W 1 2 M 1 2 D C II J O 1–3 7 8 ed. H. ad uero plus K 1. at uero fi̇ plus K 2. ut uero plus *corr. ed. Iuntina*. 29. plus quam se ego R V P G B 1–3 K 1 S E 1 2 L 2 3 4 6 W 2 M 2 D C J O 1–3 7 8. plus quam se amet ego R 6 W 1 M 1. plus quam se amet ego II *al. atr. superscr.* || illum R G B K M 1 2. ullum V. 30. consequatur R V P G B 1–3 K S E 2 W 2 M 2 II O 2 3 7 8. conseqt E 1 *fort. eod. atr.* consequetur W 1 M 1 D C J. consequitur O 1.

muliebris: cf. N. D. ii 28, 70 'superstitiones paene aniles.'

perculsi: besides being the reading of the best MSS this, and not *percussi*, is in harmony with *adflictos* and *stratos*, as Nissen notes.

stratos: Hei. thinks the idea is of persons *ad pedes strati* 'humbled,' 'self-abased.' The word does not seem to be used metaphorically elsewhere in Cicero and very possibly *prostratos* of Tischer may be right, the abbreviated suffix being lost, or *fractos* of Sff., the error being due to confusion of *f* with *s*. Ti. compares Or. ii 52, 211 'adflicta et prostrata uirtus maxime luctuosa est'; and Sff. Att. xii 21 extr. 'adflicti et fracti animi'; p. domo 36, 97 'animo nimis fracto esse atque adflicto.'

moriantur...ferant: reported speech or thought.

quasi...solet: 'as if that assertion, so usual in the conversation of lovers, could possibly be true,' cf. Hor. Odes iii 9, 12 and 15.

plus: both *plus diligere* and *magis diligere* can be said. The former denotes measure, corresponding to the positive *multum*; the latter degree, corresponding to the positive *ualde*. Cf. Madv. on Fin. i 2, 5 n. on 'a quibus tantum.'

§ **73. uerum** = *iustum*: 27, 64 n. on 'uera.' For the constr. *uerum est, ut* in the sense of *fieri debet, ut* cf. i 19, 43 n. on 'accedit ut...euadat' and Küh. on v 21, 62 'ei ne integrum quidem erat, ut.'

[**ut uero plus**: this correction of the MSS *at uero plus* is now accepted by all edd. Kl. (as Küh. notes), reading *at*, printed the sentence as an interrogative.]

plus quam se: sc. *amet*, from preceding *amemus*. The insertion of *amet* by some early editors has little MS authority to support it.

consequatur: i 16, 36 n. on 'consecuti sunt.'

XXX. Sed de hoc alias; nunc illud satis est, non attribuere ad amissionem amicorum miseriam nostram, ne illos plus quam ipsi uelint, si sentiant, plus certe quam nosmet ipsos diligamus. nam quod aiunt plerosque consolationibus nihil leuari adiun-
5 guntque consolatores ipsos confiteri se miseros, cum ad eos impetum suum fortuna conuerterit, utrumque dissoluitur. sunt enim ista non naturae uitia, sed culpae. stultitiam autem accusare quamuis copiose licet. nam et qui non leuantur, ipsi ad se miseriam inuitant, et qui suos casus aliter ferunt
10 atque ut auctores aliis ipsi fuerunt, non sunt uitiosiores

XXX. 1. attribuere S J. atribuere R *eod. atr.* V *al. atr.* G *alt. man.* atribuere B E. adtribuere P K. 3. ipsi uelint R V G. ipsę uelint P e *in* i *mut.* ipse uelint K. || plus certequam V *spat. et ras.* 6. impetum R V P G B K. || suum *om.* D C. || fortuna E 3 L 2 4 W 1 D C O 7 8 V *ant. man. superscr.* S *marg. ant. man. script.* Π *al. atr. superscr.* E 2 *al. atr. superscr. om.* R P 1–4 G B 1–3 K 1 2 E L 3 5 6 W 2 M 1 2 J O 1–3 ed. H. *pro* fortuna *habet* casus R 7. || conuerterit R 7 G K E 2 L 2–4 W 1 D O 3 8. conuerterint B 3 K 2 L 6 O 1 2. gutüt W 2 *marg.* conuerterit. conuertit O 7. 9. ad se miseriam inuitant M 1. ad miserias inuitant O 2. ad miseriam inuitant R 1 7 17 V P 1 2 4 G B 1–3 K 1 2 S E 1–3 L 2–6 W 2 M 2 D C Π J O 1 3 7 8. alios ad miseriam inuitant R 6 W 1. 10. ut auctores aliis R V P 1–4 B 1 3 K 1 2 E 1 2 M 1 2 O 1–3 8. ut auctores alii Π *al. atr.* ut actores aliis W 2. ut autores aliis B 2 W 1. ad auctores aliis G ad *expunx.* *et* ut *superscr. alt. man.* ut actores aliis J. ut actores alii S. ut auctores ipsi fere non sunt uitiosiores D C. ut auctore ipsi ferant O 7.

XXX. **non attribuere** = *non addere.*

nam quod aiunt: for *nam* in refutation cf. 16, 35 n. The constr. is (*id*) *quod aiunt*...(*id*)*que quod adiungunt*... for which *adiunguntque* (*hoc*) is substituted on the principle stated in ii 25, 61 n. on 'quem...uidi et id dicam.' These antecedents *id*...*id* are accusatives of respect and are taken up in *utrumque*.

Cic. here replies to the Peripatetic objections of § 71.

cum...conuerterit: the case of Oïleus is referred to, cf. § 71 'cum fortuna mutata impetum conuertat.'

fortuna: absent from the best MSS (except V²) but cannot be omitted though Dav. supposed that *miseria* could be carried on 'ἀπὸ κοινοῦ.' Or. suggests that it was omitted by an early Christian copyist who was unwilling to give *fortuna* the rank of a goddess.

dissoluitur: for *dissoluere* = *refutare* or rather *argumenti uim infirmare atque infringere* = διαλύειν cf. Diu. ii 4, 11; Or. ii 38, 159 Mo.

non naturae uitia, sed culpae: cf. iv 37, 81 'qui autem non natura, sed culpa uitiosi esse dicuntur.' Trans. 'for the fault of the individual, not the nature of the case, is to blame for these results.' The following word *stultitiam* shows in what *culpa*, in this case, consists. See 16, 34 n. on 'nisi culpam.'

quamuis copiose = *tam copiose, quam uis*, cf. i 21, 47 n.

ipsi ad se miseriam inuitant: *se* is inserted after *ipsi* by the most recent editors, who quote in support of the constr. 34, 82 'quod non natura exoriatur, sed iudicio, sed opinione, sed quadam inuitatione (sc. *sui*) ad dolendum.' Küh. following Dav. (ed. 2) reads as in the text.

aliter...atque ut: 'otherwise than as they had themselves advised others' = *alio modo, atque eo modo, quo*....Nissen compares Verr. i 46, 119 'quod iste aliter, atque ut edixerat, decreuisset.' Wopkens, *Lectt. Tull.* p. 118, notes that *ut* is usually omitted in this expression but that it can be inserted where it does not interfere with clearness of construction. Hand in a note there compares Att. xvi 13 c 'de Antonii itineribus nescio quid aliter audio atque ut ad te scribebam.'

non sunt ... plerique, 'only display

quam fere plerique qui auari auaros, gloriae cupidos gloriosi reprehendunt. est enim proprium stultitiae aliorum uitia cernere, obliuisci suorum. **74.** sed nimirum hoc maximum est experimentum, cum constet aegritudinem uetustate tolli, hanc uim non
15 esse in die positam, sed in cogitatione diuturna. nam si et eadem res est et idem est homo, qui potest quicquam de dolore mutari, si neque de eo propter quod dolet quicquam est mutatum neque de eo qui dolet? cogitatio igitur diuturna nihil esse in re mali dolori medetur, non ipsa diuturnitas.

XXXI. Hic mihi adferunt mediocritates. quae si naturales

12. repraehendunt G K.

§ **74**, 13. maxumum R V G. maxumū (ł me) B *eod. ut uid. atr.* maximum K E. ‖ experimentum R 6 7 17 W 1 M 1 O 8. exprimendum R V G B 1–3 K 1 E 2 3 W 2 M 2 C II O 1–3 7. expmendū (i) E 1. exp̄mēdum K 2. expri mendū D *ras. interueniente.* exprimentum ed. H. 14. aegritudinem V. egritudinem M 1. ęgritudinē P W 1. egritudinē M 2. aegritudine R G K. egritudine B 2 E. ‖ tolli R 6 S W 1 M 1 D C O 1 3 7 8 V *at litt. post* i *eras.* tolli et M 2 J. tollit R G B 2 K 1 2 E 1 W 2. 15. diuturna R 6 P 2 3 B 1–3 E 2 W 1 M 1 2 C II O 1–3. diutna (r) S D. diurna R 1 7 17 V P 4 G K 1 2 E 1 W 2 J O 7 8. diurna P *marg.* diut'na *al. atr.* ‖ si et eadem R V P 1–3 G B 1–3 K 1 S E 1 W 1 M 2 D C O 7. et si eadem P 4 K 2 W 2 J O 3 ed. H. et *om.* E 2 M 1 II. 18. diuturna R 6 7 P 2 B 3 S E 1 2 W 1 M 1 D C II O 1–3 7. diurna (tu) B 1 P *al. atr.* diutina P 3. diurina M 2. diurna R 1 17 V P 4 G K 1 2 W 2 J O 8.

XXXI. 1. adferunt R V G K. afferunt B S E. ‖ mediocritates V W 1. mediocritas (ł tes) P. mediocritas R G K.

weakness similar to that commonly displayed by so many....' The implication is that as misers and men of ambition, who can rebuke avarice and ambition in others, are not miserly or ambitious by natural necessity but by their own choice, so those who give way to grief, though able to console others in grief, grieve not *natura sed iudicio.*

§ **74. hoc**: defined by *cum constet aeg. uet. tolli.*

experimentum: though this word, in the sense of *documentum*, 'proof,' is chiefly post-Augustan, it seems the only possible reading here. *exprimendum*, of most MSS, would seem to involve, as Or. says, the reading *maxime*, and the meaning *hoc maxime cogendi sunt, ut fateantur* would not be naturally expressed. Mo. thinks that *maximum* is not impossible in the sense of *hoc quod maximum est* with *exprimendum* explained as above.

hanc uim, 'this effect,' the power of making people forget.

in die: i.e. *in longa die, in longinquitate temporis* as Bent. notes. Cf. 16, 35 'longinquitas et dies'; 22, 53 'dies declarat, quae procedens ita mitigat...'; 24, 58; iv 17, 39. Hence *diuturna*, not *diurna* is the only possible reading; cf. *diuturnitas* below.

si et...et...: expanded below in *si neque de eo, propter quod dolet, quicquam est mutatum, neque de eo, qui dolet.* Cf. 17, 37 n. on 'et oriatur.'

in re: instead of being *opinionis.* See 15, 31 n. 'iudico malum illud *opinionis* esse, non *naturae*; si enim *in re* esset, cur...?'

XXXI. **adferunt**: sc. *Peripatetici*, cf. 10, 22 n. on 'mediocritates.' Nonius p. 29 quotes this passage inaccurately thus *ad haec mihi adferentur mediocritates, quae si...consolatione.* With the Peripatetics the proper degree of grief would mark an intermediate state between excessive emotion on the one hand and apathy on the other.

quae si naturales...: Hei. notes that Cicero's criticism is unsatisfactory for it is by their consolation that they seek to

sunt, quid opus est consolatione? natura enim ipsa terminabit modum; sin opinabiles, opinio tota tollatur. satis dictum esse arbitror aegritudinem esse opinionem mali praesentis, in qua opinione illud insit ut aegritudinem suscipere oporteat. **75.** additur ad hanc definitionem a Zenone recte ut illa opinio praesentis mali sit recens. hoc autem uerbum sic interpretantur ut non tantum illud recens esse uelint quod paulo ante acciderit, sed quam diu in illo opinato malo uis quaedam insit, ut uigeat et habeat quandam uiriditatem, tam diu appelletur recens. ut Artemisia illa, Mausoli, Cariae regis, uxor, quae nobile illud

3. sin opinabiles R G K O 7. si/nopinabiles V *ras. inter* i *et* n. sim opinabiles E 1.

§ **75**, 7. interpretantur R V P G B 1 2 S E M 1 2 D C J O 1 3. interpraetantur K 1. interp̄rant̄ W 2. interpretātur O 8. interpretatur E 2 W 1 Π O 2. int'petrat O 7. int'p̄lant' J. *om.* B 3. 8. uelint R V P G B 1–3 K 1 S M 2 J O 1–3 8. uelīt W 2 O 7. uelit E 2 W 1 M 1 D C Π. || paulo R V G. 9. insit ut uigeat R 10 16. insit & uigeat R 1 6 7 17 V P 1–4 G B 1–3 K 1 2 E 1 2 L 2–5 W 1 2 M 1 2 D C Π J O 1–3 8. insistat uigeat O 7. 10. appelletur R V G B 2 O 1. appellatur K 1 E 1 W 1 D. appellat S *at* a *post* l *mut. ut uid.* || ut artemisia G. ut artf̄misia V i *in* e *mut.* utarde misia R. ut artē isai E 1 *al. atr.* ut artemisia S. 11. mausoli G. ma̅risoli E 1.

bring people back from the extreme to the proper mean.

terminabit modum = *ponet modum.* The tendency to combine a verb with an object cognate in meaning is illustrated by Naegelsbach, *Stil.* § 105, 2, from iv 10, 23 'morbis corporum comparatur (instead of *adcommodatur*) morborum animi similitudo'; Or. 35, 122 'perorationem concludere' (=*facere*); d. Part. Orat. 32, 110, 'partitio...distributa est' (=*facta est*).

aegritudinem esse opinionem...: cf. 11, 25.

§ **75. additur...ut**: in a few instances, where a condition, proviso or command, and not a mere statement of fact is appended, *addo* is followed by *ut* and the subj., not by the acc. and inf., cf. Laelius 18, 65 'addendum eodem est, ut ne criminibus aut inferendis delectetur aut credat oblatis'; Livy xxvi 24, 9 'additumque ut...eodem iure amicitiae Elei...essent'; Caes. Bell. Ciu. i 87, 1 'addit ut...restituatur.'

a Zenone: Cf. Galen, de plac. Hipp. et Plat. p. 391 M. ὁ γοῦν ὅρος οὗτός φησι [sc. ὁ Ποσειδώνιος], ὁ τῆς λύπης, ὥσπερ οὖν καὶ ἄλλοι πολλοὶ τῶν παθῶν ὑπό τε Ζήνωνος εἰρημένοι καὶ πρὸς τοῦ Χρυσίππου γεγραμμένοι, σαφῶς ἐξελέγχουσι τὴν γνώμην αὐτοῦ. δόξαν γὰρ εἶναι πρόσφατον τοῦ κακὸν αὐτῷ παρεῖναί φησι τὴν λύπην.

recens: = πρόσφατος, cf. Galen *l. c.*, where it is stated that Chrysippus defined τὸ πρόσφατον as τὸ ὑπόγυον κατὰ τὸν χρόνον.

hoc autem uerbum sic interpretantur: Galen *l.c.* gives Posidonius' criticism of Zeno's use of the word πρόσφατος (*recens*) in this special sense, saying that Chrysippus, on his own view, ought to have defined λύπη as an idea of a great or unbearable evil, not an idea of a recent one. Cf. Stob. Ecl. ii 7, 10 (ed. Wachs.) τὸ δὲ πρόσφατον ἀντὶ τοῦ κινητικοῦ συστολῆς ἀλόγου ἢ ἐπάρσεως.

interpretantur: sc. *Zeno et Chrysippus*, or *Stoici*.

opinato: 11, 24 n. on 'opinati.'

quandam uiriditatem: for *quidam* with metaphors cf. i 12, 27 n. For the metaphor here Lael. 3, 11 'senectus... aufert eam uiriditatem in qua etiam nunc erat Scipio'; Hor. Epod. 13, 4 'dumque uirent genua.'

[**Mausoli, Cariae regis**: though Strabo xiv p. 656 agrees with Cicero here in calling him king, inscriptions prove that not even during his rebellion against the king of Persia did he bear this title, cf.

Halicarnasi fecit sepulcrum, quam diu uixit, uixit in luctu eodemque etiam confecta contabuit. huic erat illa opinio cotidie recens; quae tum denique non appellatur recens cum uetustate exaruit.

Haec igitur officia sunt consolantium, tollere aegritudinem funditus aut sedare aut detrahere quam plurimum aut supprimere nec pati manare longius aut ad alia traducere. **76.** sunt qui unum officium consolantis putent <docere> malum illud

12. alicarnasi R V P G B K S E W D. || sepulcrum G E 1. sepulcrum P. sepulchrum R 1 *in* c *mut. et linea ducta eod. ut uid. atr.* sepulchrum V K.

13. cotidie R V P G K E. qtidie S. quottidie J. 14. appellatur B 2 L 2 3 5 J. appellabatur R 1 6 7 17 V P 1–4 G B 1 3 K 1 2 S E 1 2 L 4 6 M 2 D C Π *marg. e cont. om.* O 2 3 7 8. appellaretur O 1. appll'at' W 2. appellabant M 1. reputatur W 1. 17. autdetrahere V (*sic*). || plurumum R V G. plurimum P K E. 18. manare V G S. manere E. || ad alia R V P G E J Gr.

§ **76**, 19. consolantis B 1 W 1 2 D Π O 3 7. consolantis V *at* o *post* s *mut.* consolantis R *eod. atr.* consûlantis K 1 u *in* o *mut.* consulantis G B 2. consulaꝗis E 1 i.e. t *in* nt *mut. et* is *add.* consolationis O 1 2. || putent malum R 1 7 V P 1–3 G B 2 3 K 1 2 E 2 3 L 3–6 W 2 M 2 D C Π J O 1 3 8. putant malum P 4 S L 2 W 1 M 2 O 7. putent malum B 1. putāt consolantis malum M 1. putent docere malum *corr. Lambinus.*

Dittenberger, *Sylloge Inscr. Graec.* 1³ pp. 226 ff. The testimony of the inscrr. is borne out by Aul. Gell. x 18, 2 'Mausolus autem fuit, ut M. Tullius ait, rex terrae Cariae, ut quidam Graecarum historiarum scriptores, prouinciae praefectus, σατράπην Graeci uocant.' In inscrr. the name is spelled Μαύσσωλλος. For an account of his career see Curtius, *Griech. Gesch.* III³ pp. 466 sqq.]

nobile...sepulcrum: the ruins of this famous tomb, erected on a magnificent scale by Artemisia to the memory of her husband, were discovered by Sir Chas. Newton in 1857, and considerable fragments are now in the British Museum. Cf. Mart. Epigrammaton Liber (Lib. Spect.) 1, 5—6 where it is coupled with other wonders of the world. [See also Michaelis, *A Century of Archaeological Discoveries* (E.T.) pp. 99 ff.]

[**contabuit**: cf. Strabo *l.c.* τὴν ἀρχὴν κατέλιπε τῇ γυναικὶ...φθίσει δ' ἀποθανούσης διὰ πένθος Ἰδριεὺς ἦρξε.]

exaruit: the reflexion is general. 'And this opinion (i.e. an opinion like this)....' *appellabitur*, which Dav. proposed, and Küh. and some others adopted, would require *exaruerit* to follow.

haec igitur...: with these words Cicero commences to deal with the remedial treatment of *aegritudo*.

§ **76. putent**: the very fact that Cleanthes is cited as an instance shows that a class is referred to here, not certain definite individuals. It is therefore necessary to alter the following verbs *abducunt*, *putant*, *colligunt*, to the subjunctive, not to alter this verb, with Dav. and Küh., to the indicative. Cf. i 9, 18 where MSS have *putant...censeant* though there is nothing to differentiate the constr. of the one verb from that of the other. Sff. in our passage seeks to justify *abducunt*, holding that with *ut Epicurus* the ref., although *sunt qui* preceded, is limited to Epicurus individually, while *ut Epicuro placet* would have included the school. He thinks that the mood of *abducunt* caused the copyists to alter the following verbs *putent* and *colligant*.

docere: the insertion, with Lamb. and Dav., of *docere*, against the MSS (or *dicere*, but the former is better) is necessary. Most editors follow Or. in imagining that it is not so. Schiche inserts *docere* after *non esse*, perhaps rightly, and Ml., though he does not insert the word in his text, has the crit. note 'putent docere Lamb., Bait. ed. Tauchn., fortasse uere.' Or.

20 omnino non esse, ut Cleanthi placet; sunt qui non magnum malum, ut Peripatetici; sunt qui abducant a malis ad bona, ut Epicurus; sunt qui satis putent ostendere nihil inopinati accidisse, <ut Aristippus.> Chrysippus autem caput esse censet in

20. cleanti G. de auti E 1. 21. abducunt R V P G B 1–3 K 1 2 S E 1 2 L 5 W 1 2 M 1 2 J O 2 3 8. adducunt D C. ducunt O 7 *om.* O 1. 22. putant R V G B 1–3 K 1 2 W 1 2 M 1 O 7. || inopinati P B 3 W 2 M 1 2 D C O 1 3 7. inopinanti V. inopinanti R G B 1 S E. inopinant B 2. opinanti K 1 E 2 W 1 H. ostendere opinanti accidisse O 2 *cett. om.* || accidisse nihil mali R 1 6 7 17 P 1–4 G B 1–3 K 1 2 S E 1 2 L 2–6 W 2 M 1 2 D C H J O 1–3 8 Gr. ed. H. accidisse nihil amali V. accidisse nil mali O 7. accidisse mali W 1. accidisse, ut Aristippus *corr. Orellius.*

writes 'sane necessarium non est, cum eius significatio insit in ipso v. *consolantis*, consolatio enim sine doctrina aliqua praeberi nequit.' The fact is that any idea that is to be carried on to the clause *malum illud omnino non esse* must be found in *officium*, not in *consolantis*. If we had had *sunt qui unam consolationem putent* the ellipse would have been possible with the verbal but, even where we actually have the verbal in 32, 77 *erit igitur in consolationibus prima medicina*, we have *docere* expressed in the text. No real parallel for such an ellipse as the MS reading presents can be found. Those put forward by Küh. are inadequate: *docere* is not *supplied* to the third clause in 32, 77, but is carried on from the first clause, just quoted above. In 15, 31 *dicens* is easily supplied from *praedicare* and in iv 38, 83, *sed et aegritudinis et reliquorum animi morborum una sanatio est, omnes opinabiles esse..., una sanatio est* is nearly = *una sanandi doctrina est* and the idea required flows smoothly from the verbal. Dav. wrongly altered *ut Peripatetici* of the MSS to *ut Peripateticis* below, but his suggestion that the true reading may be *sunt qui unum officium consolantis putant malum illud omnino non esse, ut Cleanthes, persuadere* is worth recording.

ut Cleanthi placet: we have no ref. to show why this view is specially attributed to Cleanthes. This passage is not illustrated by ii 25, 60 to which Hei. and T.S. refer, for there the view of Cleanthes is that held by Zeno before him. Cleanthes must have specially employed this view for consolation or some similar purpose and hence been quoted by Cicero's source. He wrote a Προτρεπτικός Diog. L. vii 5, 175 which is probably referred to in Diog. L. vii 1, 91 διδακτήν τ' εἶναι αὐτήν, λέγω δὲ τὴν ἀρετήν, καὶ Χρύσιππος ἐν τῷ πρώτῳ περὶ τέλους φησὶ καὶ Κλεάνθης καὶ Ποσειδώνιος ἐν τοῖς προτρεπτικοῖς.

ut Peripatetici: sc. *putant*. For the change from *ut Cleanthi placet* cf. Ac. ii 39, 124 'ut Platoni placuit...ut Xenocrates.' For the Peripatetic view cf. ii 27, 66 n. on 'aut...tantulum.'

ut Epicurus: cf. 15, 33.

nihil inopinati: for this Cyrenaic view cf. 13, 28; 22, 52.

ut Aristippus: *nihil mali* must be a gloss upon *nihil inopinati*, cf. Wes. *Em.* I p. 10. Dav. rightly argues that, as we have an authority cited for each of the preceding three views, we must have an authority mentioned for this view and he inserts *ut Cyrenaici*. Or., in notes to F.A.W.'s notes, suggested *ut Aristippus* which seems better, as *Aristippus* might easily be missed by a copyist before *Chrysippus*.

Chrysippus autem...: this passage shows that in the Stoic definition of *aegritudo* we have an addition introduced by Chrysippus in the words in 11, 25 'talis mali, ut in eo rectum uideatur esse angi'; 26, 62 'oportere, rectum esse, ad officium pertinere'; iv 7, 14 'in quo demitti contrahique animo rectum esse uideatur.' This is also indicated by the words with which Posidonius assails Chrysippus' view in Galen *op. cit.* iv p. 370 M. εἰγὰρτὸ μέγεθοστῶν φαινομένων ἀγαθῶν ἢ κακῶν κινεῖ τὸ νομίζειν καθῆκον καὶ κατὰ ἀξίαν εἶναι παρόντων αὐτῶν ἢ παραγενομένων μηδένα λόγον προσίεσθαι περὶ τοῦ ἄλλως δεῖν ὑπ' αὐτῶν κινεῖσθαι. Cf. v. Arnim, *Stoica*, Introd. p. xxiii; Pohlenz *l.c.* p. 332.

opinionem...si se...putet: for the constr., which Bent. suspected, Hei. compares i 47, 111 'illa suspicio...si opinamur.'

in Consolatione: Tregder, against the best MSS, omitted these words but Wes.

consolando detrahere illam opinionem maerenti, si se officio
25 fungi putet iusto atque debito. sunt etiam qui haec omnia genera consolandi colligant (alius enim alio modo mouetur), ut fere nos in Consolatione omnia in consolationem unam coniecimus; erat enim in tumore animus, et omnis in eo temptabatur curatio. sed sumendum tempus est non minus in animorum
30 morbis quam in corporum; ut Prometheus ille Aeschyli, cui cum dictum esset:

Atquí, Prometheu, te hóc tenere exístimo,
Medéri posse rátionem iracúndiae,

24. moerenti sise W 1. merenti si se Π *at litura post* ti. maerentis se G. maerentis qd̄ se V *man. ant. superscr.* moerentis se O 2. merentis se R P 4 B 1 2 K 1 2 E 1 2 L 2 5 D C J O 7 8 ed. H. merentisse P. merenti se O 3 S *at marg.* ne se W 2 *at* s *post* ti *eras. et marg.* ne *alio atr.* moerentis ne se L 3. merentis se E 3 *al. atr. superscr.* merenti ne se P 2 3 B 3 L 6 M 2. merentis ut se M 1. merentis quod se O 1. merentis ꝯ se L 4. 26. colligunt R V P G B 1–3 K 1 2 S E 1 2 L 2–6 W 1 2 M 1 2 D C Π J O 1–3 7 8. 27. nos in consolatione omnia R P G B 1–3 K 1 2 S E 2 M 1 2 O 2 3. nos in consolatione omnia V. nos ~~in consolatione~~ omnia Π. nos in consolationem unam *cett. om.* W 1 J O 1 8. ‖ nos omnia in consolationem D C. nos in consolationem omnia coniecimus W 1 *marg.* unā. nos in consolationem omnia unā *cett. om.* O 7. 30. aeschyli R V G K. aeschili E 1. eschili B 1 S. 32. existimo R V G B K S. 33. posse rationem B 3 S E 1 2 L 4 M 2 C O 2 3 7. posse rationē B 1 D Π. posse ratione R 6 7 17 L 2 3 J O 1. posse rōne L 5 W 1. posse rōē K 2 M 1 O 8. posse rōni B 2. posse rationē rationē P *alio atr.* posse ratione rationē V. posse ratione ratione G *alterum expunx. alt. man.* posse ratione ratione R. posse rōē rōe W 2. posse ratione rationē K 1. *om.* L 6.

Em. II p. 58 points out that they are necessary to mark the time referred to in the following words *erat enim in tumore animus.*

in tumore: cf. 12, 26 'cum tumor animi resedisset'; and iv 29, 63 where the word is used in the same connection as here.

in eo: sc. *in tumore.*

sumendum tempus est: *tempus* here = 'the right time,' cf. *tempestiuam* (ἐν καιρῷ γε) below. For the connection of this point with Chrysippus' teaching see iv 29, 63 n. on 'quodque uetat Chrysippus...'

Aeschyli: Prom. Vinct. 377 foll. Oceanus speaks: οὔκουν, Προμηθεῦ, τοῦτο γιγνώσκεις, ὅτι | ὀργῆς νοσούσης εἰσὶν ἰατροὶ λόγοι; | to which Prometheus replies ἐάν τις ἐν καιρῷ γε μαλθάσσῃ κέαρ | καὶ μὴ σφριγῶντα θυμὸν ἰσχναίνῃ βίᾳ. Dav. compares Hieron. Ep. 39 (ad Paulam super obitu Blaesillae filiae) 'recens uolnus est, et tactus iste, quo blandior, non tam curat quam exasperat. Attamen quod tempore mitigandum est cur ratione non uincitur?' a passage no doubt derived from Cicero's *Consolatio.* The extract from the Prom. Vinct. may have been quoted there by Cicero; Hieron. Ep. 66, 1 (ad Pammachium) 'uereor ne...attrectans uolnus pectoris tui, quod tempore et ratione curatum est, commemoratione exulcerem.'

cui: cf. v 10, 30 n. on *quos.*

rationem: H. Stephanus and Lamb. (in ed. 2) proposed *mederi posse orationem iracundiae*, with synizesis in *orationem.* But it is not necessary to depart from the MSS.; *rationem* is more applicable to consolation than *oratio* and, though the Gk has λόγοι, the sing. λόγος would mean *rationem* as well as *orationem*, and Cic. gives a free translation.

respondit: as the pres. is usual in quoting from still extant writings (i 18, 42 n.) F.A.W. thought *respondet* a better reading here. But the words *cum dictum esset* above show that this constr. has not been adopted here. *respondet* would be impossible unless *cui cum dicitur* preceded. Or. compares 18, 39 'in quo haec admiratio fiebat.'

respondit:

35 Siquidém qui tempestíuam medicinam ádmouens
Non ádgrauescens uólnus inlidát manu.

XXXII. **77.** Erit igitur in consolationibus prima medicina docere aut nullum malum esse aut admodum paruum, altera et de communi condicione uitae et proprie, si quid sit de ipsius qui maereat disputandum, tertia summam esse stultitiam frustra
5 confici maerore, cum intellegas nil posse profici. nam Cleanthes quidem sapientem consolatur, qui consolatione non eget. nihil enim esse malum quod turpe non sit, si lugenti persuaseris, non tu illi luctum, sed stultitiam detraxeris; alienum autem tempus docendi. et tamen non satis mihi uidetur uidisse hoc Cleanthes,

34. respondit R V P G B 1–3 K 1 2 E 2 M 1 2 D C Π J O 3 8 7. Rn̄dit W 1. Pt̄fnd. W 2. dixit O 2. 35. siquidem qui R P G S E. siquidem qui V. si quidem W 2 q *eraso.* si quis est qui R 7. 36. adgrauescens R G K. adgrauescens V. aggrauescens B. || uolnus R V P (*hoc loco*) G B. uolnos K 1. uulnus S E. || inlidat R V P G B 1 K E 1. illidat R 2 S E 2. inclinat B 2. || manu O 3. manus R 1 6 7 V P G B 1 3 S E 1 2 L 2 3 5 6 W 1 M 1 2 D C J O 1 2 7 8 ed. H. manu K 1. manꝰ R 2 10 K 2 W 2 Π. maiꝰ R 17. māꝯ B 2. maius L 4.

XXXII. § **77,** 2. aut multum malum B 1. 3. condicione R G S. conditione V B K E. || proprie R V E 2. propriae G a *conf. alt. man.* propriae K. ꝑpę E 1. propriae P. 5. intellegas R V G B K. intelligas S E. || cleantes quidem R V P G K S E. 6. nihil R V P. nichil R 10 16 E 1 2. nil G. 9. cleanthes R V G.

siquidem qui: *qui*=*quis* (τις in the Gk) is archaic and it is strange to find it here as the Latin verses must be by Cicero.

XXXII. § **77. erit igitur**...: the constr. is best explained thus: from *docere* of the first clause, *disserere* or *disputare* is carried on (Hei.) by zeugma to the *altera* clause and *docere* (or *disserere*, *disputare*) to the *tertia* clause. Ernesti wrongly bracketed *disputandum*; if this were ejected or, as F.A.W. suggested, altered to *disputare*, *sit* would be in no satisfactory constr.

proprie, contrasted with *communi*, but formally *de ipsius* corresponds to *de communi condicione* and hence *condicione* is easily carried on. Sff. among other changes, which do not seem necessary, inserted *fortuna* after *maereat*, comparing vv. ll. § 73 and suggesting that an abbreviation may have caused the loss of that word.

nam: 'I need not mention Cleanthes' method as a fourth remedy, for...' Cleanthes' view is given in § 76 *init.*

non...luctum sed stultitiam: i.e. you will make him a Stoic philosopher, for no other would recognise the force of that argument. Cicero does not use *sapientem* in its strictest sense. See note on 'et tamen' below.

detraxeris: i 30, 74 n. on 'excesserit.'

alienum autem tempus docendi, 'the occasion is not favourable for imparting instruction,' because those in grief are not inclined to listen to philosophic lore.

et tamen...: the argument is—and indeed Cleanthes does not even console philosophers in all cases, for they may well be in grief at times because they have not yet attained to perfect wisdom and, as Cleanthes would admit that this is a real evil (since the assertion that it is so is one of his leading doctrines), his consolation, which consists in denying that the thing grieved about is an evil, cannot be applied. In 28, 68 it is said that philosophers do not grieve on this point, but Cic. is there thinking of Stoics, and here he is speaking more generally, as the ref. to Alcibiades shows; there, too, he speaks of *philosophi summi*, while those here referred to might have made but slight progress.

10 suscipi aliquando aegritudinem posse ex eo ipso quod esse summum malum Cleanthes ipse fateatur. quid enim dicemus, cum Socrates Alcibiadi persuasisset, ut accepimus, eum nihil hominis esse, nec quicquam inter Alcibiadem summo loco natum et quemuis baiolum interesse, cum se Alcibiades adflictaret lacri-
15 mansque Socrati supplex esset ut sibi uirtutem traderet turpitudinemque depelleret, quid dicemus, Cleanthe? num in illa re quae aegritudine Alcibiadem adficiebat mali nihil fuisse? **78.** quid? illa Lyconis qualia sunt? qui aegritudinem extenuans paruis ait eam rebus moueri, fortunae et corporis incommodis,
20 non animi malis. quid ergo? illud quod Alcibiades dolebat

11. cleanthes R V E. cleantes P G S. || ipse *habent* R V P G B 1–3 K S E 1 2 W 1 2 M 1 2 D C Π O 1 7 8 *om.* O 3. || fateatur R 1 6 7 V P 3 4 G B 1–3 E 1 W 1 M 1 2 D C O 2 7. fatetur R 17 P 1 2 E 2 Π O 3. fatebatur W 2 J O 1. fatebat *in* fatetur *mut. ut uid.* O 8. 12. persuasisset R G B K. psuasiset V E. 13. alcibiadem R V P G K 1 B 1 3 S W 1 M 1. alcibiaden B 2 E D. alcibiadē W 2 M 2. 14. baiolum R V P G B 1 2 K S E O 7. baiulum B 3 W 1. buolū W 2. || adflictaret R V P G K E. afflictaret B S. 16. cleanthe R P 1 4 G B 1 2 K 1. acleanthe V. cleante R 6 P 3 B 3 S E 2 W 2 M 2 D Π O 2 3. o cleante R 17 W 1 O 8. deante E 1 *alio ut uid. atr.* cleante R 7 *al. atr. superscr. rasura post* te. cleantes P 2 M 1. cleantem O 1. *om.* E 2 O 7. || num R 6 7 P 3 B 3 W 2 M 2 O 8 Π *at fuerat* tum. tum R 1 17 V P 1 2 G B 1 2 K 1 2 E 1 2 L 5 W 1 M 1 C O 1–3 Gr. tū D. tum S *marg.* num. cum P 4. 17. aegritudine P. egritudine D O 1. aegritudinem R *al. atr. corr.* aegritudinem V K. aegritudinem G. egritudinem E 2. egritudinē R 10 16 B 2. || alcibiadem R V P G B 2 K S W 1. alcibiaden B. alcibiadē B 3 E W 2 D O 8. || adficiebat R V G. adfiebat K E. afficiebat P B.

§ 78, 18. lyconis R V K S. liconis P B E. lyanis G. || sunt? qui P E 2 W 1 Π O 7 V *at ras. post* i. sunt? quia R G. sunt? que O 1. 20. non animi malis E 1 2. non animi mali R 1 10 16 G B K. || dolebat R G K J. dofebat V (*sic*). doleat S.

Cleanthes ipse fateatur: *Cleanthes* has been suspected by many editors and could well be spared, but the repetition has a certain emphasis which may have been intended. *fateatur* has been changed to *fatebatur* by Bai. but the conditional seems quite natural.

cum Socrates Alcibiadi persuasisset: Dav. quotes Augustin. C.D. xiv 8 'Alcibiadem ferunt, si me de nomine hominis memoria non fallit, cum sibi beatus uideretur, Socrate disputante et ei quam miser esset, quoniam stultus esset, demonstrante, fleuisse.' This is the only other place where this statement directly occurs and St Augustine very probably took his account from our passage. F.A.W. thinks that the passage is probably taken from some (lost) Socratic dialogue. In Plato, he adds, e.g. in Alcib. 1, Alcibiades is indeed humbled, but not to such a degree as to shed tears. Or., accepting this, adds that our passage cannot refer to any expressions of Alcibiades in the Symposium (215 E) since the words *quemuis baiolum* give a strong individual character to the narrative, which appears to have been literally translated from some Gk original.

hominis: the contrast here is between *homo* and the lower animals; he had no true reason, no wisdom.

Cleanthe: ii 21, 49 n. on 'Vlixes'; Neue, *Formenlehre* 1^3 447.

§ **78. Lyconis**: a Peripatetic philosopher from Troas who succeeded Straton as head of the school about 270 B.C. He died in 225 B.C. Cf. Diog. L. v 4, 65.

quid ergo: i 25, 60 n. on 'quid enim?'

non ex animi malis uitiisque constabat? ad Epicuri consolationem satis est ante dictum.

XXXIII. **79**. Ne illa quidem firmissima consolatio est, quamquam et usitata est et saepe prodest: 'Non tibi hoc soli.' prodest haec quidem, ut dixi, sed nec semper nec omnibus; sunt enim qui respuant; sed refert quo modo adhibeatur. ut enim tulerit quisque eorum, qui sapienter tulerunt, non quo quisque incommodo adfectus sit, praedicandum est. Chrysippi ad ueritatem firmissima est, ad tempus aegritudinis difficilis. magnum opus est probare maerenti illum suo iudicio et quod se ita putet oportere facere maerere. nimirum igitur, ut in causis non semper utimur eodem statu (sic enim appellamus controuersiarum genera), sed ad tempus, ad controuersiae naturam, ad personam accommodamus, sic in aegritudine lenienda quam quisque curationem recipere possit uidendum est.

XXXIII. § **79**, 1. ne illa R G B 2 3 W 1 O 1. nec illa B E. nonne illa K. ne ulla R 10 16 S. nulla O 7. || firmissima R V P G B K. 6. adfectus R V G K. affectus B S. || chryppi V. chrisippi G. crysippi R K E. 7. firmissima R V P G B K. 8. opus R 6 7 P 4 K 2 E 3 W 1 2 M 1 J O 1 7 8. opus S i.e. n *in* p *mut.* opus II *at fuerat* onus. onus R 1 17 V P 1–3 G B 1 K 1 E 1 2 M 2 D C O 2 3 Gr. onus B 3 *marg.* opus. ~~opo~~ B 2 *ead. fort. manu.* || et quđ ſe V. 12. accōmodamus B *linea eod. atr. ducta* R 1 *al. atr.* accomodamus V G K S. || quam quisque K 2 W 2 D C J O 1 8. nam quam quisque R 1 10 17 V P 1–3 G B 1 3 K S E 1 2 M 2 II O 2 3 7. nāq quisque W 1 *al. atr. superscr.* nam quisque B 2. eam quam M 1.

ad: i 4, 7 n. on 'ad id.'

XXXIII. § **79**. **ne...quidem**, 'not... either.'

non tibi hoc soli: this consolation was so ancient and so hackneyed as almost to have become proverbial; hence the jest of Theocritus recorded in Stobaeus, Floril. 124, 34 Θεόκριτος, *ἐν περιδείπνῳ τοῦ πενθοῦντος λαιμάργως ἐσθίοντος, θάρρει, βέλτιστε, εἶπεν, οὐ σοὶ μόνῳ ταῦτα γέγονεν.* Dav. quotes lines of Timocles, preserved in Athenaeus vi 223 c and in Stob. Floril. 124, 19 concluding

ἅπαντα γὰρ τὰ μείζον' ἢ πέπονθέ τις
ἀτυχήματ' ἄλλοις γεγονότ' ἐννοούμενος
τὰς αὐτὸς αὑτοῦ συμφορὰς ῥᾷον φέρει.

ut dixi: 23, 57; 24, 58 and especially 25, 60.

sunt enim qui respuant: cf. 25, 59—60.

Chrysippi: 31, 76. The nom. *consolatio* is carried on from above.

ad ueritatem, 'in theory, *in abstracto*' F.A.W. *ad*='in respect of,' as often with adjectives.

suo iudicio, 'by deliberate choice,' 'by an act of his own will.'

[**et**: for the copula, which Bent. wished to delete, see iv 27, 59 n.]

statu: cf. Topica 25, 93 foll. where status, Gk *στάσις*, is defined as 'refutatio accusationis, in qua est depulsio criminis ...in quo primum insistit quasi ad repugnandum congressa defensio.' Part. Orat. 29, 102; Quintil. iii 6, 1 foll. In § 21 he says 'nostra opinio semper haec fuit...in eo credere statum causae...in quo maxime res uerteretur'; Cornificius ad Herenn. i 11, 18 foll. makes three *constitutiones causae* (*status*) (a) *coniecturalis*, where the case is a question of fact, e.g. did the accused do the deed with which he is charged? (b) *legitima*, where the case is one of interpretation, e.g. of the terms of a law or of an ambiguously-worded will, or between conflicting laws. (c) *iuridicialis*, where the fact is admitted and the question is whether it was right or wrong, e.g. was the act murder or justifiable homicide? Trans. 'we do not always take the same standpoint.'

quam quisque...: many editors, including Küh. and Mo., retain *nam*, of best

80. Sed nescio quo pacto ab eo quod erat a te propositum aberrauit oratio. tu enim de sapiente quaesieras, cui aut malum uideri nullum potest quod uacet turpitudine aut ita paruum malum ut id obruatur sapientia uixque appareat, qui nihil opinione adfingat adsumatque ad aegritudinem, nec id putet esse rectum, se quam maxime excruciari luctuque confici, quo prauius nihil esse possit. edocuit tamen ratio, ut mihi quidem uidetur, cum hoc ipsum proprie non quaereretur hoc tempore, num quid

§ **80**, 17. obruatur R V P G L 2 3 4 6. obseruatur R 10 16 Gr. obpuatur S *marg.* obruat^{r}. || appareat R V G B K S E. 18. adfingat R V P G K E. affingat B S. || adsumatque R V G K E. adsumatq; P. assumatque B S. 19. rectum se R G K. rectum se V *man. ant. superscr.* rectum si R 10. || maxume R V G B. maxime K. || prauis V *atr. ant. superscr.* 21. nū quid K 2 L 2 W 1. nūqd R 7. num qd' O 8. nūnc quod V *atr. ant. corr.* nunc quđ P. nunc quid O 2. nūc q W 2. nunc q B 2. nunc qđ R G B 1 K 1 E J. nunc qd' L 3 5. nunc quod P 2 4 S O 3 7. ne quod P 3 B 3 *at* aliqd' *superscr.* L 6 M 2. non quod L 4. non q, M 1. ne quidem ullum esset R 6. proprie hoc non turpe quod esset malum D C. tempore quod nichil esset E 2 II.

MSS, before *quam*, placing a semicolon after *lenienda*, *facimus* or *faciendum* being understood. This reading is possible but not nearly so natural, and there is some MS authority for omitting *nam* while it seems possible to account for its intrusion. See crit. n.

§ **80. nescio quo pacto**: i 11, 24 n. on 'nescio quo modo.' In 4, 7 A. had put forward for discussion the assertion 'uidetur mihi cadere in sapientem aegritudo,' but after section 21 this question is dropped, and Cicero divides his subject into two parts, the setting forth of the cause of annoyance, and the discovery of its cure.

cui aut malum...turpitudine: this is the well-known strict Stoic doctrine. In the qualifying clause *aut ita paruum... appareat* Cic. is thinking specially of grief for the dead, and his thought is illustrated by Sen. de Ira i 16, 7 quoted in 22, 54 n. on 'cicatricibus.'

adfingat adsumatque...putet: these subjunctives are very difficult. Bake proposed to change all three (and *possit* also) into indicatives, but it is hardly likely that, apart from interpolation in the archetype, which there is little reason to suspect, all three words would have been corrupted. The two clauses *cui aut malum uideri...* and *qui nihil opinione...* read to me like coordinate clauses, and the theory which makes *qui*=*quippe qui*, adopted by editors here, is only a makeshift device. Draeger, *H.S.* § 151, 5 a (1 p. 292), rejecting the *qui*=*quippe qui* theory, places these subjunctives under instances of attraction in relative clauses. And I think that the preceding subjunctives *obruatur* and *appareat* probably are the cause of the error; but if so we have here no ordinary instances of attraction in rel. clauses, for that takes place when the rel. clause is *dependent* upon the clause containing the verb which is the cause of the attraction, whereas the verbs in the text are in a clause independent of the *ut*-clause which contains the verbs which exercise the attraction. As an alternative to this theory it might be suggested that Cic. *wrote quippe qui*, as he would not have expressed himself so ambiguously as the text would make him do, if he meant the *qui*-clause to depend upon the *cui*-clause. But if we read *quippe qui* or take *qui* as=*quippe qui* the meaning is unsatisfactory, for that would make this clause give a reason for the *sapiens* thinking that nothing can be an evil which is free from baseness or that, if anything can, the evil would be slight. It is obvious that if *qui*=*quippe qui* it must refer to *cui* above and could not refer to the *ut id obruatur* clause alone. I believe that *qui* is a corruption for *quoniam* (=$\overline{qm}$), a very slight change, in which case we have a legitimate attraction of the verbs that follow to

esset malum, nisi quod idem dici turpe posset, tamen ut uideremus, quicquid esset in aegritudine mali, id non naturale esse, sed uoluntario iudicio et opinionis errore contractum. **81.** tractatum est autem a nobis id genus aegritudinis, quod unum est omnium maximum, ut eo sublato reliquorum remedia ne magnopere quaerenda arbitraremur.

XXXIV. Sunt enim certa, quae de paupertate, certa, quae de uita inhonorata et ingloria dici soleant; separatim certae scholae sunt de exsilio, de interitu patriae, de seruitute, de debilitate, de caecitate, de omni casu in quo nomen poni solet calamitatis. haec Graeci in singulas scholas et in singulos libros dispertiunt; opus enim quaerunt; quamquam plenae disputa-

§ **81**, 24. tractatum R B 1–3 K 1 O 1 7 8. tractum V S. tractum R 10 16 G O 3. 26. maxumum R V G B. maximum K S. || nemagnopere R (*hoc loco*) V (*hoc loco*) G B K S E. nec magno opere O 7. 27. arbitraremur R V P G B 1–3 K 1 2 S E 1 2 L 6 W 1 M 1 2 D C Π J O 3 8 7. arbitremur L 2–4 W 2 O 1 2.

XXXIV. 3. scolae R G. || exilio R V G B K S E. || dedfbilitate R *et* V i *in* e *mut.* 4. de caecitate de omni R 1 7 V P 1 2 G B 1 2 K 1 2 E 1 2 W 2 M 1 D C J O 1–3 7 8. de cecitate de debilitate de omni W 1. de caecitate de ommo cau̅ S. de caecitate de omni Π. de caecitate et de omni R 6. de caecitate & omni B 3 M 2. 6. plene L 4. planae G. planę R V P B 1 E 1 W 1. plane R 6 7 10 16 17 P 2–4 B 2 3 K 1 2 S E 2 L 3 5 6 W 2 M 1 2 D C Π J O 1–3 7 8 Gr. ed. H. *om.* L 2. || disputationes R 7 P 2 3 B 3 E 3 L 2 4 W 1 M 2 C O 3 8. disputationis P *al. atr. superscr.* disputationes D *al. atr. superscr.* disputationis R 1 6 V P 4 G B 1 2 K 1 S E 1 2 L 3 5 6 M 1 Π J O 1 2 7. disputationisq3 W 2. disputa K 2 *eod. atr.*

the verbs *obruatur* and *appareat* on which they depend. *qui* might also have arisen from *cum*=*quom* (*quō*).

For the matter cf. the definition of *aegritudo* in 11, 25 and nn. there.

num quid: Wes. *Em.* 1 p. 19 seems right in reading *num quid* against nearly all MSS and Bai. and Sff. follow him; but *quod* can be adjectival 'whether there was any evil...'

tamen ut uideremus: *tamen* repeats the previous *tamen* for the sake of clearness after the preceding clauses. *ut uideremus* could have been omitted, the acc. and infin. following upon *edocuit*; the constr. is as though *effecit* had preceded.

uoluntario...errore, 'a deliberate act of will and a mistaken idea.'

opinionis errore: gen. of definition. Hei. notes that the same meaning is given in Diu. ii 69, 143 by 'opinio erroris.'

§ **81. id genus aegritudinis**: sc. grief for the death of relatives. See also Pohlenz in *Hermes* XLI p. 327 n. 3.

ut...ne: see i 32, 78 n. on 'illud...non dant ut...ne intereat.'

XXXIV. **inhonorata**, 'unambitious,' a life that avoids the *cursus honorum*.

certae scholae...: see Buresch, *Leipz. Stud.* IX p. 77, where he compares Seneca, de remediis fortuitorum. [Musonius Rufus wrote a treatise *ὅτι οὐ κακὸν ἡ φυγή*.]

scholae: i 4, 7 n.

opus enim quaerunt, 'they make work for themselves.' Editors have found different meanings in this expression, but Livy v 3, 6, quoted by Menkius, seems fairly parallel, 'sic hercule tamquam artifices improbi opus quaerunt; quippe semper aegri aliquid esse in republica uolunt, ut sit ad cuius curationem a uobis adhibeantur.' This somewhat depreciatory remark is qualified by the following clause.

plenae...delectationis, 'very interesting.'

tiones delectationis sunt. **82.** et tamen, ut medici toto corpore curando minimae etiam parti, si condoluit, medentur, sic philosophia cum uniuersam aegritudinem sustulit, <sustulit> etiam, si quis error alicunde exstitit, si paupertas momordit, si ignominia pupugit, si quid tenebrarum obfudit exsilium, aut eorum, quae

7. delectationis R V G B 3 K 1 L 4 E 3 O 3 7 8 E 2 *marg.* W 2 *marg.* ⸸ dilectionis als delectationis Π. delectationis D *al. atr. superscr.* delectationisq; K 2 L 3 J O 1. delectationes L 2 6 ed. H. delectationi W 1. dilectionis B 2. *om.* O 2. ‖ sunt P 1 4 G B 1 2 K 1 S E 2 W 2 M 1 2 C Π J O 1 2 8 Gr. sint W 1. summae V *at* mae *in ras. et al. atr.*

§ **82.** Ta|m̄ ut medici V *at* Ta *et* m̄ *extra lineam al. atr. script.* 9. aegritudinem sustulit tamen si quis R 1 7 1 7 V(sustullit *habet*) P 1–4 G B 1–3 K 1 2 S E L 3–6 W 1 (substulit *habet*) W 2 M 1 D O 2 3 7 8. aegritudinem sustulerit tamen si quis R 6 M 2 J O 1. aegritudinem sustulit tum si quis E 2 L 2 C Π. aegritudinem sustulit, sustulit etiam *corr. Keilius.* 10. aliunde R 1 2 6 7 10 16 17 V P G B 1–3 K 1 2 S E 1 2 L 2–6 W 1 2 M 1 2 D C Π J O 1–3 7 8. alicunde *corr. Ernestius.* ‖ extitit R V G B K S. 11. pupugit P B 1 3 K 1 E 2 W 2 M 1 2 Π O 1–3 8. pup^{v}git V i *in* u *mut.* pupigit R *atr. ant.* G *alt. man. suppl.* pupu~~n~~git E 1. pupigit B 2. pungit W 1. pupugnit O 7. ‖ obfudit R G B E S. obfodit K. offudit M 1 2 O 7. obtudit J. effudit W 1 O 1. ‖ exsilium V *h. l.* G *h. l.* exilium R B K E S. ‖ eorum quae M 2. eorum que B 3 M 1 D C O 1 7 8 W 2 *at cum ras. et spatio post* que. eorum q̄ K 2. eorum quaeque R K. eorum quaeque G. eorum que que V B. eorum queque B 2 E 1 2 Π. eorum quoq; ⸜ S. eorum q̄ q̄ q̄ O 2. eorum quō W 1.

§ **82. et tamen**: Bouh. suspected *tamen* and conj. *etenim*, but the line of thought is 'I have dealt with the most vehement form of annoyance in order that when it is removed we might not think that there is much need to seek out remedies for the remaining forms. For there are remedies put forward for all the different forms of misfortune. But, just as physicians...'

si condoluit: ii 24, 58 n. on 'aspeximus.'

sic philosophia...: the emendation of Keil, *sustulit, sustulit etiam* for 'sustulit tamen' gives the required antithesis to *ut medici...medentur* and has been deservedly accepted by recent editors. For the omission of one of the two, where the same word occurs twice in succession, cf. Introd. to vol. 1 p. xlviii; Madv. on Fin. ii 10 30 'appellauit, appellat'; Ac. ii 3, 9 'potuerint, potuerunt.' *et* easily fell out after *-it* in *sustulit* and *iam* was easily corrupted into *tam̄*=*tamen*.

Klotz, *Quaest. Tull.* 1 109–113, retains the MS reading. He thinks that the parallel instituted in the previous clause between the physician and the philosopher prepares the reader for carrying on *medentur*, so that after *sustulit* we supply *medicinam tamen adfert*, and he understands the clause *et si singularum* as a sort of etcetera clause, equivalent to *et si singulis rebus opus est singulis consolationibus*, but in this we should hardly recognise 'Ciceronem optimum orationis artificem' as Kl., in criticising Orelli, has just declared him to be.

Keil was the first to explain that we have *etsi* here not *et si*. Or. retained the reading of the MSS with the exception of *etsi* which is struck out without accounting for its intrusion. He punctuated as follows: *sic, philosophia cum...sustulit, tamen, si...si...si quid exstitit, singularum rerum sunt propriae consolationes.* Dav. suggested *ei* for *et*, rejecting *si* as due to dittography from *si* in *singularum*. Ern. read *sic philosophiae*... and *ei* for *etsi*, Nissen *sic in philosophia*. F. A. W. thought that Cic. intended to add *similiter medetur*, but forgetting this says *singularum rerum sunt propriae consolationes*. He would omit *et si*.

uniuersam: ii 1, 4 n. on 'uniuersam.'

alicunde is a necessary emendation for *aliunde*, the meaning 'from another source' being impossible. In i 23, 53 MSS presented the converse error. *alicunde*=*ex aliqua una re*=*ex singulis rebus* and corresponds, as Wes. notes, to *minimae etiam parti, si condoluit*, above.

quae modo dixi: in § 81.

modo dixi, si quid exstitit; etsi singularum rerum sunt propriae consolationes, de quibus audies tu quidem, cum uoles. sed ad eundem fontem reuertendum est, aegritudinem omnem procul abesse a sapiente, quod inanis sit, quod frustra suscipiatur, quod non natura exoriatur, sed iudicio, sed opinione, sed quadam inuitatione ad dolendum, cum id decreuerimus ita fieri oportere. **83.** hoc detracto, quod totum est uoluntarium, aegritudo erit sublata illa maerens, morsus tamen et contractiuncula quaedam animi relinquetur. hanc dicant sane naturalem, dum aegritudinis nomen absit grave, taetrum, funestum, quod cum sapientia esse atque, ut ita dicam, habitare nullo modo possit. at quae stirpes

12. siquid extitit R V G B S E. sicut extitit K. || 2 si singularum O 7. ⁊ si singularum W 2 D O 8. &si singularum O 1 3. et si singularum R 7 G B 2 3 K 2 S W 1 C II J. & si singularum R 1 6 17 P B 1 K 1 E 2 M 2. & sic singularum M 1. et singularum V S E 1 O 2.

§ **83**, 18. erit *om.* B E. S *marg.* 19. ita maerens G *al. man. superscr.* || morsus tamen V P G K S M 2 D C O 12. morsus tam̄ R E 1 O 1. morsus tn̄ B 3 E 2 W 1 2 II. morsus O 8. morsus & tn̄ M 1. || contractiunculae R 6 P 1 3 G K 1 M 2 O 2. contractiunculę R 1 10 V E W 1 O 3. contractiuncule R 7 17 B 3 K 2 S E 2 L 2–6 W 2 D C II J O 7 8. contratiunculę P 4 B 1. contratiuncule P 2 O 1. contraclucl R 16. confracti uncule B 2 *al. atr. superscr.* contractiuncula *corr. Bentleius.* || quaedam R 10 V P E. quædam R a *in* ae *mut.* quadam G. q̄dam E 2. quodá R 16. 21. tetrum G *h. l.* 22. atque stirpes R G. atq; stirpes R 7 10 V P 1 2 4 B 1 2 K 1 2 S E 1–3 L 3 5 W 2 M 1 D C II J O 7 8 ed. H. atq stirpes B 3 L 4. atq, stirpes W 1. atqui stirpes R 6 P 3 M 2 O 1 3. at qui stirpes L 6 O 2. at quae stirpes *corr. Bentleius.*

etsi: not uncommon in introducing a correction (καίτοι) but *quamquam* is more usual, i 42, 99.

audies: sc. in book iv.

ad eundem fontem: sc. *in singulis rebus tractandis*. The general principles here cited are the *source* from which the arguments are to be drawn for each particular case.

[**sed...sed...sed**: for the anaphora of *sed*, rare in Cicero but common in later writers, cf. Fin. ii 14, 45 'non sibi se soli natum meminerit, sed patriae, sed suis' with Madv.'s note.]

inuitatione: sc. *sui*, cf. 30, 73 n. on 'ipsi ad se miseriam inuitant.'

§ **83. morsus**: may be plur. here as in Off. ii 7, 24 'acriores morsus sunt intermissae libertatis quam retentae.'

contractiuncula, 'dejection.' Against the MSS and Nonius the sing. is rendered necessary by the following *hanc*, as Bent. rightly held. *hanc* cannot refer to *aegritudo* above, as Hand and Wopkens, *Lectt. Tull.* p. 119, suppose. The examples which they cite do not refute the objection, which they anticipate, that this would make Cicero say that they may pronounce *aegritudo* natural provided they do not call it *aegritudo*. Of Bentley's further emendations *tantum* for *tamen* is unnecessary, and *relinquetur* for *relinquentur*, though very possibly right, is not essential. Sff., thinking that *morsus* must have something to define it, reads *morsus tamen ex contractione quadam animi relinquentur* (*quadam* with some MS support); but Küh. points out that *et* often has an explanatory force. *contractiuncula* is only a depreciatory diminutive of *contractio*, which occurs several times in the sing. in this sense, i 37, 90; iv 6, 14; 31, 66, 67. For the opinion here asserted cf. 22, 54 n. on 'cicatricibus.'

hanc dicant...naturalem: cf. the Peripatetic view 10, 22 n. on 'mediocritates.' The singulars *hanc...naturalem* are accounted for by Küh. on the ground that *contractiuncula* is more important than *morsus*, as the latter are transient while the former is deep-rooted.

atque...habitare: v 24, 69 'sapientis

sunt aegritudinis, quam multae, quam amarae! quae ipso trunco
euerso omnes eligendae sunt et, si necesse erit, singulis disputa-
25 tionibus. superest enim nobis hoc, cuicuimodi est, otium. sed
ratio una omnium est aegritudinum, plura nomina. nam et
inuidere aegritudinis est et aemulari et obtrectare et misereri

23. quae trunco V ipso *om.* 24. eligendae R G L 4. eligendę R 10 B K E. eligende R 7 16 17 P 4 B 2 L 5 W 2 J O 7 8. eligde K 2. eligendi D C. eligendae V *eod. atr.* eligende P. elidendae R 6 P 3 M 2 O 2. elidende P 2 B 3 S E 2 3 L 2 6 M 1 II O 1 3 ed. H. eliendae L 3. euellendę W 1. 25. cuicuimodi R 1 G. cui cuimodi P 4 K 1. cuicui modi B 2 L 5. cuimodi B 1. cui cuimodi V P *al. atr. superscr. et punctis appositis.* cuimodi P 2 K 2 E 2 D J E 1 *al. atr. suppl.* cuimōi W 2 *eod. atr. ut uid.* cuiusmodi P 3 S L 3 6 M 2 C II O 1–3. cuiusmodo R 6. cuieiusmodi L 4. cuiqmōi R 17. huiuscemodi R 7 L 2. huiusmodi O 7 8. eiusmodi B 3 W 1 M 1 ed. H.

animum cum his habitantem pernoctantemque curis.' F. A. W. compares συνοικεῖν, συνεῖναι.

at quae: Wopkens, *Lectt. Tull.* 1 p. 115, reads 'atqui stirpes sunt aegritudinis quam multae! quam amarae!' which is Latin but *atque* of the MSS points to *at quae* not *atqui* as the true reading and the expression so obtained is better. The variant is very common.

eligendae: Nonius 290 M. has 'diligit, diuidit. Plautus in Curculione [l. 453]: clipeatus, elephantum ubi machaera diligit. Titinius Proelia: pernam totam diligit.' MSS in Curculio 453 read *dessicit* and Goetz and Schoell (after Gronov.) *dissicit.* But Paulus ex Fest. iv 52 (Müller, p. 69) has 'dirigere apud Plautum inuenitur pro discidere (discindere corr. Scal.).' Ribbeck, *Scaen. Rom. Poes. Frag.* II² LIX—LXI, thinks *diligit* may have its ordinary sense in the passage of Titinius and suggests *eiciendae* as the correct reading here as in the MSS in Diu. ii 72, 149 'superstitionis stirpes omnes eiciendae.' The MS reading *eligendae* in our passage is supported by C. F. W. Müller, *Prosod.* 490 and Madv. *Em. Liv.* 155 and *Advers.* ii 205. Madv. would read *eligendae* in Diu. ii 72, 149 (after Manutius); *electos* in Liv. vii 39, 6 with Gronov. and Gebh.; *electis* in de leg. agr. ii 33, 91 'neruis urbis omnibus electis' where MSS read *eiectis.*

Nonius 278 M. quotes from Lucilius, Bk xxix 'concedat homini id quod uelit, deleniat, | corrumpat prorsum ac neruos omnis eligat' and Non. p. 301 says *eligere* = *defetigare*, quoting the same line.

It is very possible that 'neruos omnis uirtuti *eligunt*' should be read in ii 11, 27 where *elidunt* of the MSS is rather strangely used.

Against Ribbeck's statement that *legere* and *sublegere* are used without any idea of violence Ml. *Ann. crit.* to our passage cites Senec. Cons. ad Marc. 22, 3 'lacerationes medicorum ossa uiuis legentium'; de prouid. 3, 2; de benef. v 24, 3. All these are cases of the removal of bones by surgeons. We may add Quintil. vi 1, 30 'lecta e uolneribus ossa.' The surgeon would hardly be *violent*, it may be remarked, but neither need the philosopher. But *euellere*, the word used in the same connexion in 6, 13, implies violence. Dav. refers to Varro, R.R. i 47. Ml. would read in N.D. ii 60, 151 'nos e terrae cauernis ferrum *eligimus*' for MSS *elicimus* (where see Mayor's n.), and would follow the MSS in N.D. ii 64, 161 'multa ex earum corporibus remedia morbis et uolneribus eligamus,' and he thinks that in Fin. ii 35, 119 *eligerem* of MSS may be right as against Gruter's *elicerem.* The evidence seems to indicate uses of *lego*, *eligo*, etc., from a root different from that found in the sense of 'gather,' though the latter meaning would suit our present passage, where we may translate 'The roots must be weeded out,' i.e. 'picked out.' The surgeon also picks out the bones that he extracts.

hoc...otium = *huius rei otium*, 'the necessary leisure' i 19, 45 n. on 'haec pulchritudo.' [But see v 41, 121 n.]

cuicuimodi: this form, which was always used instead of the cumbrous *cuiuscuiusmodi*, is recognised by Priscian and is common in Cicero. Neue cites thirteen instances, the word going in every case with *esse*. *Formenlehre* II² 513.

et angi, lugere, maerere, aerumna adfici, lamentari, sollicitari, dolere, in molestia esse, adflictari, desperare. **84.** haec omnia
30 definiunt Stoici, eaque uerba, quae dixi, singularum rerum sunt, non, ut uidentur, easdem res significant, sed aliquid differunt, quod alio loco fortasse tractabimus. haec sunt illae fibrae stirpium, quas initio dixi, persequendae et omnes eligendae, ne umquam ulla possit exsistere. magnum opus et difficile, quis
35 negat? quid autem praeclarum non idem arduum? sed tamen id se effecturam philosophia profitetur, nos modo curationem eius recipiamus. uerum haec quidem hactenus, cetera, quotienscumque uoletis, et hoc loco et aliis parata uobis erunt.

28. et angi R V P G B 1–3 K 1 2 S E 1 2 W 1 2 M 1 2 D C Π J O 1–3 8. *om.* O 7. ‖ adfici R V P G K E. affici B S. 29. adflictari R V P G K E. afflictari B S.

§ **84**, 32. haec sunt R 1 6 P G K. hęc V B E. hec R 7 P 2 4 B 2 K 2 W 2 D C Π J O 7 8. hec S *marg.* hę. hec O 3. he E 2 *at* c *eras.* hae P 3 W 1 M 2 O 2. he B 3 M 1 O 1 ed. H. 33. quas initio R G. aę qs ininitio E 1 *eod. atr.* quas inicio V. ‖ eligendae G L 3. eligendę B 1 K 1. eligende B 2 D C J O 7 W 2 *at marg.* d *alio atr.* eligendę V *eod. atr.* elegendę E 1. elegande K 2. eligendae R *al. atr. superscr.* elidendae R 6 P 3 M 2 O 2. elidendę R 10 S O 3. elidende R 7 P 2 4 B 3 E 2 3 L 6 M 1 Π O 1 ed. H. ellidendę W 1. eligande P *al. atr. corr.* eligendas *superscr.* O 8. erudiendas L 2. exstirpandas L 4. eruendas R 17. 34. umquam ulla R V P G B K S E D Π J O 1 7 8. ulla unquam O 2 3 ed. H. umquam C ulla *om.* ne ulla possit unquam W 1. ‖ existere R V G B K S E. 37. quidem haec R V P G E 1 2 L 3–6. ‖ haec *om.* L 2. ‖ hactenus R 6 G E 2. actenus R K. actenus R 2 E 1. ‖ caetera G *h. l.*

§ **84. alio loco**: iv c. 8.

haec: for this fem. form cf. i 11, 22 n. and Neue, *Formenl.* II[3] 417–8.

initio dixi: 6, 13.

persequendae et...: cf. Hieronymus, Ep. 132 (133) (ad Ctesiphontem), *init.* 'omnium haereticorum uenena complecti, quae de philosophorum et maxime Pythagorae et Zenonis principis Stoicorum fonte manarunt. illi enim quae Graeci appellant *πάθη*, nos perturbationes possumus dicere: aegritudinem uidelicet et gaudium, spem et metum, quorum duo praesentia, duo futura sunt, asserunt exstirpari posse de mentibus et nullam fibram radicemque uitiorum in homine omnino residere, meditatione et assidua exercitatione uirtutum,' quoted by v. Arnim, *Stoica* III § 447, who adds 'cf. dial. adu. Pelag. ii 6 (ubi Chrysippum quoque nominat).'

quid autem...arduum: proverbial, cf. Plato, Rep. iv 435 c *ἴσως γάρ, ὦ Σώκρατες, τὸ λεγόμενον ἀληθές, ὅτι χαλεπὰ τὰ καλά.* Camerarius quotes Hesiod, Works and Days 288 *μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτήν* (sc. *τὴν ἀρετήν*).

haec quidem: Küh. endeavours to justify *uerum quidem haec* of the MSS, taking *uerum quidem* as = *ἀλλά γε* and comparing *quamquam quidem* and *καίτοι γε*, but it would be hard to illustrate this use of *uerum quidem*. For the formula F.A.W. compares *καὶ ταῦτα μὲν τοιαῦτα*, and Mo. *καὶ ταῦτα μὲν δὴ ταῦτα.*

hoc loco: sc. *in Academia*, 3, 7; ii 3, 9 n.

M. TVLLI CICERONIS
TVSCVLANARVM DISPVTATIONVM
LIBER QVARTVS

I. 1. Cum multis locis nostrorum hominum ingenia uirtutesque, Brute, soleo mirari, tum maxime in iis studiis quae sero admodum expetita in hanc ciuitatem e Graecia transtulerunt. nam cum a primo urbis ortu regiis institutis, partim etiam
5 legibus auspicia, caerimoniae, comitia, prouocationes, patrum consilium, equitum peditumque discriptio, tota res militaris diuinitus esset constituta, tum progressio admirabilis incredibilisque cursus ad omnem excellentiam factus est dominatu regio re publica liberata. nec uero hic locus est, ut de moribus institutis-

I. § 1, 2. mirari R 1 6 7 V P 1 4 G B 1–3 K 1 S E 1 2 W 1 2 M 1 2 D C Π J O 1 2 7 8. admirari O 3. ‖ maxime R V G B K. ‖ in iis S *ras. inter* n *et* i. in his R V P G B E. 4. regiis G B 1 K 1 2 W 1 2 O 1–3 7 8. graegiis R. regis V. 5. caerimoniae R G. caerimonię V. cęrimonię S. cerimonię E. 6. discriptio R V G K E. descriptio P B 1 2 S W 1. 8. re p. B 3 W 1 M 2 Π O 1 3 W 2 *at* s *eraso* E 2 *at* re *in ras. spatio unius litt. relicto.* re pu^ca^ O 7. r. p. K 2 M 1. resp. R V P G B 1 2 K 1 E J O 2 8. R. p.^ca^ D C.

multis locis: 'in many respects,' cf. Lael. 13, 47 'specie quidem blanda, sed reapse multis locis repudianda,' where Sff., who deduces this use from that of *locus* as a verbum proprium in rhetoric (τόπος), quotes Cat. iv 10, 22 and other exx. See i 24, 57 n.

iis: Sff. notes that *his* of MSS would refer to philosophy, the subject of the Tusculans, whereas 2 § 5 shows that that is not the ref. here. Cf. i 3, 5 n. on 'qui his' for the confusion between *his* and *iis* in MSS.

prouocationes: appeal to the people existed under the kings: but the king might grant or refuse it as he pleased. This continued to be the rule under the republic, as against dictators, but the *lex Valeria de prouocatione* of 509 B.C. made the right absolute as against the ordinary magistrates. Mommsen, *H.R.* I 82, 95, 192, 320 (E.T.). Dav. compares Sen. Ep. 108, 31 where Cic. Rep. [ii 31, 54] is referred to; Livy viii 33; Val. Max. viii 1, 1.

Instances were rare under the kings and Hei. is probably right in referring the plural here to separate decisions upon questions of *prouocatio*.

consilium: a term often applied to the senate which was originally the board of advisers of the early kings. [Liv. xxvi 16, 10; Cic. Diuin. i 2, 4; Sen. de Ira iii 2, 4.]

equitum peditumque discriptio: the Servian constitution, which was in origin a *military* reform.

diuinitus: not *sensu stricto* but = 'excellently,' cf. Fam. i 9, 12 'quae sunt apud Platonem nostrum scripta diuinitus'; 'multa a Crasso diuinitus dicta ferebantur,' Or. iii 1, 4.

disciplina ac temperatione, 'constitution and organization,' i 10, 21 n.

sex libris...de re publica: part of the sixth book, the Somnium Scipionis, has been preserved in Macrobius' Commentarium in Somn. Scip. in two books. What we have of the remainder of the work was discovered by Mai in a Vatican palimpsest and published at Rome in 1822.

10 que maiorum et disciplina ac temperatione ciuitatis loquamur; aliis haec locis satis adcurate a nobis dicta sunt maximeque in iis sex libris, quos de re publica scripsimus. **2.** hoc autem loco consideranti mihi studia doctrinae multa sane occurrunt cur ea quoque arcessita aliunde neque solum expetita, sed etiam con-
15 seruata et culta, uideantur. erat enim illis paene in conspectu praestanti sapientia et nobilitate Pythagoras, qui fuit in Italia temporibus isdem quibus L. Brutus patriam liberauit, praeclarus auctor nobilitatis tuae. Pythagorae autem doctrina cum longe lateque flueret, permanauisse mihi uidetur in hanc ciuitatem,
20 idque cum coniectura probabile est, tum quibusdam etiam uestigiis indicatur. quis enim est qui putet, cum floreret in Italia Graecia potentissimis et maximis urbibus, ea quae magna dicta

11. accurate R V G B K S. ‖ maximeque V G B K. maximeque R *eod. atr.* ‖ in his sex R G B K. 12. puplica G p *in* b *mut. alt. man.*

§ **2,** 14. arcessita R V P G B 1 2 K E J Gr. S *at in* accersita *mut.* accersita B 3 E 2 W 1 M 1 2 D II O 1–3 8. acersita O 7. ăccessita W 2. ex'cita C. 16. et nobilitate R V P G K S E J. ‖ pythagoras B K. pytagoras G *eod. atr.* 17. isdem R V G B 1 2 K E J. isdem P *al. atr. superscr.* iisdem W 1 M 2 C O 3 S *at ras. antecedente.* eisdem O 8. hisdem E 2 M 1 O 2. hiisdem II. 18. pythagorae G. pythagorę B S. Pythagore R V. Phitagorę E. 21. quis enim est R V P G B 1 2 K 1 S E 1 2 W 1 2 M 1 D C II O 3. quis est enim B 3 M 2 J O 1 2 7 8. 22. Graeciae G K. graecię R. grecię V B S. gretię E. ‖ potentissumis et maximis R V. potentissumis et maxumis G. potentissumis et maximis P *al. atr. corr.* potentissimis et maximis B K.

§ 2. **multa sane occurrunt cur**: cf. i 21, 49 'nec tamen mihi sane quicquam occurrit cur....' The arguments with which Cicero supports his view are neither forcible nor forcibly expressed.

nobilitate: *non generis sed famae ac nominis*, Sff., who compares i 16, 38, where *auctoritate* bears much the same force. The conjecture of Madv. 'praestanti *sapientiae* nobilitate' is therefore rightly rejected.

temporibus isdem quibus...: cf. i 16, 38 n. on 'Superbo regnante' and following note. Also Zeller, *Pre-Soc. Phil.* I 325 n. 1 'The usual opinion now is that Pythagoras was born about the 49th Olympiad, that he came to Italy about the 59th or 60th, and died in the 69th. This is no doubt approximately correct...'

auctor, 'founder of your illustrious family.' For this statement cf. Brut. 14, 53; Phil. ii 11, 26. Niebuhr, *R.H.* i pp. 522 foll. (E.T.) conjectures that the early Brutus, the *exactor regum*, was a plebeian; but, even if he was a patrician, that circumstance would not in itself refute the assertion in the text. Dionys. Halic. v 18, if correct, would decide the matter, as he asserts that Brutus left γενεὰν οὔτ' ἄρρενα οὔτε θήλειαν. This statement, however, was not unchallenged in antiquity: thus Plut. Brut. i says that Posidonius asserted that a son under age survived. On the other hand false genealogies and accounts of *ad plebem transitiones* were rife, cf. Brut. 16, 62; Dion. Halic. vi 70; the Bruti had many motives for claiming this descent; and the opponents of Caesar were very ready to accept the theory, as is shown by the writing on walls and on the base of the early Brutus' statue during the conspiracy a little later on.

nobilitatis: sc. *generis*. For the repetition of the word in a different sense within a very short interval Küh. refers to Sff. on Laelius 12, 40 p. 268 (*turpis... turpis*) where many exx. are collected.

longe lateque flueret: according to Diog. L. viii 14 pupils flocked to him not only from the Gk cities of Italy but also from native communities, including even Romans.

Graecia...magna: for Magna Graecia cf. i 16, 38 n. on 'magnam illam Graeciam.'

est, in iisque primum ipsius Pythagorae, deinde postea Pythagoreorum, tantum nomen esset, nostrorum hominum ad eorum
25 doctissimas uoces aures clausas fuisse? **3.** quin etiam arbitror propter Pythagoreorum admirationem Numam quoque regem Pythagoreum a posterioribus existimatum. nam cum Pythagorae disciplinam et instituta cognoscerent regisque eius aequitatem et sapientiam a maioribus suis accepissent, aetates autem et
30 tempora ignorarent propter uetustatem, eum, qui sapientia excelleret, Pythagorae auditorem crediderunt fuisse.

II. Et de coniectura quidem hactenus. uestigia autem Pythagoreorum quamquam multa colligi possunt, paucis tamen utemur,

23. in hisque R G J. || pythagoraeorum V. pytagorae eorum G e *conf. et punctis not. alt. man.* 25. doctissimas R V P G B K. || aures R V G B 1 2 K S E W 1.
§ 3, 26. admirationem G B 2 K 1 W 1. ammirationem B 1.
27. Pythagoreum R G J V *at spat. et ras. post* m. pythagerorum K.
28. instituta W 1 D C O 2 ed. H. constituta R V P G B 1–3 K 1 2 S E 1 3 L 2 3 4 6 W 2 M 1 2 Π J O 1 3 7 8. cōstituta E 2 *at* cō *in ras.*
te
29. aetates V P G. aetas E 1. λ & af R 1. etates B 2.
31. crediderunt fuisse R V P G B 1–3 K 1 S E 1 2 M 1 2 D C Π O 2 3 ed. H. fuisse crediderunt R 6 K 2 W 1 J O 1 8. fuisse credunt W 2. *om.* O 7.
II. 2. colligi R V G B K S E.

ea quae...dicta est = *eam dico, quae dicta est.*

§ 3. **Pythagoreorum**: objective genitive.

Numam...Pythagoreum: the theory that Numa was either a pupil or at least a follower of Pythagoras (Schwegler, *Rom. Hist.* I 560–4; Plut. Q. Rom. 10) is put forward in de R.P. ii 15, 28 and refuted by a reference to chronology, in which we find a translation of a reflexion of Polybius (vi 59, 2) and in the immediately preceding context Cicero has the words 'sequamur enim potissimum Polybium nostrum, quo nemo fuit in exquirendis temporibus diligentior.' Hence Niebuhr, *H.R.* I 238, rightly observes that 'The discourse on the early history of Rome which Cicero puts in the mouth of Scipio is entirely taken from Polybius.' Polybius' criticism has been repeated by many subsequent writers, e.g. Cic. de R.P., *l.c.*; Or. ii 37, 154; Livy i 18, 2; xl 29, 8; Dionys. Halic. ii 59, 1.

Rejecting the story, Mo. on de R.P. *l.c.* traces the error to the following causes: (*a*) one Pythagoras of Sparta was victor in the Olympiad in which Numa gained the throne; (*b*) Pythagoras settled in Italy, where Numa reigned; (*c*) there seemed to be a parallel between the wisdom and legislation of the two leaders; and Seeley, Livy i, Introd. p. 40, accounts for its origin by the theory that, when Numa's intercourse with Egeria ceased to be believed, some other explanation of his wisdom was sought and hence arose the theory of his being a pupil of Pythagoras, the only Gk philosopher who was well-known to the Italians. See also Momms. *R.H.* II 91.

instituta: Klotz in *Add.* p. 152 points out that *constituta* cannot be defended by such passages as Att. vi 1, 2 'quod quaedam a se constituta rescinderem,' and *ibid.* 'cogitabam eius multa inique constituta et acta tollere' for *constituta* is a participle in those places. Klotz is probably right in thinking that the error is due to an abbreviation *īstituta*) (*ϑstituta.*

aetates...et tempora, 'their periods and dates.'

II. **uestigia...Pythagoreorum**: the first sure indication of knowledge of Pythagoras at Rome is found in the setting up of statues to that philosopher and Alcibiades *in cornibus comitii* at Rome by order of the senate in obedience to the Delphic oracle in the time of the Samnite wars, cf. Pliny, N.H. xxxiv 12, 2–6; Plut. Numa 8; another is afforded by the story of the Gk books said to have been found in 181 B.C. on the Janiculum in a box labelled as containing writings

quoniam non id agitur hoc tempore. nam cum carminibus soliti illi esse dicantur et praecepta quaedam occultius tradere et mentes suas a cogitationum intentione cantu fidibusque ad tranquillitatem traducere, grauissimus auctor in Originibus dixit Cato morem apud maiores hunc epularum fuisse ut deinceps, qui accubarent, canerent ad tibiam clarorum uirorum laudes atque uirtutes. ex quo perspicuum est et cantus tum fuisse discriptos uocum sonis et carmina. **4.** quamquam id quidem etiam

6. grauissumus R V P G B. grauissimus K. 8. ad tibiam R V G S. a tibia E. tibia B. 9. descriptos uocum L 2. de rescripto ·ſ·uo cum V. rescriptos R 1 6 7 17 P 1 2 4 G B 1–3 K 1 2 S E 1 2 L 3–6 W 1 2 M 2 D C II J O 1–3 8 ed. H. ressscriptos O 7. perscriptos M 1. discriptos *corr. Seyffertus.*

of Numa, these writings being referred to by Piso Censorius and Valerius Antias as Pythagorean, cf. Livy xl 29; Pliny N.H. xiii 13, 85–7; the criticism of Polybius, referred to in the n. on 'Numam...Pythagoreum,' above, shows that the story was current in the time of the younger Scipio and this is also indicated by the statement of Plutarch, Quaest. Rom. 10, 76, that Castor referred Roman customs to Pythagoras τὰ Ῥωμαϊκὰ τοῖς Πυθαγορικοῖς συνοικειῶν. Cf. Dav. here and *Rh. Mus.* LVII p. 236. Mommsen I p. 271 finds indications of Pythagorean influence in the Roman calendar.

carminibus: 'By applying mathematics to music the Pythagoreans became the founders of the scientific theory of sound... The practical importance of music, however, was quite as great among them; it was cultivated partly as a means of moral education, partly in connexion with the art of medicine.' Zeller, *Pre-Soc. Phil.* I 348. And *ibid.* n. 2, 'The Harmony of the Pythagoreans presupposes a diligent study of music,' cf. p. 431. For the χρυσᾶ ἔπη formerly ascribed with little reason to Pythagoras and the ἱερὸς λόγος, both mentioned here by Hei. in his n., see Zeller, *l. c.* p. 311 n. 2.

occultius: cf. Porphyr. Vit. Pyth. 41 ἔλεγε δέ τινα καὶ μυστικῷ τρόπῳ συμβολικῶς, ἃ δὴ ἐπιπλέον Ἀριστοτέλης ἀνέγραψεν and Zeller, *l. c.* p. 351 and n. 2. Also Diog. L. viii 15 ἔλεγόν τε καὶ οἱ ἄλλοι Πυθαγόρειοι μὴ εἶναι πρὸς πάντας πάντα ῥητά, ὥς φησιν Ἀριστόξενος ἐν δεκάτῃ παιδευτικῶν νόμων. The Pythagorean silence became proverbial. R. and P.[8] § 55 a distinguish between the disciplinary test of silence imposed on learners in their first five years and the mysterious silence observed by all throughout their life with regard to certain observances and doctrines. For the question of esoteric and exoteric doctrines see Zeller, *l. c.* pp. 342, 356.

mentes suas...traducere: so Porph. Vit. Pyth. 32 says that Pythagoras began the day by calming his mind with the strains of the lyre and singing paeans. See also Quintil. ix 4, 12.

in Originibus: cf. i 2, 3 n. Brutus 19, 75; Hor. Odes iv 15, 29 foll.; Val. Max. ii 1, 10; Varro de uita pop. Rom. in Nonius, s.u. *assa* p. 76 M. See also Sellar, *Rom. Poets of the Republic*, pp. 37–8. [Ribbeck, *Gesch. der Röm. Dicht.* I 8.] The reasoning, as Hei. observes, is remarkable: the Pythagoreans had maxims in metrical form and calmed their minds by singing to the lyre; the early Romans sang in turn at banquets the deeds of heroes to the flute; therefore the early Romans were acquainted with the Pythagorean doctrine.

discriptos: Turnebus, *Advers.* vii c. 17, defends *rescriptos* of the MSS, comparing ἀναγράφειν, and Dav. takes the same view. Küh. says 'cantus uocum sonis rescribere est cantus scribendo (h.e. notis signisue) reuocare uel redigere ad aptos (acutos et graues) uocum sonos, quod nos uocamus *komponiren*, *tonsetzen*.' But illustrations of this use are wanting. J. Fr. Gronovius, on Livy vii 2, 7, and other early scholars conjectured *descriptos*, which Wes. *Em.* III 1 supports and Bai. adopts. But Sff. points out that the meaning is not *cantus ex uocum sonis signatos* or *notatos* but *c. ex u. s. dispositos*. *discripto* is the better reading in Liv. vii 2, 7 and no substitution is more common in MSS than that of *describere* for *discribere*; see variants in i 17, 38 and numerous exx. collected by Bücheler in

duodecim tabulae declarant, condi iam tum solitum esse carmen; quod ne liceret fieri ad alterius iniuriam lege sanxerunt. nec uero illud non eruditorum temporum argumentum est, quod et deorum puluinaribus et epulis magistratuum fides praecinunt,
15 quod proprium eius fuit, de qua loquor, disciplinae. mihi quidem etiam Appii Caeci carmen, quod ualde Panaetius laudat epistula quadam, quae est ad Q. Tuberonem, Pythagoreum uidetur.

§ 4, 11. duodecim R V P G B 1–3 K E 1 2 W 1 O 1 3. XII S D O 7 8 ed. H. 12. longe sanxerunt K. 14. praecinunt G. pręcinu nt V *litt. eras.* p̄cinunt R. p̄ciunt E. 16. appii R V G B K S. apii E. ‖ epistola V P G. aepistola R. ‖ in *non habent* R V P G B 1–3 K S E 2 W 1 2 II J O 2 3 7. in epistola O 1. in epl'a C O 8. epta E 1. 17. ad Q. W 1 2 M 1 2 D C O 1 2 7. Q *superscr.* B 3 II. Q *om.* S E 2 O 3. atque V. atq; E 1. atq; B 1 2 K *marg.* atque R G. ‖ pythagoreum W 1 O 1. pythagareorum P *al. atr. superscr.* pythagoreorum R V P 4 G S J. phitagoreo2+ E 1. pytagoreo2+ E 2 *similiter desinentia habent* K 1 2 B 2 3 W 2 M 1 2 D C II O 3 7. pictagoreū O 8. pythagore eorum B 1 *at* e *ante* o *ex parte eras.*

Rh. Mus. xiii pp. 598 foll. 'Melodies composed in accordance with the notes of the voice and poetry existed even in that day.'

sonis: Pantagathus proposed *notis* but Or., against F.A.W., who quoted this corr. with approval, points out that *sonis* denotes the higher and lower *notae*, with their appropriate signs, comparing *comporre*, *cantare un suono* of early Italian writers. For the abl. see Madv. *Gram.* § 254 obs. 5.

§ 4. **duodecim tabulae**: cf. de R.P. iv 10, 12 preserved in Augustin. Ciu. Dei ii 9 '*Cicero...in libris quos de re publica scripsit, ubi Scipio disputans ait...*"nostrae...contra XII tabulae, cum perpaucas res capite sanxissent, in his hanc quoque sanciendam putauerunt, si quis occentauisset siue carmen condidisset, quod infamiam faceret flagitium ue alteri."' Hor. Sat. ii 1, 80 foll. and probably Ep. ii 1, 152. Küh. and some others claim to give the exact words of the fragment, but these can only be inferred by conjecture from the reff. found in Latin writers. Cf. for this and for the remaining authorities Dirksen, *Zwölf-Tafel Fragmente*, on table VIII fr. 1.

iam tum: there is an interval of more than 220 years between the death of Numa and the decemviral legislation, though ballad poetry, which is no doubt the kind referred to in the law, may well have existed in the time of the early kings.

nec uero..., 'and indeed we are not without a proof of the culture of those times in the fact that...'

deorum puluinaribus: i.e. at the feasts of the gods on the occasion of a *lectisternium*, for which see Livy v 13, 6; Fowler, *Roman Festivals* 180 f. *puluinaribus* and *epulis* are ablatives of time like *comitiis*, *ludis*, *gladiatoribus*. See Madv. *Gr.* § 276 obs. 2.

[**fides** Gk. σφίδη 'gut': for the employment of the lyre in ritual see Mommsen's note *R.H.* i 293 (E.T.).]

proprium: Zeller, *Pre-Soc. Phil.* I 348 n. 2.

Appii Caeci carmen: a poem which evidently consisted of oracular maxims of practical wisdom, a specimen of which is preserved in the *de re publica oratio* i, 1 formerly attributed to Sallust 'fabrum esse suae quemque fortunae'; another is given by Priscian viii 4, 18 (Krehl); another by Festus in *stuprum* p. 317 Ml. Goettling on Hesiod p. xxxi ed. 2 compares the style to that of Hesiod and finds Pythagoras indebted to the latter poet, cf. Mommsen, *R.H.* II 100. [Ribbeck, *Gesch. der Röm. Dicht.* i 14.]

Appius Claudius, censor 312 B.C., lived at a time when Pythagoras was known at Rome; he was a man of original genius and open mind and might have taken an interest in Pythagorean views; but the three maxims preserved from him seem to be just what one might expect a Roman of his day to develope.

multa etiam sunt in nostris institutis ducta ab illis; quae praetereo ne ea quae peperisse ipsi putamur aliunde didicisse uideamur.
20 **5.** sed ut ad propositum redeat oratio, quam breui tempore quot et quanti poëtae, qui autem oratores exstiterunt! facile ut appareat nostros omnia consequi potuisse, simul ut uelle coepissent.

III. Sed de ceteris studiis alio loco et dicemus, si usus fuerit, et saepe diximus. sapientiae studium uetus id quidem in nostris, sed tamen ante Laelii aetatem et Scipionis non reperio quos appellare possim nominatim. quibus adulescentibus
5 Stoicum Diogenen et Academicum Carneadem uideo ad sena-

18. multa R 10 16 E 2. multae R 1. multae G. multę E 1. multe R 2. 19. peperisse R 10 S E 2 W 1 O 2. pepperisse E 1. perperisse P *al. atr. corr.* pperisse V G K. perperisse R B 2. ppeperisse B 1. || putamur R V P G B 1 2 S E 1 W 1 O 2 3. putemur R 6 P 4 B 3 K 2 E 2 W 2 M 2 D Π J O 1 8. || aliunde didicisse uideamur *post* putamur *uel* putemur *habent* R 2 6 10 16 P 2 S W 1 M 1 O 1–3 V *manu antiqua superscr.*

§ **5**, 20. positum G *alt. man. superscr.* 21. extiterunt R V G B K S E. || appareat R V G B K S E D. 22. nostros omnia consequi potuisse R 2 6 10 16 P 2 S W 1 O 3 7. *post* nostros *habent* aliunde didicisse uideamur *uel* uideantur omnia R 1 17 P 1 4 G B 1–3 K 2 E 2 3 W 2 Π J O 8. licet *ante* aliunde *habent* Π E 2. *pro* uideantur *habent* uideanturq; R 7 M 1. ut appareant nostros aliud didicisse uideantur M 2. nostros et aliunde didicisse et omnia O 1. nostros a|liun|de d~~r~~d|i~~c~~is|se u~~i~~d~~e~~a|m|ur omnia V. || simul ut uelle V.

III. 3. laelii R G. lelii V S E. 5. diogenen R V P G B 2 K. diogenē R 10 16 B 3 K 2 S E W 1 2 M 2 D O 2 7. diogenem R 2 B E 2 C O 3. dyogenem M 1. dyogenē Π. || achademicum G. || carneadem R V P G K S. carneadē B 2 E W 1 2 O 7.

Panaetius: i 18, 42 n.

epistula...ad Q. Tuberonem: cf. Fin. iv 9, 23 'Panaetius, cum ad Q. Tuberonem de dolore patiendo scriberet'; Ac. ii 44, 135.

Q. Tubero, son of the sister of Africanus the younger, was a Stoic in theory and practice [see the story of his *peruersa sapientia* in p. Mur. 36, 75].

Pythagoreum: Küh. endeavours to defend *Pythagoreorum* of most MSS, imagining the genitive to denote 'derived from Pythagoreans.'

peperisse: most editors read *repperisse* but Or. Mo. Hei. and Sff. seem justified in reading *peperisse* which is nearer the MSS and justified by numerous examples. Dav. compares Or. 32, 114; Wopkens, ed. Hand, p. 121 Fin. iii 1, 3; Or. ii 34, 146; N.D. ii 29, 74; Leg. ii 14, 36; Fam. iv 13, 7; Sff. adds Off. ii 2, 8. *repperisse ipsi* would be a more complete contrast to *aliunde didicisse* but *peperisse ipsi* gives a very good contrast too.

§ **5. autem**: continues, with intensive force; cf. v 20, 57 'qua pulchritudine urbem, quibus autem opibus praeditam seruitute oppressam tenuit ciuitatem!' Hand, *Tursell.* I p. 568.

simul ut: much rarer than *simul ac* but supported by the MSS here and in Ac. ii 16, 51; 2 in Verr. i 26, 67; Or. ii 5, 21; Phil. iii 1, 2; Fin. ii 11, 33 where see Madvig's n. Reid in a good note on Ac. ii 16, 51 adds Planc. 6, 14 where Madv. suspected the reading.

III. **uetus id quidem...sed tamen**... i 3, 6 n.

adulescentibus: Cic. uses the same expression with ref. to Laelius in Fin. ii 8, 24, where Madv. shews that the word is not to be taken strictly, as Africanus Minor was born in 185 or 184 B.C. and Laelius was older still.

Stoicum Diogenen: Diogenes Babylonius, born at Seleucia in Babylonia, pupil of Chrysippus and teacher of Antipater of Tarsus. For the form *Diogenen* see Neue, *Formenl.* I³ 474 (where there is a misprint in the citation of this passage).

Carneades, born at Cyrene in 215 B.C., founder of the New Academy. The third member of this famous legation, the

tum ab Atheniensibus missos esse legatos, qui cum rei publicae nullam umquam partem attigissent essetque eorum alter Cyrenaeus, alter Babylonius, numquam profecto scholis essent excitati neque ad illud munus electi, nisi in quibusdam principibus tem-
10 poribus illis fuissent studia doctrinae. qui cum cetera litteris mandarent, alii ius ciuile, alii orationes suas, alii monumenta maiorum, hanc amplissimam omnium artium, bene uiuendi disciplinam, uita magis quam litteris persecuti sunt. **6.** itaque illius uerae elegantisque philosophiae, quae ducta a Socrate in Peri-
15 pateticis adhuc permansit et idem alio modo dicentibus Stoicis,

6. misos K. 7. attigissent R V P G B 1 2 K S E J. || cyrẹneus R. cyreneus G B K. cireneus R 2. 8. babylonius R V G. babyllonius K. babilonius B E. || scolis R V G B K S E. 9. munus R G K. legatōis munus V *al. atr. superscr.* minus B *eod. atr.* 11. monumenta B 2 K S. moni menta B E u *in* i *ras. mut.* monomenta R *eod. atr.* mo nom̄ ta V. monomenta G. 12. amplissimam R V P G B K.
§ 6, 14. Socratae G.

Peripatetic Critolaus, is left unmentioned here and in Plutarch, Cato M. 22, 1. The date, 155 B.C., marks an epoch in the attitude of the Roman nobility towards Greek philosophy. An earlier trace of the new influence is indicated by the S.C. of 161 B.C., which banished Gk philosophy and teachers of rhetoric from Rome. The residence of the thousand Achaeans in Italy, from 168 B.C. onwards, no doubt helped to prepare the way for the effect produced by the embassy. For the circumstances that gave occasion for the sending of the legation see Momms. *H.R.* iv 199. The Athenians had plundered Oropus and, when condemned by the Sicyonians, whom the Romans had appointed arbitrators, to pay a fine of 500 talents, appealed to Rome. The senate reduced the fine to 100 talents.

uideo: of a fact learned from history, cf. 37, 79 and 22, 50 with Kühner's n.

numquam profecto...nisi...: the argument is inconclusive. The Athenians had at that time no statesmen properly so called. The sending of philosophers and rhetoricians as envoys even in the earlier period is illustrated by T.S.

scholis...excitati=*e scholis, in quibus uitam umbratilem agebant, protracti.* Küh.

temporibus illis: abl. of time. Küh. thinks that the words have the meaning of *ut temporibus illis*, comparing Or. ii 23, 98. But this meaning is not required here, while the ref. to the date is natural.

ius ciuile: e.g. Sex. Aelius Paetus Catus, for whom see i 9, 18 n.; also Appius Claudius Caecus, of § 4 (cf. Teuffel 1 § 90) and others in Teuffel 1 § 125.

orationes suas: e.g. Cato the Censor, who was the first Roman who wrote out and published his speeches. Cf. i, 2 3 n.

monumenta maiorum: especially Cato's Origines.

bene uiuendi disciplinam..., 'they set forth in their lives rather than in their writings a correct system of moral philosophy.'

§ **6. elegantis**, 'logically precise,' 'thorough.' A contrast to that of the Epicureans, cf. i 22, 55 n. on 'tam eleganter.'

idem alio modo dicentibus Stoicis: cf. Leg. i 13, 38 'eis omnibus, siue in Academia uetere cum Speusippo, Xenocrate, Polemone manserunt, siue Aristotelem et Theophrastum, cum illis congruentes re, genere docendi paulum differentes, secuti sunt, siue, ut Zenoni uisum est, *rebus non commutatis inmutauerunt uocabula*...' See also v 12, 34 n. on 'ignobilis uerborum opifex.' The assertion involved in the text is strictly true with reference to the department of logic alone. For this see Zeller, *Stoics, etc.*, p. 118. For Stoic obligations and differences in physics and ethics see *ibid.* pp. 374 foll.

cum Academici eorum controuersias disceptarent, nulla fere sunt aut pauca admodum Latina monumenta siue propter magnitudinem rerum occupationemque hominum, siue etiam quod imperitis ea probari posse non arbitrabantur, cum interim illis
20 silentibus C. Amafinius exstitit dicens, cuius libris editis commota multitudo contulit se ad eam potissimum disciplinam, siue quod erat cognitu perfacilis, siue quod inuitabantur inlecebris blandis uoluptatis, siue etiam, quia nihil erat prolatum melius, illud, quod erat, tenebant. **7.** post Amafinium autem multi eiusdem
25 aemuli rationis multa cum scripsissent, Italiam totam occu-

16. academici R G K. academici V. 17. aut pauca R 6 7 K 2 W 1. āt pauca O 8. ac pauca R 1 17 V P 4 G B 13 K S E 1 2 W 2 M 1 2 D C II J O 1–3. apauca P *eod. atr. ut uid.* ex pauca B 2. || monumenta G K. monumnta R V. monimenta B S E. 18. hominum W 1 O 2. omnium R V G B 13 K 1 2 S E 1–3 L 2 3 5 W 2 M 1 2 D C II O 1 3 ed. H. oūm L 4 6 O 7. oīm B 2 O 8. 19. imperitis R V G K. 20. c. amafinius B 1 2 S E 1 2 M 1 D II O 8. II *at* a *post* m *ex* i *al. atr. mut.* c̄ amifinius R *eod. atr.* c. amifinius V G K. amifinius W 2. amifinius J. .c. amafanius M 2. c. anafinius W 1. amaffinius O 7. c. amaphanius O 3. c. amacinius O 1. || extitit R V G B K S E. || dicens R V G. docens S *at* o *ex* i *al. atr. mut.* 21. ad eam V G B 1 2 E 2 II O 2. S *marg.* eandem. ad eandem P B 3 K W 1 2 M 2 D C J O 1 3. adeadem R *al. atr. superscr.* adeadem M 1 O 7. ad eandāe E. || potissimum R V G B K. 22. inuitabantur R 17 W 1. inuitabatur R 1 6 7 V P G B 1-3 K 1 S E 1–3 L 2–6 M 2 D C II O 1 3 7 8 ed. H. inuitebatur M 1. imitabatur W 2 O 2. mutabatur K 2. nuitabatur J. || inlecebris R V P G K. illecebris S E. || blandis R V P G B 1–3 K 1 2 S E 1 L 3–6 W 2 M 2 C II O 2 3 8. blandę W 1. blande E 2 L 2 M 1 O 1 7 ed. H. et blandis D. blandiciis J. 23. erat prolatum R V P G B K *plerique.* erat probatū B 2.

§ 7, 24. amafinium R V P G B K S E 1 2 M 2 D C II O 8. amifinium W 2 J O 1. amaffinium O 7. anafinium W 1. amaphanium O 3.

cum Academici ... disceptarent: the reference is to the philosophers of the new Academy, who, being committed to no positive doctrines, could act impartially as arbitrators, cf. v 41, 120 'quorum (sc. Peripateticorum et Stoicorum) controuersiam solebat *tamquam honorarius arbiter* iudicare Carneades. nam....'

C. Amafinius: what is known about this writer, who first introduced the Epicurean philosophy to Latin readers, is found here and in Ac. i 2, 5—6 and Fam. xv 19. See Reid, *Introd. to Ac.* p. 21.

dicens, 'with plenty to say'; contrasted with *illis silentibus.*

ad eam...disciplinam sc. *Epicuream*, that being the system which Amafinius adopted. *eam*, which will be seen from the vv. ll. above to have more MS support than it was previously known to have, is rightly regarded by Sff. as demanded by *potissimum.*

cognitu perfacilis: Fin. i 8, 27.

inuitabantur ... tenebant: collective substantives in the singular, when they refer to persons, seldom take a plural verb in Cicero or Caesar, frequently in Livy. *contulit*, the verb in *direct* connexion with the collective noun, is in the singular, and this is always so in Cicero. Küh. *Gr. d. Lat. Spr.* II p. 17.

blandis: *blandae* would be more strictly correct but such use of hypallage is not limited to poetry. Wes. illustrates from Cic. N.D. ii 39, 98 'fontium gelidas perennitates...speluncarum concauas amplitudines'; iii 27, 69 'spe dubiae salutis.'

§ **7. multi**: Rabirius (Ac. i 2, 5) and Catius the Insubrian (Fam. xv 16, 1; 19, 1) seem the only other Latin writers known of.

pauerunt, quodque maximum argumentum est non dici illa subtiliter, quod et tam facile ediscantur et ab indoctis probentur, id illi firmamentum esse disciplinae putant.

IV. Sed defendat quod quisque sentit; sunt enim iudicia libera; nos institutum tenebimus nullisque unius disciplinae legibus adstricti, quibus in philosophia necessario pareamus, quid sit in quaque re maxime probabile, semper requiremus. quod cum saepe alias tum nuper in Tusculano studiose egimus. itaque expositis tridui disputationibus quartus dies hoc libro concluditur. ut enim in inferiorem ambulationem descendimus, quod feceramus idem superioribus diebus, acta res est sic:

8. Dicat, si quis uolt, qua de re disputari uelit.

26. maxumum R V P G. maximum B K. 27. sumtiliter G. || quod & tam W 1. quod etiam R 1 6 7 17 V P G B 1–3 K 1 E L 2 3 5 W 2 M 2 D C J O 1 3 7 8 ed. H. quod et S *marg.* iam. quod ēt L 4 6. q̃ etiam O 2. qd'x facile etiam K 2. quod et E 2 M 1 II.

IV. 1. quod quisque E 2 W 1 2 D II O 1–3 7 8. quoquisq; V B E. quoquisque R G K S *marg.* quid quod. quidem quod quisque M 2. q,q̃ quisque M 1. 2. nullisque R 1 6 7 10 16 17 V P 1 4 G B 1–3 K 1 S E 1–3 L 2–6 W 1 M 1 2 D C II J O 1–3 7 8 ed. H. nll'is W 2. nllq̃ K 2. 3. adstricti R V G K. astricti B S. 4. maxime R V G K. 5. saepe alias R V P G B K S E *plerique.* alias sepe D C. 6. discipulationibus G *in* disputationibus *alt. man. mut.* 7. concluditur R V P G S J.

§ 8. *Personarum indicia non habent* R G B 1 2 E O 7: S *non habebat*: M *et* A *in marg. habet* V *sed semel tantum*, M *ante* dicat *et* A *ante* non mihi: M *ante* dicat *et* aegritudine *et* D *ante* non mihi *habet* P *atr. nigro scripta*: M *et* A *habent* B 3 W 1 O 3: M *et* D *habent* W 2 D C: T *et* D *habet* II: B *et* T *habet* O 8: Dis. *uel* Di *et* M habet O 1: J *habet* Magister *ante* egritudine *et* Discipulus *ante* minime, *postea* M *et* D.

9. uolt R V G B K. uolt P *al. atr. superscr.*

aemuli: 'partisans'; cf. p. Mur. 29, 61 'Zeno cuius inuentorum aemuli Stoici nominantur'; Livy i 18, 2; Tac. Hist. iii 81 init.

non...subtiliter, 'of the superficial character of those utterances,' i 17, 41 n.

IV. **quod quisque**: for the order of words cf. i 4, 7 n. on 'de quo quis.'

nos...tenebimus: on the nature of Cicero's scepticism see Zeller III² 1, p. 581.

nullisque: it seems best, with the most recent editors, to retain the MS reading, with which Ml. compares v, 29, 82 'quoniam te nulla uincula impediunt ullius certae disciplinae': 'nam unus per se est *unus aliquis* aut *ullus certus*, recteque et usitate dicitur *non unus* (*nec*, *nullis*, etc.) ita, ut contrarium sit *sed plures* aut *uniuersi*,' Ml. Bentley supported his conj. *nulliusque* by ref. to Brutus 59, 216 'nulla re una magis oratorem commendari' to which Sff. adds Rep. ii 39, 65 'nullumque ex eis (ciuitatum generibus) unum esse optimum'; T.D. v 36, 105 'nemo de nobis unus excellat'; Livy ii 6, 3 'eos inter se, quia nemo unus satis dignus regno uisus sit, partes regni rapuisse.'

requiremus: Küh. explains as = '*rursus*, non semel, sed *iterum et saepius* uel *etiam atque etiam* quaerere.' Perhaps we have rather an instance of the intensive use of *re-*. That emendation is not required seems evident from N.D. ii 38, 96 'sed adsiduitate cotidiana et consuetudine oculorum adsuescunt animi neque admirantur neque requirunt rationes earum rerum, quas semper uident.'

quartus dies: i.e. *quarti diei disputationes.*

in inferiorem ambulationem: i.e. *in Academiam*, cf. ii 3, 9. For *ambulationem* cf. Or. i 7, 28.

10 Non mihi uidetur omni animi perturbatione posse sapiens uacare.

Aegritudine quidem hesterna disputatione uidebatur, nisi forte temporis causa nobis adsentiebare.

Minime uero; nam mihi egregie probata est oratio tua.

1 Non igitur existimas cadere in sapientem aegritudinem?

Prorsus non arbitror.

Atqui, si ista perturbare animum sapientis non potest, nulla poterit. quid enim? metusne conturbet? at earum rerum est absentium metus, quarum praesentium est aegritudo. sublata 20 igitur aegritudine sublatus est metus. restant duae perturbationes, laetitia gestiens et libido; quae si non cadent in sapientem, semper mens erit tranquilla sapientis.

9. Sic prorsus intellego.

Vtrum igitur mauis? statimne nos uela facere an quasi e 25 portu egredientis paululum remigare?

Quidnam est istuc? non enim intellego.

10. omni animi E 2 W 1 M 1 2 II O 1–3 8. omni perturbatione animi D C. omī animi B. omī aī B 3 O 7. oī aī W 2. omni animi V *litt. inter* i *et* a *eras.* omnia animi R K. omnia animi G. oīa aī B 2. 13. nobis R 6 L 2 W 1 O 8 L 5 *at* bis *in ras.* nobis non M 1. noui R 1 17 P 4 G B 1–3 K 1 2 E 1 3 L 3 6 W 2 M 2 II J O 1 2 S *marg.* nobis. nōui V *atr. uiridi linea ducta* E 2. non ui L 4. nō R 7 O 7. non D C. nouis Gr. noui nobis non ed. H. || assentiebare R 2 10 16 B 3 K 1 S W 1 2 D C II O 1 3 8. asentiebare B 1 *at spatio inter* i *et* e *relicto et* e *ex* i (*fuerat* a) *mut.* asentibare E 1. asentiabare R 1 *eod. atr.* asenti abere V *i.e.* abaere *in* ebare *mut. al. atr.* assentêtiabare P. asentiabare B 2. absenti⌒abare G. absentiabare O 7. 14. minime R V P G B K. || egregie B. aegregie G. aegregię R. aegregiae V K. 15. existumas R V B G K. 18. et earum R 10 16 P G K 1 2 E 1 3 L 3–6 M 2 C J O 2. & earum R V B 1–3 W 1 2 D O 1 3 7 8. et earum S *marg.* etenim. sed earum E 2 L 2 II. non quia earum M 1. at earum *corr. edd.* 20. aegritudine sublatus R 6 7 V P 4 G B 1 S E 1 2 D C II O 2 7 8 ed. H. aegritudine et sublatus R 1 17 P B 3 K 1 2 W 1 2 M 1 2 J O 1 3. aegritudine sublata B 2. 21. libido R V P G B K.

§ 9, 23. intellego (*bis*) R V G B K. intelligo (*bis*) S E. 25. egredientis R 1 2 G B 1 2 K 1 O 7. egredientes R 10 16. aegridientis V. || paululum R V P G S E.

§ 8. **aegritudine**: for this and the other three irrational emotions (*πάθη*) see iii 10, 23–4 and Introd. p. xxxi.

temporis causa: 'under the pressure of the moment,' 'to suit the occasion.' 'temporibus inseruiens, motus auctoritate mea, ne dubiis tuis taedium mihi exhiberes,' Neide. So Sff. on Lael. 8, 26 explains as = *tempori cedens*, comparing Fam. iv 9 *init.* 'tempori cedere, id est necessitati parere'; Ac. ii 35, 113. Cf. also Mur. 30, 62 'at temporis causa'; p. Flacc. 15, 36: 16, 37.

ista: sc. *perturbatio.*

quid enim? 'for, I would ask;' i 25, 60 n.

absentium: cf. iii 11, 25 'metus opinio magni mali inpendentis.'

gestiens: iii 10, 23 n.

§ 9. **utrum**: the neuter pronoun, the alternative clauses marked by *-ne* and *an* following in a separate sentence as in

V. Quia Chrysippus et Stoici cum de animi perturbationibus disputant magnam partem in his partiendis et definiendis occupati sunt, illa eorum perexigua oratio est qua medeantur animis nec eos turbulentos esse patiantur, Peripatetici autem ad pla-
5 candos animos multa adferunt, spinas partiendi et definiendi praetermittunt. quaerebam igitur, utrum panderem uela orationis statim an eam ante paululum dialecticorum remis propellerem.

Isto modo uero; erit enim hoc totum quod quaero ex utroque perfectius.

10 **10.** Est id quidem rectius; sed post requires, si quid fuerit obscurius.

Faciam equidem; tu tamen, ut soles, dices ista ipsa obscura planius quam dicuntur a Graecis.

Enitar equidem, sed intento opus est animo, ne omnia dila-
15 bantur, si unum aliquid effugerit. quoniam, quae Graeci *πάθη*

V. 2. in his R V G B 1 2 K S E M 1 O 1 3 7. in iis M 2. in hiis D II O 8. 5. adferunt R V G K. afferunt B S. 6. uela orationis S E 2 W 2 M 1 2 II O 2 7. uela orationis V *at* ue *extra lineam et alia man. scr.* panderē uela orationis B 1 *al. atr. ras. post* ē. uela orationis E 1 *al. atr. superscr.* uł orationis B 2. ł orationis K 1. uel orationis G. 7. an ea ante B 1 *ras. post* ea. ea mante K 1. uel orationis R 1 *man. ant. sup.* a

§ **10**, 13. planus G *alt. man. superscr.* 15. unum aliquid R 1 6 V G B 1 2 K S E 1–3 II O 7 8. unum aliquod P B 3 W 1 M 1 2 C O 1 2. unum ad W 2. unum ad K 2. unum aliqd' J. || pathe R V G B K. pathe S *marg.* *παθοσ.*

Fin. ii 19, 60; Diu. ii 58, 120; 63, 129; Ac. ii. 22, 71 and Reid's n. there. Another use, common in Plautus (e.g. Capt. 268, Trin. 306), in which *-ne* is appended to the first emphatic word after *utrum* in the question, is also found in Cicero, e.g. iv 27, 59; p. Quint. 30, 92.

uela facere=*uela pandere*, cf. Verr. ii 5, 34, 88 'uela fieri imperauit.'

remigare: cf. *dialecticorum remis* below. The metaphor contrasts the smooth and free movement of continuous discourse with the jerky and slower process of dialectic argument.

V. **quia**: elliptic=*haec dixi quia*, cf. iii 7, 14 n. on 'quoniam.'

Chrysippus et Stoici=*et ceteri Stoici*, the views of Chrysippus being far the most influential among the Stoics of Cicero's day. This mode of expression, which is common in Gk and Lat., is illustrated by Dav., who compares Diu. i 53, 121 Dareus et Persae ab Alexandro et Macedonibus; Homer, Il. xix 63 Ἕκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον, etc., Petron. 2 Pindarus nouemque lyrici.

spinas: cf. *spinosum* applied to the Stoic style in Fin. iii 1, 3 quoted in n. on i 8, 16; also Fin. iv 3, 6; *dumeta* Ac. ii 35, 112; N.D. i 24, 68.

dialecticorum remis: 'h.e. an orationem exordirer more dialecticorum a subtiliore disputatione, quae lentius progreditur' Küh. Cf. iii 6, 13 'primo... Stoicorum more agamus.'

isto modo uero: 'As you suggest, by all means.' *isto* does not express the *latter* alternative but the method suggested by the person addressed, the mention of alternatives being taken to imply a recommendation of their acceptance. For the affirmative use of *uero*, not uncommon in replies, cf. ii 11, 26.

ex utroque, 'by an application of both methods.'

§ **10**. **animo** sc. *tuo*, cf. ii 5, 15.

ne...dilabantur, 'lest the whole argument be lost if a single stage is missed.' Editors compare Fin. iii 22, 74 where

uocant, nobis perturbationes appellari magis placet quam morbos, in his explicandis ueterem illam equidem Pythagorae primum, dein Platonis discriptionem sequar, qui animum in duas partes diuidunt, alteram rationis participem faciunt, alteram expertem; in participe rationis ponunt tranquillitatem, id est placidam quietamque constantiam, in illa altera motus turbidos cum irae, tum cupiditatis, contrarios inimicosque rationi. **11.** sit igitur hic fons; utamur tamen in his perturbationibus discribendis Stoicorum definitionibus et partitionibus, qui mihi uidentur in hac quaestione uersari acutissime.

18. dein R V G B 2 K E 2 O 7. deiñ P W 2 J. deinde B 3 S W 1 M 1 2 Π O 1 3. dehinc C O 8. dehoc ~~in~~ inc platonis E 1. de hoc in B 1 *al. atr. superscr.* || discriptionem R V P G K. discriptione E. descriptionem B 1–3 S E 2 W 1 2 M 1 2 Π J O 1 3 7. || partes R V P G B K S. 19. participem faciunt R 1 10 16 V G B 1–3 S E L 2–6 W 1 2 C J O 1–3 7. participem facint K *eod. atr.* 20. ponunt B 3 K 2 S E 2 W 1 2 M 1 2 C Π J O 1 3 7 8. ponunt B u *ex* a *mut.* ponant V. ponant E 1. ponant R G B 2 K. || id÷ K. idē B 1 *pro* id est. .i. W 2. 21. turbidos cum P 2 L 4 O 1 3. turbidos cum E 2 *at* c *al. atr.* turbidos tum R 17 V P 14 G B 1–3 K 1 2 S E L 2 3 5 6 W 1 2 M 1 2 C Π J O 7 8 ed. H. *om.* D. 22. cupiditatis contra V *atr. uiridi.* || rationi G K. rationę R. rationis B.

§ **11**, 24. partitionibus K 1. parti*ꝓ*tionibus R 1. particionibus V G. partionibus R 2 10 16. 25. acutissime R V G B K.

Cato thus refers to the Stoic system: 'admirabilis compositio disciplinae incredibilisque rerum traxit ordo....quid non sic aliud ex alio nectitur, ut si ullam litteram moueris, *labent* omnia? nec tamen quicquam est, quod moueri possit.'

morbos: cf. iii 4, 7 n. on 'ego poteram morbos.'

Pythagorae primum: this division of the soul seems to have been first attributed to Pythagoras by writers such as Posidonius, cf. Galen, de Plac. Hipp. et Plat. iv p. 425; v p. 478; Plutarch, Plac. Phil. iv 4. A more correct statement of the Pythagorean view is no doubt that of Diog. L. viii 30 *τὴν ἀνθρώπου ψυχὴν διῃρῆσθαι τριχῇ, εἴς τε νοῦν καὶ φρένας καὶ θυμόν. νοῦν μὲν οὖν καὶ θυμὸν εἶναι καὶ ἐν τοῖς ἄλλοις ζῴοις, φρένας δὲ μόνον ἐν ἀνθρώπῳ.*

For the Platonic division of the soul into two parts, *τὸ λογιστικόν* and *τὸ ἄλογον*, the latter being subdivided into *τὸ θυμοειδές* and *τὸ ἐπιθυμητικόν*, see n. on i 10, 20 'Plato triplicem.' The Stoics on the other hand derived all faculties of the soul from the *ἡγεμονικόν*. Plut. Plac. Phil. iv 21; i 33, 80 n. on 'is, contra quem.'

It is observed by editors that Cicero does not make any use of this division in the details that follow, §§ 11—33. For a suggested explanation of the significance of this fact see Introd. pp. xliii ff.

in participe rationis...turbidos: this of course applies only to those (including Posidonius) who adopted the Platonic division of the soul. With the Stoics *tranquillitas* was a calm state of the *ἡγεμονικόν* due to the obedience of the passions and desires to reason; *perturbatio* was a disordered state of the same *ἡγεμονικόν* due to a false judgment (*κρίσις*). Cf. Off. i 29, 102 'efficiendum autem est, ut adpetitus rationi oboediant ...sintque tranquilli atque omni animi perturbatione careant; ex quo elucebit omnis constantia, omnisque moderatio' (quoted by Hei.).

cum: Küh. would approve of this reading if it had more MS support but thinks *tum...tum...* may be defended in the usual sense of *modo...modo...*, but 'both...and' is the natural meaning here and most editors read *cum...tum*, nothing being more frequent in MSS than the confusion of these two words.

§ **11. fons**: the *pars rationis expers* is then the source of the *perturbationes*.

VI. Est igitur Zenonis haec definitio, ut perturbatio sit, quod *πάθος* ille dicit, auersa a recta ratione contra naturam animi commotio. quidam breuius perturbationem esse adpetitum uehementiorem, sed uehementiorem eum uolunt esse qui longius discesserit a naturae constantia. partes autem perturbationum uolunt ex duobus opinatis bonis nasci et ex duobus opinatis malis; ita esse quattuor, ex bonis libidinem et laetitiam, ut sit laetitia praesentium bonorum, libido futurorum, ex malis metum et aegritudinem nasci censent, metum futuris, aegritudinem praesentibus; quae enim uenientia metuuntur, eadem adficiunt aegritudine instantia. **12.** laetitia autem et libido in bonorum opinione uersantur, cum libido ad id quod uidetur bonum inlecta et inflammata rapiatur, laetitia ut adepta iam aliquid concupitum ecferatur et gestiat. natura enim omnes ea quae

VI. 2. *παθος* G. *πατοϲ* R K. ‖ auersa a recta R G B 1–3 K 1 W 2 O 2. auersa recta V. auersa a ratione O 1 recta *om.* auersa a rōne recta W 1. auersa recta O 7. 3. commotio R V G. cōmotio K. ‖ adpetitum G. appetitum K. 5. partes R V G B 1 2 K S E. 6. opinatis G *prius* i *in ras.* 8. libido R V G B K. 11. adficiunt R V G K E. afficiunt B 1 2 S C O 2 3 8 7. afficiunt M 2. efficiunt W 1 2 M 1 II J O 1. *om.* D. ‖ aegritudine V G O 2. aegritudinem K *eod. atr.* egritudine B 1–3 E 1 2 M 2 O 3 8. egritudinem P. aegritudinē R 1. egritudinē W 1. egritudinē S J. egritudinem W 2 M 1 C II O 1 7. *om.* D.

§ **12**, 11. libido (*bis*) R V P G B K. 13. illecta R 6 B 3 E 3 L 6 M 1 2 O 2 3. iniecta R 1 7 17 V P 1 2 4 G B 1 2 K 1 2 S E 1 2 L 2–5 C II O 1 8 ed. H. iniecta W 1 *marg.* illecta. ī recta O 7. *om.* W 2 D J. 14. ecferatur R V G K. hęc fe/ Ratur E 1. et feratur B 2. efferatur P B 1 3 S W 1 2 J O 3 7 8. ‖ natura K 2 S W 1 M 2 O 1–3 8 ed. H. nata W 2. nā M 1. naturę V. nature R 17. naturae R G. naturę B E. nature K E 2 C O 7. natê B 2.

VI. **haec definitio, ut**..., 'Zeno's definition then makes emotion to be...' Zeno in Diog. L. vii 110 defines *πάθος* (*perturbatio*) as *ἄλογος καὶ παρὰ φύσιν ψυχῆς κίνησις ἢ ὁρμὴ πλεονάζουσα* (*adpetitus uehementior*). Cf. Stobaeus, Ecl. Eth. ii 166; and other exx. in Dav. Hence Salmasius conjectured *et contra naturam*: but *contra naturam* = *auersa a recta ratione* and the definition is repeated in the same words in 21, 47. For the attributive use of the prep. with its case see i 22, 51 n. on 'animum sine corpore.'

uehementiorem ...: Hei. compares Chrysippus in Galen, Hipp. et Plat. iv 369 *κατὰ τοῦτο δὲ καὶ ὁ πλεονασμὸς τῆς ὁρμῆς εἴρηται διὰ τὸ τὴν καθ' αὑτοὺς καὶ φυσικὴν τῶν ὁρμῶν συμμετρίαν ὑπερβαίνειν.*

partes: here used of main divisions (*genera*). See iii 11, 24 n. on 'genere quattuor, partibus plures.' *pars* more often denotes a subdivision, cf. 7, 16; 9, 20.

uolunt, 'they maintain,' 'hold,' i 18, 42.

opinatis: iii 11, 24 n.

libidinem = *cupiditatem* (*ἐπιθυμίαν*).

futuris...praesentibus: for the non-repetition of the preposition see iii 15, 33 n. on 'in duabus rebus ponit, auocatione...'

uenientia...instantia = *futura...praesentia*. Mo. compares Or. ii 25, 105; Auct. ad Herenn. ii 5; Quintil. v 10, 42 'praeteritum, instans, futurum.' For the thought Dav. compares Arrian, Epict. iii 26 p. 360 *ὧν γὰρ προσδοκωμένων φόβος γίνεται καὶ λύπη παρόντων.* [For the *partitio* cf. S. Paul. Nol. *Epp.* 39, 6 sunt enim in corpore nostro principalia totidem incentiua uitiorum spes metus gaudium dolor quibus maxime genus

15 bona uidentur sequuntur fugiuntque contraria. quam ob rem simul obiecta species est cuiuspiam quod bonum uideatur ad id adipiscendum inpellit ipsa natura. id cum constanter prudenterque fit, eius modi adpetitionem Stoici βούλησιν appellant, nos appellemus uoluntatem. eam illi putant in solo esse sapiente, 20 quam sic definiunt: uoluntas est, quae quid cum ratione desiderat. quae autem a ratione auersa incitata est uehementius, ea libido est uel cupiditas effrenata, quae in omnibus stultis inuenitur. **13.** itemque cum ita mouemur ut in bono simus aliquo, dupliciter id contingit. nam cum ratione animus mouetur placide 25 atque constanter, tum illud gaudium dicitur; cum autem in-

15. sequuntur B 1 S E W 1 M 1 J O 3 8. secuntur R V P G B 2 3 K E 2 W 2 M 2. 16. species est E 2 C. speci est R *eod. atr. superscr.* spēs est O 7 8. species B E 1 est *omisso.* speciest V t *extra lineam excurr.* G. specie est B 2. speci ē K 1. species cuiuspiam est B 3 M 2. species iam M 1. speties est O 3. spes ē W 1 2. est species O 1. ^species S *fort. ead. man. superscr. om.* D. 17. impellit R V G B K. 18. adpetitionem R V G K. appetitionem S. ‖ BOYΛHCIN K. boYΛHCin G. 19. appellamus R V P B 1–3 K 1 2 S E 1 2 W 1 2 M 1 2 C Π J O 1 2 7 8. apellamus G *om.* D. appellemus *corr. Wesenbergius.* 20. daefiniunt G. 21. a ratione aduersa S. ratione auersa R 16 L 4 5 W 1. ratione aduersa R 1 7 V P G B 1–3 K 1 E 1 2 L 2 6 W 2 M 1 2 Π J O 1–3 7 8. rationi aduersa C. aduersus rationem R 6. *om.* D. a ratione auersa *corr. Orellius.* 22. effrenata R V G B 1–3 K 1 S E W 2 O 1 3 8.

turbatur humanum, duobus praesentibus et duobus futuris; praesentibus aegritudine animi uel gaudio, futuris metu uel spe. unde cauendum est ne dum aliud ex his uitium fugimus, incurramus contrarium.]

12. simul=*simul atque*, cf. Fin. iii 6, 21; Ac. ii 27, 86.

adipiscendum: iii 27, 66 n.

βούλησιν: with specialised force, = '*reasonable* wish.' βούλησις is one of the three εὐπάθειαι (*constantiae*) treated of in this chapter. Cf. Diog. L. vii 116 εἶναι δὲ καὶ εὐπαθείας φασὶ τρεῖς, χαράν, εὐλάβειαν, βούλησιν· καὶ τὴν μὲν χαρὰν ἐναντίαν εἶναι τῇ ἡδονῇ, οὖσαν εὔλογον ἔπαρσιν· τὴν δ' εὐλάβειαν τῷ φόβῳ, οὖσαν εὔλογον ἔκκλισιν· φοβηθήσεσθαι μὲν γὰρ τὸν σοφὸν οὐδαμῶς, εὐλαβηθήσεσθαι δέ· τῇ δ' ἐπιθυμίᾳ ἐναντίαν φασὶν εἶναι τὴν βούλησιν, οὖσαν εὔλογον ὄρεξιν.

appellemus: the necessary em. of Wes. *Em.* 1 p. 18, who supports the subj. by a long list of parallel passages, e.g. § 13 below, *appelletur, nominetur*; 12, 28 *dicatur*, Bentley's corr., supported by the following *nominetur* and *habeat. appellemus* is also read in Fin. iii 6, 20, after Bentley, where see Madvig's n. Meaning as well as usage condemn *appellamus* in our passage, as the indic. would mean that the word *uoluntas* was commonly used in Latin in the sense expressed by the Stoic technical term βούλησις. Where we have *gaudium dicitur* in § 13 below the expression is compressed for (*a Stoicis*) χαρά, *id est, gaudium dicitur.*

a ratione auersa: *ratione aduersa* of the MSS may be good Latin, though Wes. thinks Cic. would rather have written *aduersante, inuita* or *repugnante*; but we must take this passage along with § 13 'metus ⟨a⟩ ratione auersa cautio' where the insertion of *a* is the natural emendation, supported by 9, 22 'auersa a praescriptione rationis'; 15, 34 'motus auersi a ratione'; 6, 11 and 21, 47 'auersa a ratione...commotio,' instances cited by Orelli.

§ **13. nam cum ratione**: Dav. on Bentley's conj. read *nam cum cum ratione*; Sff. shows that Cic. avoided this combination and reads *nam cum ratione animus cum mouetur....* But Küh. notes that with passives the simple abl. is perfectly correct, comparing 38, 83, 'a te ratione propositum'; Off. i 2, 7 'omnis quae ratione suscipitur de aliqua re institutio.'

gaudium: χαρά; see notes above on βούλησιν and 'appellemus.'

aniter et effuse animus exsultat, tum illa laetitia gestiens uel nimia dici potest, quam ita definiunt: sine ratione animi elationem. quoniamque, ut bona natura adpetimus, sic a malis natura declinamus, quae declinatio cum ratione fiet, cautio ap-
30 pelletur, eaque intellegatur in solo esse sapiente; quae autem sine ratione et cum exanimatione humili atque fracta, nominetur metus; est igitur metus a ratione auersa cautio. **14.** Praesentis autem mali sapientis adfectio nulla est, stulti autem aegri-

§ **13**, 26. exultat R V P G B 1 2 K S E. 28. quoniamq3 C. quōque K 1 (*i.e.* quoniamque *cf. infra* § 14 *ubi* K 1 *habet* quō aegritudini nulla). q̄m̄que K 2 W 2 J O 7 8. q̄m̄ *om.* que Π O 1. quoniam q̣ue E 1 *al. atr. superscr.* quoniam (q̄m̄) quae R G E 2 M 2 O 2. quoniam q̣ue B 1 W 1. Q̄m̄ q̣ue V *atr. nigro punctis appos.* quāq; B 2. quomodoq; O 3. qmodoque P. q̄m̄ut q̣ue fūt ut S. || adpetimus V G. aplp&imus R *eod. atr.* d *in* p *mut.* appetimus R 2 B K. 29. declinatio si cum ratione R V P G B 1 3 K 1 S E 1 2 W 1 2 M 1 2 C Π J O 1–3 7 8. declinatio fiet *cett. om.* B 2. *om.* D. declinatio cum ratione *corr. Bentleius.* || appelletur R G B 1 2 K 2 C Π O 2 3 7 8. appelletur V. appellatur B 3 K 1 W 1 2 O 1. 30. intellegatur R G B K. intellegatur V. intelligatur S. 32. metus ratione auersa R V P G B 1–3 K 1 2 E 1 M 2 J W 1 *marg. e contextu om.* metus ratione aduersa R 6 7 S E 2 W 2 Π O 3 7 8. metus auersa ratione O 2. metus rationi aduersa C O 1. metus aduersa ratione M 1. metus a ratione auersa Gr. ed. H. *om.* D.

§ **14**, 33. adfectio R V G K E. affectio P B S. || stulti autem R 6 O 1. stulṭ S *i.e.* a *in* i *man. recenti mut.* stulta autem R V P 1 2 4 G B 1–3 K 1 2 E 1 2 L 2–6 W 1 2 M 1 2 C J O 2 3 8 7. stulti. Π. *om.* D.

quae declinatio cum ... : editors generally, except Mo. and Küh., follow Bentley in ejecting *si* before *cum*. This gives a straightforward constr. if *quae declinatio* be taken in the sense of *ea declinatio, quae....* Küh., retaining *si*, finds here an instance of the figure *anantapodoton*, as in iii 17, 36 (n. on 'Pythagoras...si diceret') 'qua apodosis cum parenthesi coaluit.'

cautio: εὐλάβεια, see note above on βούλησιν.

quae autem = *ea autem quae...*

§ **14**. **praesentis**...**aegritudo est**: exception has been taken (*a*) to the double genitive *mali sapientis adfectio*; (*b*) to the change of number *stulti aegritudo est...adficiuntur*; (*c*) to the repetition of *autem*. Hence the following conjectures: *praesentibus autem malis*, Dav. in ed. 2 and Sff.; *sapienti...stultis autem* Bent. followed by Dav. and Lall.; *stultorum* omitting *autem* Dav. in ed. 2; *stultorum tum* Sff.

Wopkens, *Lectt. Tull.* I 122, finds all three objections groundless. Instances of such double genitives are not uncommon, cf. ii 15 35 functio quaedam uel animi uel corporis grauioris operis; iv 17, 40, etc. The transition from singular to plural, or plural to singular, provided it does not take place within a single clause, is Ciceronian, cf. 31, 65 'perturbationem... omnes eas...'; Fin. ii 19, 61 with Madvig's n.; Ac. ii 7, 22; N.D. i 38, 106; Diu. i 33, 72. See 3, 6 n. on 'inuitabantur...tenebant.'

The repetition of *autem* within such short space would not necessarily condemn the word here but the contrast between the *sapiens* and the *stultus* requires asyndeton, as pointed out by T.S. *autem* may possibly be a copyist's repetition of the preceding *autem* and *stulti* (MSS *stulta*) may be the correct reading. But it is more likely to have arisen from the end of *stultorum*, perhaps contracted, *stultorū* becoming *stulta ūu*.

eaque: Bake's corr. for *ea qua* of the MSS, which would seem to distinguish this *aegritudo* from some other species of *aegritudo*. Interchanges of *que quae* and

tudo est, eaque adficiuntur in malis opinatis animosque demittunt
35 et contrahunt rationi non obtemperantes. itaque haec prima definitio est, ut aegritudo sit animi adversante ratione contractio. sic quattuor perturbationes sunt, tres constantiae, quoniam aegritudini nulla constantia opponitur.

VII. Sed omnes perturbationes iudicio censent fieri et opinione. itaque eas definiunt pressius, ut intellegatur non modo quam uitiosae, sed etiam quam in nostra sint potestate. est ergo aegritudo opinio recens mali praesentis, in quo demitti contra-
5 hique animo rectum esse uideatur, laetitia opinio recens boni praesentis, in quo ecferri rectum esse uideatur, metus opinio inpendentis mali, quod intolerabile esse uideatur, libido opinio

34. eaq3 O 7. ea quę E 1. ea quae G. ea qua R 1 6 16 V P 1 4 B 1–3 K 1 2 S E 2 L 2–6 W 1 M 1 2 C Π J O 1–3 8 ed. H. ea q̃ E 3. ea q̃ W 2. *om.* D. eaque *corr. Bakius.* ‖ adficiuntur R V G K E. afficiuntur B S. 35. obtemperantes G K. optemperantes B 1. ‖ definitio G K. difinitio V. 37. tres constantię V *atr. uiridi superscr.* ut gaudium uoluntas cautio

VII. 2. intellegatur R V G B K. 3. ergo R V G B 1 2 J O 1 8. egro E 1. g W 2 O 7. igitur W 1 O 3. 5. animo B 1. ‖ laetitia.....intolerabile esse uidetur *e contextu om.* G *in marg. inferiore add. alt. man.* 6. ecferri R G. etferri E. hęc ferri V. et ferri K *atr. nigro mut.* efferri B 1–3 K 2 S W 1 2 J O 7 8. 7. impendentis R V G S. inpendentis E. ‖ lubido *hic et infra* B 1. lubido G *at* u *in* i *mut. ead. man.* lubido K 1 *at infra* libido *atr. nigro superscr.* libido *hic et infra* R 1 *at* i *ex* u *ras. mut.* libido V P.

qua are very common in MSS. Cf. variants in iv 13, 31 (*ea quae* for *eaque*); iv 18, 41 *omnino quaeque* for *omninoque quae.*

aegritudo...contractio: Dav. gives the Greek definition from Stobaeus, Ecl. Eth. ii 90, 14 W. λύπην δ' εἶναι συστολὴν ψυχῆς ἀπειθῆ λόγῳ, upon which follow the words αἴτιον δ' αὐτῆς τὸ δοξάζειν πρόσφατον κακὸν παρεῖναι, ἐφ' ᾧ καθήκει συστέλλεσθαι, which serve to illustrate the beginning of c. 7. Diog. L. vii 111 and Andronicus Rhodius περὶ παθῶν p. 523 1 p. 11 (Kreuttner) pronounce λύπη to be συστολὴ ἄλογος. Cf. i 37, 90 n. on 'animi contractio'; iii 34, 83 n. on 'contractiuncula.'

constantiae: εὐπάθειαι, cf. 6, 12 n. on βούλησιν.

VII. **iudicio**: Zeller, *Stoics, etc.*, c. X pp. 228 foll.; iii 13, 28 n. on 'opinionem mali aegritudinem esse natura.'

pressius, 'more exactly.' Fin. iv 10, 24; Ac. ii 9, 29 and Reid's n.

est ergo aegritudo...: see n. on 'aegritudo...contractio' above.

in quo...rectum esse uideatur: iii 31, 76 n. on 'Chrysippus autem.'

laetitia: cf. Andronicus, περὶ παθῶν 1 p. 11 (Kreuttner) p. 523 ἡδονὴ δὲ ἄλογος ἔπαρσις, ἢ δόξα πρόσφατος ἀγαθοῦ παρουσίας, ἐφ' ᾧ οἴονται δεῖν ἐπαίρεσθαι.

metus: Andronicus, *l.c.* φόβος δὲ ἄλογος ἔκκλισις, ἢ φυγὴ ἀπὸ προσδοκωμένου δεινοῦ· Stobaeus, Ecl. Eth. II 90, 11 W. φόβον δ' εἶναι ἔκκλισιν ἀπειθῆ λόγῳ, αἴτιον δ' αὐτοῦ τὸ δοξάζειν κακὸν ἐπιφέρεσθαι τῆς δόξης τὸ κινητικὸν πρόσφατον ἐχούσης τοῦ ὄντως αὐτὸ φευκτὸν εἶναι.

libido: Andronicus, *l.c.* ἐπιθυμία δὲ ἄλογος ὄρεξις, ἢ δίωξις προσδοκωμένου ἀγαθοῦ.

On comparing Galen, Hipp. et Plat. iv p. 366, where Chrysippus is represented as departing from the view of the παλαιοί, τὴν λύπην ὁριζόμενος δόξαν πρόσφατον κακοῦ παρουσίας, τὸν δὲ φόβον προσδοκίαν κακοῦ, τὴν δ' ἡδονὴν δόξαν πρόσφατον ἀγαθοῦ παρουσίας, we see that all the definitions given here by Cicero are Chrysippean.

uenturi boni, quod sit ex usu iam praesens esse atque adesse.
15. sed quae iudicia quasque opiniones perturbationum esse
10 dixi, non in eis perturbationes solum positas esse dicunt, uerum illa etiam quae efficiuntur perturbationibus, ut aegritudo quasi morsum aliquem doloris efficiat, metus recessum quendam animi et fugam, laetitia profusam hilaritatem, libido effrenatam adpetentiam. opinationem autem, quam in omnis definitiones
15 superiores inclusimus, uolunt esse inbecillam adsensionem.

§ 15, 10. eis R V G B 1 2 K W 1 II O 1 2 7. 11. efficiuntur R V G B K S. || quas|i īnmorsum V i *extra lineam et al. atr. script.* 13. effrenatam R 6 7 P B S W 1 O 1 8. effrenatā R 1 K 1. effrenata V G B 2. effrena E. || adpetentiam R G B 2 K E. appetentiam R 2 16 V P B 1 S. appententiā R 10. 14. opinationem R V G B 1–3 K S E 1 2 L 3–6 W 1 2 M 2 D C II J O 1 2 7 8 Gr. ed. H. oppinationem M 1. opinionem L 2 O 3. oppinionem K 2. || omnis R V G K E. omīs B 1 W 2. omnes P. 15. inbecillam R V G B 1 2 K 1 E 1 M 1 O 7. ībecillā J. inbecillem S. imbecillam R 2 10 16 P B 3 K 2 E 2 W 2 M 2 D C O 1 3 8. ībecillem II. ībecillē W 1. || adsensionem R V P G K E. assensionem R 2 B 1 S W 1.

[**praesens...adesse**: cf. Fin. i 17, 55 'nam corpore nihil nisi praesens et quod adest sentire possumus,' where Madv. notes that *adesse* is temporal not local in its signification as here and that the combination of *praesens* and *adesse* is for the sake of emphasis.]

§ **15. sed quae iudicia**...: in Galen, Hipp. et Plat. v 1 p. 429, we read that *Χρύσιππος μὲν οὖν ἐν τῷ πρώτῳ περὶ παθῶν ἀποδεικνύναι πειρᾶται κρίσεις τινὰς εἶναι τοῦ λογιστικοῦ τὰ πάθη, Ζήνων δὲ οὐ τὰς κρίσεις αὐτὰς ἀλλὰ τὰς ἐπιγινομένας αὐταῖς συστολὰς καὶ διαχύσεις ἐπάρσεις τε καὶ πτώσεις τῆς ψυχῆς ἐνόμιζεν εἶναι τὰ πάθη.* The difference here indicated was really less than it would at first appear to be. Chrysippus, in asserting that the *πάθη* were decisions of the reason, did not exclude the elation or dejection or other excitement that follow upon such decisions. This is clear from Galen, *l.c.* iv p. 367, where we find that Chrysippus made *λύπη* a *μείωσις* and *ἡδονή* an *ἔπαρσις* and from the same work iv 5 p. 392, whence we see that the maxim that every *πάθος* is *ποία* and every *ποία πάθος* (Stob. Ecl. Eth. ii 88 W.) belonged to Chrysippus. It was no doubt with a view to strengthening, against opponents who maintained the triple division of the soul, the Stoic doctrine, which made emotion due to a change taking place in the *ἡγεμονικόν*, that Chrysippus insisted on giving prominence to the intellectual origin of emotion. Conversely, Posidonius, later on, made the *πάθη* neither judgments nor consequences of judgments but movements of the irrational parts of the soul, i.e. of Plato's *ἐπιθυμητικόν* and *θυμοειδές*.

The source, which Cicero followed in our passage, evidently set forth views derived from Chrysippus and contained a definite statement of the qualification of Chrysippus' dogmatic assertion, a qualification which, as may be seen above, can be inferred from other statements which he is known to have made.

We might have expected *sed non in eis iudiciis eisque opinionibus*.... For the attraction of *iudicia* from the main clause into the body and construction of the subordinate clause cf. Off. iii 22, 87 'quas ciuitates L. Sulla...liberauisset, ut eae rursus uectigales essent.' The converse attraction from the subord. to the main clause, for which cf. i 24, 56 n. on 'nam sanguinem,' is more common.

opinationem: a word coined by Cic. to express the act of opining.

inbecillam adsensionem: for *adsensio* = *συγκατάθεσις* see Reid on Ac. ii 12, 37 'de adsensione atque adprobatione, quam Graeci *συγκατάθεσιν* uocant.' Cf. also Ac. i 11, 42 'errorem autem...et opinationem et suspicionem et uno nomine omnia, quae essent aliena firmae et constantis adsensionis, a uirtute sapientiaque remouebat (Zeno).'

16. Sed singulis perturbationibus partes eiusdem generis plures subiciuntur, ut aegritudini inuidentia (utendum est enim docendi causa uerbo minus usitato, quoniam inuidia non in eo qui inuidet solum dicitur, sed etiam in eo cui inuidetur), aemu-
20 latio, obtrectatio, misericordia, angor, luctus, maeror, aerumna, dolor, lamentatio, sollicitudo, molestia, adflictatio, desperatio, et si quae sunt de genere eodem. sub metum autem subiecta sunt pigritia, pudor, terror, timor, pauor, exanimatio, conturbatio, formido, uoluptati maleuolentia laetans malo alieno, delectatio,
25 iactatio et similia, libidini ira, excandescentia, odium, inimicitia, discordia, indigentia, desiderium et cetera eius modi.

Haec autem definiunt hoc modo: inuidentiam esse dicunt aegritudinem susceptam propter alterius res secundas, quae nihil noceant inuidenti.

VIII. **17.** Nam si qui doleat eius rebus secundis a quo ipse

§ **16, 17.** subiciuntur R V G B 1 2 K E W 2 D J O 3 7 8. subijciuntur S *i.e.* i *in* ij *mut.* 21. adflictatio V G E. adflectatio R *eod. atr.* K *eod. atr.* afflictatio B S. 22. sub metum R G B K S M 2 Π O 8. sub metũ R 7 17 P B 2 3 E 1 2 M 1 D C. submetu *linea supra* u *ut uid. eras.* V W 2. sub metu K 2 W 1 J O 1–3 7. 24. uoluptati E 2 W 1 M 2 D C Π O 2 3 7 8. uolup K 2. uoluptati W 2 *at* s *eras.* uoluptati B 3 *al. atr. superscr.* uoluptatis R V P G B 1 2 K E 1 O 1. *om.* M 1. ‖ maleuolentia R V G B K. maliuolentia S E. ‖ la&ans R. letans V P G. 25. libidini R B 1–3 K 1 2 W 1 M 1 D O 1 3 7 8. libidini W 2 *at* s *eras.* libini G. libidini V *atr. uiridi superscr.*

VIII. § **17,** 1. si qui V P G B E. si quis B 3 K 2 S E 2 W 1 2 M 1 2 D C Π J O 1–3 7 8 ed. H. si quid R. si qui K 1 d *eras.* *om.* B 2.

§ **16. inuidentia**: iii 9, 20 n. *ut aegritudini ... inuidetur* quoted by Nonius, s.uu. *inuidia* et *inuidentia* p. 443, M.

sub metum...subiecta sunt: but above *perturbationibus...subiciuntur* and below *uoluptati...libidini.* Both constructions are used with *subicere*, see Madvig's full n. on Fin. ii 15, 48; the abl. *sub metu*, only found here in inferior MSS, is not used. The departure from symmetry of constr. led Lamb. to alter *sub metum* to *metui*, but Cicero's rule is not so rigid, cf. Wopkens, *Lectt. Tull.* II 226 ed. Hand, where among other instances is quoted T. D. iv 11, 25 'ut odium mulierum...ut in hominum uniuersum genus.'

maleuolentia laetans malo alieno: Bent. and Dav. bracketed *laetans malo alieno* as an unnecessary gloss and have been followed by T.S. Hei. Bai. and Wes. *Em.* I 23. But the passage is cited in Nonius (who read *lactans* not *laetans*) p. 16 M. and the objection that an explanatory addition is out of place in an enumeration of subdivisions does not seem fatal, or this may rather be a circumlocutory rendering of the Gk ἐπιχαιρεκακία. The added words are necessary to express the idea of ἐπιχαιρεκακία and they also, as Nissen observes, serve to show why *maleuolentia* is placed under *uoluptas* rather than under *libido.*

et similia: and below *et cetera. similia* and *cetera*, not being units in the series, are sometimes tacked on by *et*, as summing up the series (iii 2, 3 n. on 'et inhaerescunt'), cf. iv 31, 66 'honores, diuitiae, uoluptates, cetera'; Fin. v 12, 35 'et reliquae'; v 13, 36 'et reliquas'; but even with these words asyndeton is more usual. See Madv. on Fin. iv 20, 56; Küh. on T.D. v 14, 41.

indigentia, 'insatiate desire,' a meaning specially given to the word by Cic., its usual meaning being 'need.'

laedatur, non recte dicatur inuidere, ut si Hectori Agamemno; qui autem, cui alterius commoda nihil noceant, tamen eum doleat iis frui, is inuideat profecto. aemulatio autem dupliciter illa quidem dicitur, ut et in laude et in uitio nomen hoc sit; nam et imitatio uirtutis aemulatio dicitur (sed ea nihil hoc loco utimur; est enim laudis), et est aemulatio aegritudo, si eo quod concupierit alius potiatur, ipse careat. **18.** obtrectatio autem est, ea quam intellegi *ζηλοτυπίαν* uolo, aegritudo ex eo, quod alter quoque potiatur eo quod ipse concupiuerit. misericordia est aegritudo ex miseria alterius iniuria laborantis; nemo enim

2. dicatur R V P G B 13 K 1 S E 12 W 1 M 12 D C O 2 3 7 8. dicetur W 2 J O 1. dr̄ K 2. || haectori R G K. hęctori B. || agamemno R V G K. agamenno P B E. agamemnō S *at linea supra* o *al. atr. duct.* agamemnon W 1 M 2. agamennon E 2. agamenon M 1 D C II O 3. 3. comoda R G. 4. frui is R 6 P 2 B 3 M 12 O 23. frui s/e is R 1 *al. atr.* se *expunct. et* is *add.* frui se P *marg.* is frui is W 2 se *post* frui *eras. et* is *al. atr. script.* frui se V B 1. frui se R 2 17 P 4 G B 2 K 2 W 1 J O 18. fruisse R 10 16 S *marg.* is *man. ant. adscript.* fuisse K 1 E 1. frui se hiis R 7. frui hic E 2 II. frui si O 7. hiis doleat is C. hiis doleat hiis D. || inuideat R V P G K S E 12 M 12 D C. inuidet P 2 O 3. nichil uideat J. 7. laudis est aemulatio G et *om.* 8. obtrectatio R V G K S. optrectatio B E. 9. intellegi R V G B. intellęgi K. intelligi S E. || zeloptypian R V P G B 1. zelotipian B 2. zeletipian E. zelotypiam K. zelotipiam S. zelotippiam M 1. 10. quod ipse R V P G B 1–3 K 1 S E 2 W 1 M 12 D C II J O 1–3. q'ipse W 2 O 7. d q, O 8. || concupiuerit R V. concupierit G S. cupiuerit J.

quae nihil noceant inuidenti: an addition to the definition made by Cicero, cf. Diog. L. vii 111 *φθόνον δὲ λύπην ἐπ' ἀλλοτρίοις ἀγαθοῖς.* [Cicero's 'addition' is really implied (by exclusion) in the form of the definition quoted from Chrysippus by Plut. de St. repug. 25 p. 1046 B *λύπη ἐστὶν ἐπ' ἀλλοτρίοις ἀγαθοῖς ὡς δήποτε βουλομένων ταπεινοῦν τοὺς πλησίον, ὅπως ὑπερέχωσιν αὐτοί.*]

VIII. § **17. ut si Hectori Agamemno** sc. *inuidere dicatur.* For the form *Agamemno* see Neue I³ pp. 246—250.

in laude...in uitio: for this use of the prepositional clause cf. i 39, 94 n. on 'in eadem breuitate.'

est aemulatio: cf. Stobaeus, Ecl. Eth. ii p. 92 W. *ζῆλος δὲ λύπη ἐπὶ τῷ ἕτερον ἐπιτυγχάνειν, ὧν αὐτὸς ἐπιθυμεῖ, αὐτὸν δὲ μή· λέγεσθαι δὲ καὶ ἑτέρως ζῆλον μακαρισμὸν ἐνδεοῦς καὶ ἔτι ἄλλως μίμησιν ὡς ἂν κρείττονος.* Diog. L. vii 111 *ζῆλον δὲ λύπην ἐπὶ τῷ ἄλλῳ παρεῖναι ὧν αὐτὸς ἐπιθυμεῖ.* Cf. 26, 56 below.

concupierit: the subject is *aemulans* implied in *aemulatio.* Küh. compares § 18 'quod ipse concupiuerit' sc. *obtrectans* implied in *obtrectatio*; 9, 20 'sine emolumento suo' where *suo* is to be referred to *alicuius gaudentis* implied in *uoluptas*; 11, 26 'iudicatio se scire quod nesciat,' where *iudicatio* implies an *aliquis iudicans*; 20, 46 'ipsum illud aemulari, obtrectare non esse inutile, cum aut se non idem uideat consecutum...'

§ **18. obtrectatio**, 'jealous detraction.' Cf. below 26, 56 'obtrectantis autem angi alieno bono, quod id etiam alius habeat'; Diog. L. vii 111 *ζηλοτυπίαν δὲ λύπην ἐπὶ τῷ καὶ ἄλλῳ παρεῖναι, ἃ καὶ αὐτὸς ἔχει.* Stob. Ecl. Eth. ii 92 W.; Andronicus Rhodius, p. 524, as quoted and emended by Dav., *ζηλοτυπία δέ ἐστι λύπη ἐπὶ τῷ καὶ ἄλλοις ὑπάρχειν, ἃ καὶ ἡμῖν ὑπάρχει. quoque* and *etiam* in Cicero's definitions represent *ἃ καὶ αὐτὸς ἔχει* in the Greek. [The repetition of *concupierit*, if sound, goes a long way towards abolishing the distinction between *aemulatio* and *obtrectatio*: for the second *concupierit* Cic. should have written *habeat*, *ἔχει* of the Gk.]

ipse: for the ref. cf. § 17 n. on 'concupierit.'

misericordia: Diog. L. *l.c.* *ἔλεον μὲν οὖν εἶναι λύπην ὡς ἐπὶ ἀναξίως κακοπαθοῦντι.*

parricidae aut proditoris supplicio misericordia commouetur; angor aegritudo premens, luctus aegritudo ex eius qui carus fuerit interitu acerbo, maeror aegritudo flebilis, aerumna aegritudo laboriosa, dolor aegritudo crucians, lamentatio aegritudo cum eiulatu, sollicitudo aegritudo cum cogitatione, molestia aegritudo permanens, adflictatio aegritudo cum uexatione corporis, desperatio aegritudo sine ulla rerum expectatione meliorum. quae autem subiecta sunt sub metum, ea sic definiunt: pigritiam metum consequentis laboris, **19** ..... terrorem metum concutientem, ex quo fit ut pudorem rubor,

§ **18**, 12. ut proditoris B. ut proditoris E. 13. angor aegritudo R V P G B K *plerique*. angor est aegritudo W 1. angor est egritudo Π. ‖ premens V B 2 K O 3. praemens R G. pmens P. pmens B 1 W 2. 14. maeror R G. meror R 2 10 16 V B. 15. crutians G. 17. adflictatio R P G K. afflictatio B 1–3 S E 2 W 1 M 12 D C Π J O 2 8. afflictatio E 1 *al. atr. superscr.* afflictatio W 2 (*sic*). aθflictio V. afflictio O 1. afflitio O 7. applicatio O 3. 18. expectatione R V P G B K. 19. sub metum R V G K 1 E 1 L 25 O 12. sub metū P 14 B 12 S E 2 M 1 D C Π O 7 8. sub metu R 17 B 3 K 2 L 3 4 6 W 2 M 2 J O 3. metui W 1 sub *om.*

parricidae: for the spelling see Fleckeisen, *Fünfzig Artikeln*, sub uoce [*parricida* is contracted for *patricida*: until the time of Ennius it was spelled *paricida*, *v.* Lindsay, *Latin Language*, pp. 371, 3. Walde, *Latein. etymol. Wörterb.* s.u., derives *parri-* not from *pater* but from the root *pasos* seen in Gk πηός 'kinsman']. **angor...premens**: cf. Diog. L. vii 112 ἄχθος δὲ λύπην βαρύνουσαν. **luctus**: the definitions of *luctus*, *maeror*, *lamentatio* and *desperatio* are omitted by Diog. L. vii 111–2; those of *lamentatio* and *desperatio* by Stobaeus, Ecl. Eth. ii 91 W.; on the other hand Diog. L. has σύγχυσιν, λύπην ἄλογον, ἀποκναίουσαν καὶ κωλύουσαν τὰ πάροντα συνορᾶν, which is wanting in Stobaeus and Cicero. The list of Andronicus Rhodius is much fuller, containing twenty-five species: cf. Stob. *l.c.* πένθος δὲ λύπην ἐπὶ θανάτῳ ἀώρῳ. Andron. περὶ παθῶν 2 (p. 12 Kr.) πένθος δὲ λύπη ἐπὶ ἀώρῳ τελευτῇ. **acerbo**: i 39, 93 n. on 'acerbius.' **maeror** is represented in Stobaeus and Andron. by ἄχος δὲ λύπην· ἀφωνίαν ἐμποιοῦσαν. **aerumna** and **dolor** may both be found in ὀδύνη, cf. Diog. L. *l.c.* ὀδύνην λύπην ἐπίπονον. **dolor**: Andron. *l.c.* σφακελισμὸς δὲ λύπη σφοδρά. **lamentatio**: Andron. has γόος and κλαῦσις. **sollicitudo**: cf. Andron. *l.c.* φροντὶς δὲ λογισμὸς λυπουμένου. **molestia**: ἀνία, cf. Diog. L. *l.c.* ἀνίαν λύπην ἐκ διαλογισμῶν μένουσαν ἢ ἐπιτεινομένην. **adflictatio**: Diog. L. *l.c.* ἐνόχλησιν λύπην στενοχωροῦσαν καὶ δυσχωρίαν παρασκευάζουσαν. Stob. *l.c.* and Andron. *l.c.* ἄσην δὲ λύπην μετὰ ῥιπτασμοῦ. **desperatio**: cf. Andron. *l.c.* ἀθυμία δὲ λύπη ἀπελπίζοντος ὧν ἐπιθυμεῖ τυχεῖν. **subiecta sunt sub metum**: 7, 16 n. **pigritiam**: Diog. L. *l.c.* and Stobaeus *l.c.* ὄκνος δὲ φόβος μελλούσης ἐνεργείας.

§ **19**. **terrorem**: before this word the definition of *pudor* (αἰσχύνη) given as a subdivision of φόβος by Diog. L. and Stobaeus must have fallen out, as the words *ex quo fit, ut pudorem rubor...consequatur* also serve to indicate. Cf. Stob. *l.c.* ἔκπληξις δὲ φόβος ἐξ ἀσυνήθους φαντασίας· αἰσχύνη δὲ φόβος ἀδοξίας, and similarly Diog. L. *l.c.* and Andron *l.c.* Hence Sff. conjectures *pudorem metum dedecoris* accounting for the error on the theory that the copyist's eye strayed from the ending of *laboris* to that of *dedecoris*. Wes. *Em.* III p. 3 sought a participle ending like the following *concutientem*, e.g. *calefacientem*: similarly Bai., ed. Tauchn., conj. *pudorem metum sanguinem*

terrorem pallor et tremor et dentium crepitus consequatur, timorem metum mali adpropinquantis, pauorem metum mentem loco mouentem, ex quo illud Ennius:

25 Túm pauor sapiéntiam omnem mi éxanimato expéctorat,

exanimationem metum subsequentem et quasi comitem pauoris, conturbationem metum excutientem cogitata, formidinem metum permanentem.

IX. **20.** Voluptatis autem partes hoc modo discribunt, ut

§ **19**, 23. adpropinquantis R V K. appropinquantis G B S. || pauorem metum K 2 M 2 O 2. pauorem metū P B 1 3 E 2 M 1 Π O 7. pauorem metu R V G B 2 K. 24. loc o K c *ex* qu *ras. mut.* || ennius R V P G B 1 2 K E 1 J Gr. ēnī W 2. ennius S. ennii Π ii *ex* ius *ras. mut.* ennii B 3 W 1 M 1 2 D O 1 7 8. 25. ex anima R V G B 1 3 K 1 E 1 L 6 O 3 7 8. ex animo O 1. ex aio W 1 J. exaio P a *ex* o *mut.* exanimato Non. 1 p. 16 M. || expectorat R 6 L 4 W 1 O 1 ed. H. expectoret B 1 Π. expect a ret S. expectoret O 8. exspect ra orẻt K 1 *fuerat* exspectaret. expectaret E 2 *marg.* expectorar&. expectaret R P 1 4 G B 2 K 2 L 5 M 1 D O 7. exspectaret E 1 C. expectar le & V *atr. uiridi superscr.* expelleret R 7 17 L 2 W 2. expelletur J. expulerat B 3 L 3 6 M 2 O 2 3.

IX. § **20**, 1. partes R V P G B K.

diffundentem. This line of emendation is supported by the following *ex quo fit.*

consequatur : i 16 36 n. on 'consecuti sunt.'

timorem : Cic. gives to the species practically the same definition as he gave to the genus, cf. 7, 14 'metus opinio inpendentis mali.' Diog. L. *l.c.* has δεῖμα μὲν οὖν ἐστι φόβος δέος ἐμποιῶν· Stob. *l.c.* δεῖμα δὲ φόβος ἐκ λόγου.

pauorem, 'consternation.' In Diog. L. there is only one word, ἔκπληξις, to correspond to *terror* and *pauor.* Andron. and Stob. *l.c.* have δέος.

tum pauor...expectorat : from the Alcumeo of Ennius, cf. Ribbeck, *Scaen. Rom. Poes. Frag.* I² p. 17; *Röm. Trag.* p. 197. The passage is quoted in Or. iii 38, 154, where *expectorat* is cited as a coined word, and, more fully, *ibid.* 58, 218.

exanimato : 'non conuenit inter uiros doctos utrum *exanimo* coniunctim an *ex animo* separatim legi debeat: illud Turnebo lib. vii *Aduers.* c. 17, hoc Lambino in Annot. in lib. iii de Oratore probatur' (Fabricius). Dav. defended *ex animo expectorare* by ref. to Accius' Phoenissae quoted by Nonius 1 p. 16 M. but Ribbeck there adopts (I² p. 213) N. Faber's conj. *exanimum.* All recent editors adopt in our passage the reading *exanimato* from Nonius, *l.c.*, and Or. iii 38, 154.

expectorat : see Wilkins on Or. iii 38, 154.

exanimationem : does not correspond very closely to ἀγωνία, which Diog. L. *l.c.* defines as φόβος ἀδήλου πράγματος, while Stob. *l.c.* defines it thus—ἀγωνία δὲ φόβος διαπτώσεως, καὶ ἑτέρως, φόβος ἥττης.

conturbationem, 'agitation,' not a very lucid term to denote a subdivision of *perturbatio.* Cf. Diog. L. vii 113 θόρυβος δὲ φόβος μετὰ κατεπείξεως φωνῆς· similarly Stob. *l.c.*

excutientem : cf. Pliny, Epp. i 18, 3 'quae singula excutere mentem mihi post tam triste somnium poterant.'

formidinem: here = 'dread'; cf. Andron. ὀρρωδία δὲ φόβος ἐννοηθέντος, but more usual in the sense of an intense rather than an enduring fear; this word is not represented in the list of Diog. L. nor in that of Stobaeus. The latter and Andronicus have δεισιδαιμονία, which is not represented in the lists of Cic. or Diogenes.

IX. § **20. uoluptatis**: cf. iii 10, 23 'laetitia, quae est uoluptas animi elata et gestiens'; *ibid.* § 24 'uoluptas gestiens'; 13, 27 'laetitia gestiens'; iv 6, 11 'ex bonis libidinem et laetitiam'; 7, 14 'laetitia.'

maleuolentia sit uoluptas ex malo alterius sine emolumento suo, delectatio uoluptas suauitate auditus animum deleniens; et qualis est haec aurium, tales sunt et oculorum et tactionum et odorationum et saporum, quae sunt omnes unius generis ad perfundendum animum tamquam inliquefactae uoluptates. iactatio est uoluptas gestiens et se ecferens insolentius. **21.** quae autem libidini subiecta sunt, ea sic definiuntur, ut ira sit libido poeniendi eius qui uideatur laesisse iniuria, excandescentia autem sit ira nascens et modo exsistens, quae *θύμωσις* Graece dicitur,

2. maleuolentia V G B K. maleuolentia R *eod. atr.* maliuolentia S E. ‖ emolumento R G B. emulumento V. emolomento K *atr. ant.* 4. sunt oculorum et R V P I 4 G B 1–3 K 1 S E 1 2 W 1 2 M 1 2 D C Π J O 1–3 7 8: *lectio* sunt et oculorum et *ex Nonio uidetur esse eruenda s. u.* tactus I 227 M. 5. perfundendum R G B K. perfudendum V. 6. inliquefactae R V G B E. inli que factę K. illi quę factę S. illi que fcte B 2. 7. efferens R V B K S. efferrens G. § 21, 8. libidini R V P G B K. ‖ definiuntur R V G B 1 2 K 1 E 2 Π. definiunt P E 1. diffiniuntur B 3 W 2 M 1 2 D C J O 1 2. definūtur O 7. definiūt W 1. diffiniunt O 3. ‖ libido R G K. lubido B. ‖ poeniendi R G B 1 2 K 1. peniendi V o *eod. atr.* u *atr. uiridi superscr.* puniendi B 3 E 1 2 W 1 M 1 2 C Π J O 1 7 8. peītendi S *marg.* puonēdi *ut vid.* peniīndi P 1 *sic.* pariendi O 3. 10. existens R G B K E. existens S *marg.* desistens. existens V *atr. uiridi superscr.* ‖ θγμωcιc R V B E.

maleuolentia: Diog. L. vii 114 and Stobaeus, *l.c.* *ἐπιχαιρεκακία δὲ ἡδονὴ ἐπ' ἀλλοτρίοις κακοῖς.* Similarly Andron. *l.c.* [With regard to *maleuol.* cf. the curious statement attributed to Chrysippus by Plut. de St. repug. 25 p. 1046 B *τὴν ἐπιχαιρεκακίαν...ἀνύπαρκτον εἶναί φησιν· ἐπεὶ τῶν μὲν ἀστείων οὐδεὶς ἐπ' ἀλλοτρίοις κακοῖς χαίρει, τῶν δὲ φαύλων οὐδεὶς χαίρει τὸ παράπαν.*]

suo: cf. 8, 17 n. on 'concupierit.'

delectatio: cf. Diog. L. *l.c.* *κήλησις μὲν οὖν ἐστιν ἡδονὴ δι' ὤτων κατακηλοῦσα·* Andron. *περὶ παθῶν* 5, p. 19 Kr. *κήλησις δὲ ἡδονὴ δι' ἀκοῆς κατακηλοῦσα· ἡ ἡδονὴ ἐκ λόγου τε καὶ μουσικῆς ἢ δι' ἀπάτης γινομένη.* Stobaeus has not *κήλησις* but has *γοητεία δὲ ἡδονὴ δι' ὄψεως κατ' ἀπάτην* for which Andron. *l.c.* has *γοητεία δὲ ἡδονὴ κατ' ἀπάτην ἢ διὰ μαγείας.* Cic. has selected a word which is too wide for *κήλησις* and then extended it to apply to the other senses, for which the Stoics probably employed separate expressions.

ad perfundendum..., 'to steal over the mind.'

iactatio: this word is not represented in the lists of Diog. L., Stobaeus or Andronicus. Unrepresented in Cic. are *τέρψις* and *διάχυσις* of Diog. L., *τέρψις* in Andron. and *ἀσμενισμός* in Stob. and Andron.

§ **21. definiuntur**: it is not necessary to read *definiunt* with many early editors and some moderns, e.g. Kl. T.S. The transition from active to passive or vice versa (*discribunt* above, *distinguunt* below) is not uncommon. Sff. compares 11, 26–27 below 'definiunt...definiunt... definitur.' The termination *-ur* could of course come in by quasi-haplography before *ut*, but see iii 27, 64 n. on 'declaratur hoc.'

ira: Diog. L. *l.c.* § 113 *ὀργὴ δ' ἐπιθυμία τιμωρίας τοῦ δοκοῦντος ἠδικηκέναι οὐ προσηκόντως*; Stob. *l.c.* and Andron. 4 p. 16 Kr. almost the same [cf. Sen. de Ira i 2, 4 'ira est...ut ait Posidonius, cupiditas puniendi eius a quo te inique putes laesum'].

excandescentia...: Nonius p. 103 M. quotes this passage thus: 'excandescentia autem est ira nascens et sine modo exsistens' for which Mueller reads 'et sine modo aestuans.'

exsistens: not the same as *nascens* but ='apparens et semet ostendens' Dav.

θύμωσις: the Gk sources have *θυμός*,

odium ira inueterata, inimicitia ira ulciscendi tempus obseruans, discordia ira acerbior intimo animo et corde concepta, indigentia libido inexplebilis, desiderium libido eius qui nondum adsit uidendi. distinguunt illud etiam, ut libido sit
15 earum rerum quae dicuntur de quodam aut quibusdam, quae *κατηγορήματα* dialectici appellant, ut habere diuitias, capere

12. intimo odio et corde R 1 6 7 17 V P 1 4 B 1–3 K 1 2 S E 1 2 L 2–6 W 1 2 M 1 D II J O 1–3 7 8. intimo corde et odio G. et intimo corde M 2 *marg.* odio. intimo ore et corde C. intimo animo et corde *corr. Lambinus.* 13. libido (*ter*) R G B K. 14. distinguunt B 1 2 W 1 M 2. distingunt R V P G K 1 S E 1 W 2 D II J O 2 3. disiũgũt O 8. || etiam illud W 2 J. 15. earum rerum R V P 1 4 G B 1–3 K 1 E 2 W 1 2 M 1 2 D C II J O 2 3 7. earum S E 1 rerum *om.* eorum O 8 rerum *om.* 16. κατηγορημματα R V G. κατμcορημματα B E. || dialectici R G B K. dialetici V E. dyaletici R 16. dialecti R 2.

ὀργὴ ἐναρχομένη Stob. and Andron. *ὀργὴ ἀρχομένη* Diog. L. Or. thinks *θύμωσις* a Chrysippean word 'ideo nouatum, ne confunderetur haec *excandescentiae* notio cum *θυμῷ* Platonis.'

odium: Diog. L. *l.c.* § 114 *μῆνις δέ ἐστιν ὀργή τις πεπαλαιωμένη καὶ ἐπίκοτος, ἐπιτηρητικὴ δέ...*: Stob. *l.c. μῆνις δὲ ὀργὴ εἰς παλαίωσιν ἀποτεθειμένη ἢ ἐναποκειμένη*: Andron. *l.c.* almost the same.

inimicitia: Diog. L. has *μῖσος* as well as *μῆνις*. Stob. *l.c. κότος δὲ ὀργὴ ἐπιτηροῦσα καιρὸν εἰς τιμωρίαν*· Andron. *l.c.* almost the same.

[**tempus**, 'opportunity' as in iii 31, 76.]

discordia: no exact equivalent is given by Diog. L., Stob. or Andron.

intimo animo et corde: *animo* abbreviated into *aĩo* probably combined with the *o* at the end of *intimo* to produce the variant *odio*. The expression *intimo odio* is impossible and cannot be defended by *odio penitus insito* de Leg. Agr. ii 6, 14 quoted by Kl.

indigentia: 7, 16 n. Andron. *l.c. σπάνις δὲ ἐπιθυμία ἀτελής*. Diog. L. *l.c.* § 113; Stob. *l.c.* omits.

desiderium: cf. Andron. *l.c. πόθος δὲ ἐπιθυμία κατὰ ἔρωτα ἀπόντος*; Stob. *l.c. ἵμερος δὲ ἐπιθυμία φίλου ἀπόντος ὁμιλίας*· Diog. L. omits the equivalent for *desiderium*. The meaning of *desiderium* is narrowed by Cicero's definition.

illud, 'they draw the following distinction also...'

ut libido sit...: there are two views with regard to this passage. According to the first view we have a distinction drawn between *desiderium* and *indigentia*, *ut lib. sit*... being = *ut desiderium libido sit*... This view was supported by P. Manutius, who remarked that distinctions are drawn not between a genus and one of its subordinate species, as between *animal* and *man*, but between two species within a genus, as between *man* and *wolf*. The view is that Cic. here asserts that the Stoics used *desiderium* in connexion with a predicate; *indigentia* with a direct object: e.g. *desidero habere pecuniam*, *desidero capere honores*, not *desidero pecuniam*, *honores*; and on the other hand *indigeo pecuniae*, *honorum*, not *indigeo habere pecuniam*, *honores*; *desiderium habendi pecuniam* but *indigentia pecuniae*. Cf. Bentley, who adds 'vides ineptias Stoicorum, quos saepe incusat ipse Cicero, tamquam qui usitatum loquendi morem inmutarent et corrumperent. Nam ut uerum sit hoc de *indigentia*, siue *τῇ σπάνει*, at certe alterum illud desiderium siue *πόθος* apud optimos utriusque linguae auctores non minus, immo saepius, ad res ipsas refertur quam ad *κατηγορήματα*.'

According to the second view (Hei. T.S.) *libido* and *indigentia* are contrasted, but the latter word is taken in its usual sense, for which see 7, 16 n., and is not a subordinate species of *libido*.

A further distinction between *desiderium* and *indigentia* is more naturally to be expected here, immediately after the definitions of these words, than a distinction between *libido* and *indigentia*, and if Cic. really meant to note that *indigentia* has an ordinary use in which it is not subordinate to *libido* he has taken a very obscure way of expressing his meaning.

rerum ipsarum sit: *ut* must naturally be carried on to this clause. *est* and *sit* are often confused in MSS, cf. i 17, 41 n. on 'est.' For the repetition of *sit* cf. i

honores, indigentia rerum ipsarum sit, ut honorum, ut pecuniae.
22. omnium autem perturbationum fontem esse dicunt intemperantiam, quae est a tota mente et a recta ratione defectio,
20 sic auersa a praescriptione rationis ut nullo modo adpetitiones animi nec regi nec contineri queant. quemadmodum igitur temperantia sedat adpetitiones et efficit ut eae rectae rationi pareant, conseruatque considerata iudicia mentis, sic huic inimica intemperantia omnem animi statum inflammat, conturbat, incitat,
25 itaque et aegritudines et metus et reliquae perturbationes omnes gignuntur ex ea.

X. **23.** Quemadmodum, cum sanguis corruptus est aut pituita redundat aut bilis, in corpore morbi aegrotationesque nascuntur, sic prauarum opinionum conturbatio et ipsarum inter se repugnantia sanitate spoliat animum morbisque perturbat.

17. indigentia R 7 L 2 W 1 D C ed. H. Jndigentia E 2 *at* Jnd *multa in litura et al. atr. script.* diligentia V *marg.* indigentia *atr. uiridi.* diligentia R 1 17 P 1 4 G B 1–3 K 1 2 S E 1 3 L 3–6 W 2 M 2 II J O 1–3 7 8. diligentiam R 6. || ipsarum est R V G *plerique.* ipsarum sit *corr. P. Manutius.*
§ **22**, 18. perturbationum fomitem J. 19. mente et a recta B 3 W 1 M 2 J O 2 7. mente a recta R 1 17 V P 1 4 G B 1 2 K 1 S E 1 2 W 2 M 1 D C O 1 3 8. et *al. atr. superscr. habet* II. mente ac recta R 7. mente etiam recta R 6. 20. aperte scriptione V. || adpetitiones R V G E. appetitiones B S. apetitiones K. 21. animi nec regi nec R 1 2 10 16 G. animi regi ne V *atr. uiridi superscr.* 22. adpetitiones R G K. appetitiones V B. adpeticiones E. || efficit R V G B K. || ut eae V G M 2. ut eę R 2 10 S. ut aeae R 1. utae ae K 1. ut rectae eae O 2. ut ea B 2. ut hee D II O 8. ut he E 2 *at litt. post* e *eras.* ut he B 3 W 2 M 1 J O 1 7. ut hę B 1 W 1 O 3. ut hęc E 1. ut esse R 16. || recte V B 3 O 1 7. 25. reliq; conturbationes G *ead. man. superscr.* 26. ex aea G.

X. § **23**, 4. morbisque R V G S. morbique E *al. atr. superscr.*

25, 60 'quae sit illa uis et unde sit' where Bai. quotes reff. from Wesenberg.

§ **22. intemperantiam**: see Zeller, *Stoics, etc.*, c. X p. 232.

a tota mente: the words *a recta ratione* are redundant and somewhat awkward with *a praescriptione rationis* following, and the fact that *et* after *mente* is absent from all the best MSS lends great support to the theory that they are a gloss on *a tota mente.*

considerata iudicia mentis as opposed to the *inbecilla adsensio* upon which the irrational emotions rest, cf. 7, 15.

X. § **23. quemadmodum, cum**...: the parallel between the state of the body and that of the soul as regards health and disease was worked out in great detail by the Stoics and especially by Chrysippus. Cf. Cicero's statement below; Diog. L. vii 115; Stob. Ecl. Eth. ii 93 W.; Galen, de Plac. Hipp. et Plat. v p. 432 foll.; Sen. Epp. 75, 11; Zeller, *Stoics, etc.* c. X p. 235 n. 2. [Cf. also Hartlich, *Leipziger Studien* XI 2 p. 330.]

pituita: the phlegmatic humour, φλέγμα; cf. Galen περὶ διαφ. πυρ. ii 6 (vii p. 348 ed. Kühn) ὅστις ἂν ἐν τῷ σώματι χυμὸς ὑγρὸς ᾖ καὶ ψυχρὸς ἡμεῖς μὲν τοῦτον ὀνομάζομεν φλέγμα, σὺ δ' εἰ βούλει κάλει σκινδαψόν; de Plac. Hipp. et Plat. viii pp. 686 ff. ed. Müller; Hippocrates περὶ φύσιος ἀνθρ. 116 (ii p. 357 ed. Kühn).

morbi aegrotationesque: for the distinction between these see 13, 28.

ex perturbationibus autem primum morbi conficiuntur, quae uocant illi *νοσήματα*, eaque quae sunt eis morbis contraria, quae habent ad res certas uitiosam offensionem atque fastidium, deinde aegrotationes, quae appellantur a Stoicis *ἀῤῥωστήματα*, hisque item oppositae contrariae offensiones. hoc loco nimium operae consumitur a Stoicis, maxime a Chrysippo, dum morbis corporum comparatur morborum animi similitudo. qua oratione praetermissa minime necessaria, ea quae rem continent pertractemus. **24.** intellegatur igitur perturbationem iactantibus se opinionibus inconstanter et turbide in motu esse semper; cum autem hic feruor concitatioque animi inueterauit et tamquam

6. nosemata G. nōsēmāta V. || eis morbis R V P G B 1–3 K 1 E 2 M 1 2 C II O 2. his morbis W 1. 7. uitiosam offensionem R 6 M 1 2 C O 3 7 8. uiciosam offensionem R 1 7 B 3 D. uitiosā offensionē B *at lineis al. atr. supra duct.* uiciosā offensionē II. uitiosa offensione R G B 2 K. uitiosa offensione V *atr. uiridi superscr.* uiciosa offensione E 2. uitiosas offensiones R 7 W 2. uiciosas offensiones W 1. officiosas offensiones O 1 2. 9. hisque item R V B 2 K E 2 O 1 3. hisque idem B S. hisque idem G *at* d *in* t *alt. man. mut.* hisque idem E 1. hisq item P *al. atr. superscr.* hiisque item D. his item B 3 W 1 2 J. hiis item O 8. hisque irem O 7. isque item O 2. || appositae G *alt. man. superscr.* 10. maxime R V P B K. maximae G a *ante* e *expunx. alt. man.* || a chrysippo R. a crysippo G. acrisippo E. 11. qua oratione R G. quaratione V *atr. ant. superscr.* 12. minime R V B. minimae G a *expunx. alt. man.*

§ 24, 13. intellegatur R V G B K. intelligatur S E. 14. in motu W 1 M 1 2 D O 1 3 7 8. inmotu S *litt. post* u *eras.* ī motu W 2 s *post* u *eras.* inmotus B 1. immotus V. immotus R G. immotos K 1 *atr. nigriore superscr.* immotu E 1. ī mot9 E 2. 15. inueterauerit R V G B 1–3 K 1 E 1 2 W 2 M 1 2 C II J O 1 3 7 8. inuet'au'it S D. inueterauerint W 1 O 2. inueterauit *corr. Seyffertus.*

quae: for the attraction of the gender of the relative cf i 1, 1 n.

νοσήματα: cf. Galen, de Plac. Hipp. et Plat. v p. 439 ἐναργῶς γὰρ...ὁ Χρύσιππος ἀναλογίαν τινὰ βούλεται σώζεσθαι τῶν ἐν τῇ ψυχῇ τοῖς κατὰ τὸ σῶμα καὶ παθῶν πρὸς πάθη καὶ ἀῤῥωστημάτων πρὸς ἀῤῥωστήματα καὶ νοσημάτων πρὸς νοσήματα.. καὶ γὰρ τοὔνομα καὶ τὸν λόγον αὐτῶν βούλεται εἶναι τὸν αὐτόν, εἴ γε δὴ συνώνυμά φησιν ὑπάρχειν αὐτά.

uitiosam offensionem, 'diseased aversion,' as opposed to the εὔλογος ἔκκλισις of Diog. L. vii 116.

aegrotationes...ἀῤῥωστήματα, chronic ailments of the mind, due to weakness of the will, which cannot resist the attraction of unworthy objects.

comparatur...similitudo = 'adcommodatur morborum animi similitudo,' cf. iii 31, 74 n. on 'terminabit modum.'

oratione, 'a speech on this point,' ironically referring to 'operae nimium consumitur' above: *qua=de eo habita.*

§ **24. perturbationem...in motu esse semper**. Dav. who thought this statement too obvious to be worth making proposed to read *perturbationum...in animo motus e.s.*: or (in ed. 2) to omit *perturbationem* and read *inconstantes et turbidos in animo motus esse semper.* Wopkens, *op. cit.* p. 124, defends the reading in the text and he is followed by all recent edd.

inueterauit...insedit. Sff.'s conjecture for the reading of the MSS *inueterauerit... insederit.* Kühl. who keeps the MSS reading here changes *exsistit* of the MSS below

in uenis medullisque insedit, tum exsistit et morbus et aegrotatio et offensiones eae quae sunt iis morbis aegrotationibusque contrariae.

XI. Haec, quae dico, cogitatione inter se differunt, re quidem copulata sunt, eaque oriuntur ex libidine et ex laetitia. nam cum est concupita pecunia nec adhibita continuo ratio quasi quaedam Socratica medicina, quae sanaret eam cupiditatem, permanat in uenas et inhaeret in uisceribus illud malum, exsistitque morbus et aegrotatio, quae auelli inueterata non possunt, eique morbo nomen est a u a r i t i a; **25** similiterque ceteri morbi,

16. insederit R V G B 1–3 K 1 E 1 2 W 2 M 1 2 Π J O 1 3 7 8. insed'it P S D C. insedit R 10. insederint W 1 O 2. insedit *corr. Seyffertus.* ‖ existit R 1 6 7 V P 1 4 B 1–3 K S E 1 2 W 1 2 M 1 2 D C Π J O 1–3 7 8. exsistit G. existat R 17. 17. eae quae G. eae quę V K. ę|quę B *al. atr. superscr.* ī e|quę E 1 *al. atr. superscr.* hęq; W 1. he q̄ W 2. hę quae O 3. hee que O 8. he que O 17. ‖ eis morbis R V G B 1–3 K S E 1 2 W 1 2 M 1 2 D C Π J O 1 3 7 8.

XI. 2. eaque B 1 3 M 1 O 1. eaquę E 1 *al. atr. superscr.* q; eaquę V. ea quae R G M 2 O 2. eaq, W 1 D. ea q3 O 7 8. ‖ libidine R V P B K. libine G *alt. man. superscr.* ‖ ex laetitia R V P G B 1–3 K E 1 W 2 M 2 D J O 1 3 7. laetitia (ex *omisso*) S E 2 W 1 M 1 Π O 2 8. 4. quae sanaret R V P G B 1–3 K S E 2 W 1 2 M 1 2 D C Π J O 1–3 7 8 *om.* E 1. 5. existitque R 6 B 1 W 2. existit qui R V E. exsistit qui G K. *pro* que *habent* qui B 2 Π D C O 3 7. q u M 2. q, O 8.

to *exsistet.* Confusion between *-it* (indic.) and *-īt* (subj. = *-erit*) is, as Sff. points out, very common in MSS. For the construction cf. ii 24, 58 n. on 'aspeximus' and for the thought Amm. Marc. xxvii 7, 4 'hanc (sc. iram) enim ulcus esse animi diuturnum interdumque perpetuum prudentes definiunt.'

uenis medullisque: for the metaphor cf. v 9, 27, Cat. i 13, 31 'periculum... residebit et erit inclusum penitus in uenis atque in uisceribus rei publicae.' Lucan ix 741, Sil. Ital. i 59.

XI. **Haec**: sc. *morbi et aegrotationes.*

cogitatione: 'though theoretically distinct are yet in reality inseparable': for the contrast implied in *quidem* cf. i 41, 99 n.

quae sanaret = *quae, si adhiberetur, sanaret*: the fact that the condition is unreal is implied in the preceding negative. Bentl. conjectured *sanet* and he is followed by Dav. Bouh. Or. (ed. 1), F.A.W. and Sff. who believe 'imperfecto *sanaret* contra temporum rationem misere peccatum esse.' The passage in v 13, 39 quoted by Küh. is not parallel: see n. there.

permanat in uenas like a poison: cf. Cluent. 62, 173 'celerius potuit [sc. uenenum] comestum quam epotum in uenas atque in omnis partis corporis permanare'; Epist. Vindiciani ap. Marcell. de medicamentis § 6 (p. 23 ed. Helmr.) 'cum ergo peruenerit ad ea loca uenarum, in quae pocula hausta descendunt'; Lucan ix 614 'noxia serpentum est admixto sanguine pestis.'

auelli: Wopkens (*op. cit.* p. 125) conj. *euelli* comparing 26, 57 'sunt enim omnia ista ex errorum orta radicibus, quae euellenda et extrahenda penitus...sunt.' Hand in his note to Wopkens, however, points out by a comparison of Fam. v 12, 5 'qui tum denique sibi auelli iubet spiculum' with Fin. ii 30, 97 'euelli iussit eam, qua erat transfixus, hastam,' that both *auelli* and *euelli* can be used in this connection.

morbo: sing. because for practical purposes *morbus* and *aegrotatio* are not two affections but one.

ut gloriae cupiditas, ut mulierositas, ut ita appellem eam quae Graece *φιλογυνία* dicitur, ceterique similiter morbi aegro-
10 tationesque nascuntur. quae autem sunt his contraria, ea nasci putantur a metu, ut odium mulierum, quale in *μισογύνῳ* Atili est, ut in hominum uniuersum genus, quod accepimus de Timone qui *μισάνθρωπος* appellatur, ut inhospitalitas est,

§ **25**, 8. eam quae M 1 D C O 2 3 8. eā quae B E *linea al. atr. supraduct.* ea quae R V P G B 2 K S E 2 W 2 J O 1. eaq3 B 3. eaq, M 2. 9. ΦΙΛΟΓΥΝΙα R V. ΦΙΛΟΓΥnia G. *φιλογυψιαν* W 1. *φυλοτ*ynia B 1. ΦΙΛΟΤΥnia B 2. Φυλοτιμα E 1. 11. molierum R *eod. atr.* || in *μισογυνια* W 1. in missogyno G. in missogino K 2 C. in missogine B 3 E 3 M 2. in missoginio O 3. in missogynia O 1. inmisso guno V. inmisso gȳno R 1. inmisso gino D. inmisso gina S o *in* a *mut.* in misso gyno P 4. in misso gino B 1 O 8. īmisso gyno R 17. īmisso gino W 2 J. inmissogino P 1. inmissogφno E 1. inmissio gino B 2. immisso gȳNo K 1 *eod. atr.* īmissum gyno E 2 II. innuscagyno O 7. gyno M 1 *cett. om.* || atili R 1 7 17 V P 4 G B 1 2 K 1 2 S E 1 2 L 5 W 2 Π O 8. a tili C. atili P 1 *al. atr. superscr. marg.* atiliē. a tili E 3. atilia B 3 L 3. atilia M 2 *marg.* ał hipolito. atiliē D. atilie M 1. atiliem O 7. atile L 2 *om.* L 4 6 W 1 O 1. 13. qui *μισαγθρωποσ* W 1. quimisaneρωποc V *litt. post* c *eras.* quimisaneρωιτοcα R. quimis ανερωπωea quę P (*sic*). qui misane ΡΩΙΤΟCa G. qui misaνερωιτοcA K 1. qui misaνρωιτοcα B 1. quimisa νθροιτωcα E 1. qui misanepaitca W 2. qui msane paitoca K 2. || appellatur W 1 O 1 7. appellantur S. appellantur R 1 17 V P 1 4 G B 1–3 K 1 2 E 1 2 W 2 M 1 2 D C Π J O 2 3 8.

ceterique similiter morbi: Bentl. conj. *ceteri, inquam, similiter morbi*, offended by the carelessness of the repetition after *similiterque ceteri morbi* above: but this is not the only sign of carelessness and hurry in the passage.

in μισογύνῳ Atili: this play of Atilius was perhaps an imitation of Menander: it is not referred to elsewhere; Ribbeck, *Scaen. Rom. Poes.* II² 32. Cic. calls Atilius in Att. xiv 20, 3 *poeta durissimus* and quotes in Fin. i 2, 5 the epithet of *ferreus scriptor* applied to him by Licinius. Volcacius Sedigitus in his 'liber de poetis' quoted by Aul. Gell. xv 24 placed him fifth on his list of comic poets, immediately preceding Terence. Bentl., however, asserting that Cic., who seems to have thought little of him, would have preferred to quote the Gk original, expunges his name here and reads *quale μισογόνου Hippolyti est.* He finds further confirmation of his view in the fact that in the résumé at the end of § 27 Hippolytus' name is introduced with Timon's in such a way as to suggest that it has occurred before.

in hominum uniuersum genus: Lamb. with an excessive zeal for grammatical symmetry reads *hominum uniuersi generis* to correspond with *odium mulierum* above: but see 7, 16 n. on 'sub metum.'

Timone: Timon, son of Echecratides (Lucian, Tim. 50) lived about the time of the Peloponnesian war (Plut. Ant. 70). He is mentioned by Aristophanes (e.g. Av. 1549, Lysistr. 808) and other comic poets who represent him as *δυσμενὴς καὶ μισάνθρωπος, ἐκκλίνων δὲ καὶ διωθούμενος ἅπασαν ἔντευξιν* (Plut. *l.c.*). An epitaph on him, quoted by Plutarch, was attributed to Callimachus: *Τίμων μισάνθρωπος ἐνοικέω. ἀλλὰ πάρελθε | οἰμώζειν εἴπας πολλὰ πάρελθε μόνον.*

qui μισάνθρωπος appellatur: the balance of MSS evidence seems in favour of the singular here; Tr. Kühn. who read *μισάνθρωποι appellantur* ('men like him being called misanthropes') defend the transition from pl. to sing. by passages like Fin. v 31, 94 'hic si Peripateticus fuisset, permansisset, credo, in sententia, qui dolorem malum dicunt esse': but neither this passage nor that quoted by Madv. *ad. loc.* 'L. Cantilius, scriba pontificius, quos nunc minores pontifices appellant' Liv. xxii 57, 3 is precisely parallel, as in both cases a word (*Peripateticus, scriba*) precedes which can be predicated of a number of persons,

quae omnes aegrotationes animi ex quodam metu nascuntur
15 earum rerum quas fugiunt et oderunt. **26.** definiunt autem
animi aegrotationem opinationem uehementem de re non
expetenda, tamquam ualde expetenda sit, inhaerentem et penitus
insitam. quod autem nascitur ex offensione, ita definiunt: opin-
ionem uehementem de re non fugienda inhaerentem et penitus
20 insitam tamquam fugienda; haec autem opinatio est iudicatio se
scire quod nesciat. aegrotationi autem talia quaedam subiecta
sunt: auaritia, ambitio, mulierositas, pervicacia, ligur-
ritio, uinulentia, cuppedia, et si qua similia. est autem
auaritia opinatio uehemens de pecunia, quasi ualde expetenda
25 sit, inhaerens et penitus insita, similisque est eiusdem generis de-
finitio reliquarum. **27.** offensionum autem definitiones sunt eius
modi, ut inhospitalitas sit opinio uehemens ualde fugiendum
esse hospitem, eaque inhaerens et penitus insita, similiterque
definitur et mulierum odium, ut Hippolyti, et, ut Timonis,
30 generis humani.

§ **26, 20.** iudicatio R V G B 1 2 E 1 O 2 Gr. iuditio (ca) K 1 iudicare R 17 P 14 B 3 S E 2 W 1 2 M 1 2 D C Π J O 1 3 7 8 ed. H. iudi (re) K 2 *eod. atr. et ead. manu.* 23. cuppedia R V B 1 2 K E. cup⌣edia S *litt. post* p *eras.* cu pedia G p *eras.*

§ **27, 29.** hippolyti R K. hyppolyti B 2. hippoliti B 3 G. hy(i)ppoliti S *eod. atr.* hyppoliti V B 1 E 1 W 1.

whereas here the only antecedent is the proper name; unless one should assume (for which there seems no evidence) a use of the word *Timon* in Latin such as one finds in Arist. Av. *l.c.* III. *νὴ τὸν Δι' ἀεὶ δῆτα θεομισὴς ἔφυς.* ΠΡ. *Τίμων καθαρός* 'a Timon,' pure and simple.

aegrotationes carelessly put for *offensiones.*

§ **26. definiunt...insitam.** This is the definition not of *aegrotatio* (*ἀῤῥώστημα*) but of *morbus* (*νόσημα*): cf. Diog. L. vii 115 *τὸ γὰρ ἀῤῥώστημά ἐστι νόσημα μετ' ἀσθενείας, τὸ δὲ νόσημα οἴησις σφόδρα δοκοῦντος αἱρετοῦ*: Stob. Ecl. ii 93, 6 W. *νόσημα δ' εἶναι δόξαν ἐπιθυμίας ἐῤῥυηκυῖαν εἰς ἕξιν καὶ ἐνεσκιρωμένην, καθ' ἣν ὑπολαμβάνουσι τὰ μὴ αἱρετὰ σφόδρα αἱρετὰ εἶναι...τὰ δὲ νοσήματα μετ' ἀσθενείας συμβαίνοντα ἀῤῥωστήματα καλεῖσθαι.* Sen. Epp. 75, 11 'morbus est iudicium in prauo pertinax, tamquam ualde expetenda sint, quae leuiter expetenda sunt.' Cicero has forgotten for the moment the *ἀσθένεια* which is the distinguishing mark of *aegrotatio.*

quod...offensione: another instance of careless expression; the definition which follows is that of *offensio* itself, not of the result of it, cf. Stob. *l.c.* *εἶναι δέ τινα καὶ ἐναντία τούτοις τοῖς νοσήμασι κατὰ προσκοπὴν γιγνόμενα, οἷον μισογυνίαν, μισοινίαν, μισανθρωπίαν.*

opinatio: cf. 7, 15 n.

iudicatio: 'an act of judgment,' a word coined by Cicero, like *opinatio.*

se: as if *iudicantis* not *iudicatio* had preceded: see Madvig's note to Fin. i 20, 67.

auaritia ... uinulentia: *φιλοχρηματία, φιλοτιμία, λαγνεία, προσπάθεια, γαστριμαργία, οἰνοφλυγία,*—all in the list given by Andronicus *περὶ παθῶν* 4 (p. 16 Kreuttner) of the *ἐπιθυμίας εἴδη.*

cuppedia: another coinage of Cicero's: perh., as Dav. suggests, a transl. of *φιλοψία.*

§ **27. offensionum.** The *offensiones* come under the definition of *φόβος*: cf. Stob. Ecl. ii 90, 7 W. *φόβον δ' εἶναι ἔκκλισιν ἀπειθῆ λόγῳ, αἴτιον δ' αὐτοῦ τὸ δοξάζειν κακὸν ἐπιφέρεσθαι, τῆς δόξης τὸ κινητικὸν πρόσφατον ἐχούσης τοῦ ὄντως αὐτὸ φευκτὸν εἶναι*: an *offensio* is a *φόβος* inseparably attached in the mind to a certain class of objects.

Hippolyti: the son of Theseus, who fell a victim to the wrath of Aphrodite for his

XII. Atque ut ad ualetudinis similitudinem ueniamus eaque conlatione utamur aliquando, sed parcius quam solent Stoici: ut sunt alii ad alios morbos procliuiores (itaque dicimus grauedinosos quosdam, quosdam torminosos, non quia iam sint, sed quia saepe), sic alii ad metum, alii ad aliam perturbationem; ex quo in aliis anxietas, unde anxii, in aliis iracundia dicitur, quae ab ira differt, estque aliud iracundum esse, aliud iratum, ut differt anxietas ab angore; neque enim omnes anxii qui anguntur aliquando, nec, qui anxii, semper anguntur, ut inter

XII. 1. ualetudinis R 1 2 V G B 3 K M 2. ualitudinis P B 1 S E M 1. || ueniamus L 4 M 1 D C O 8. ueniā E 1 *al. atr. superscr.* ueniam: R 6 W 1 M 2. ueniam· R 1 2 16 B 3 E 2 3. ueniam. O 3. ueīam/ W 2. ueniam V G K L 2 3 5 6 Π O 1 2 7. ueniā R 7 10 17 P 1 4 B 1 2 K 2 S J. 2. conlatione R G B K E. collatione P B 2 3 S C Π J O 2. consolatione V. 3. dicimus R V G B 2 K 1 S W 1 2 O 1 2. diximus B 1 E 1. dominis J. || grauedinosos W 1. grauidinosos R V G B 1–3 S E W 2 M 1 2 C J O 8. grauidnosos K. grandissonos O 2. 4. quosdam Π *al. atr. superscr.* quosdam (*semel tantum*) R 1 6 7 17 V P 1 4 G B 1–3 K 1 2 S E 1–3 W 2 M 1 2 D C J O 1–3 7 8. quosdam alios W 1. || torminosos V P G B 2 W 1 D O 3 8. terminosos B 1 o *in e mut.* terminosos R 1 B 3 K 1 E 3 L 6 M 1 Π O 1 2. t'minosos E 2 C. t'mīosos K 2. terminiosos M 2. īminos W 3. *om.* O 7. 5. saepe sint R 1 6 7 10 16 17 V P 1 4 G B 1–3 K 1 *marg.* K 2 S E 1–3 L 2–6 W 1 2 M 1 2 D C Π J O 1–3 7 8 ed. H. saepe sic Gr. 9. aliquando nec R 7 B 3 K 2 E 2 M 1 2 D C Π O 1–3 7. aliquando neque R 6. aliquando nęc B 1 (*sic*) n *fortasse ex* h *mut.* aliquando hęc E 1. aliquando hec B 2. aliquando haec R V G K. aliquando h' J. aliquando hii R 17. aliquando W 1 nec *om.* nec W 2 aliquando *om.*

persistent neglect of her rites; ἀναίνεται δὲ λέκτρα, κοὐ ψαύει γάμων Eur. Hipp. 14. Aphrodite inspired his stepmother Phaedra with a passion for him; as he was deaf to all her solicitations she denounced him to his father Theseus who prayed for vengeance to Poseidon; as Hippolytus drove along the shore his horses took fright at a bull sent by Poseidon and running off tore him to pieces along the ground.

XII. **atque** marking a transition as in 13, 30, iii 13, 28.

parcius...Stoici: cf. 10, 23 'hoc loco nimium operae consumitur a Stoicis.'

procliuiores: cf. Diog. L. vii 115 καὶ ὡς ἐπὶ τοῦ σώματος εὐεμπτωσίαι τινὲς λέγονται οἷον κατάρρους καὶ διάρροια, οὕτω κἀπὶ τῆς ψυχῆς εἰσὶν εὐκαταφορίαι οἷον φθονερία, ἐλεημοσύνη, ἔριδες καὶ τὰ παραπλήσια. Cf. Stob. Ecl. ii 93, 1.

grauedinosos: καταρρώδεις 'subject to catarrh' (κατάρρους, *destillatio*).

quosdam, quosdam: the second *quosdam* is omitted by nearly all MSS and Dav. defends their reading by ref. to such passages as Liv. iii 37, 8 'et iam ne tergo quidem abstinebatur: uirgis caedi, alii securi subici' Curt. vii 4, 11; but, as Kl. points out, the parallels are not to the point; since words like *alii*, *interdum*, etc. are repeated where (as here) *par est orationis membrorum ratio*, whereas they are used once only when to the general statement is added a clause expressing another fact.

torminosos: δυσεντερικούς 'subject to dysentery' Celsus, de medic. iv 22.

saepe: sc. *sint*; the subj. is due to the orat. obl.; the *sint* which follows *saepe* in so many MSS is due to confusion with *sic*.

dicitur: Dav. conjectured *efficitur*; but as Wopkens (*op. cit.*, p. 125) points out *dicitur* is due to the βραχυλογία so frequent in Cic. He compares N.D. ii 20, 51 'quarum ex disparibus motionibus magnum annum mathematici nominauerunt,' i.e. 'q. e. d. m. conficitur quem mathematici magnum annum nominauerunt'; so here *iracundia dicitur* is equivalent to *motus animi efficitur quae iracundia dicitur*.

quae ab ira differt: *ira* (ὀργή) is a πάθος whereas *iracundia* (ὀργιλότης) is

10 ebrietatem et ebriositatem interest, aliudque est amatorem esse, aliud amantem. atque haec aliorum ad alios morbos procliuitas late patet; nam pertinet ad omnes perturbationes; in multis etiam uitiis apparet, **28** sed nomen res non habet. ergo et inuidi et maliuoli [et liuidi] et timidi et misericordes, quia procliuius 15 ad eas perturbationes, non quia semper, feruntur. haec igitur procliuitas ad suum quodque genus a similitudine corporis aegrotatio dicatur, dum ea intellegatur ad aegrotandum procliuitas. sed haec in bonis rebus, quod alii ad alia bona sunt

10. et ebriositatem interest R 6 B 3 L 6 M 2 D C O 1 S *marg.* W 2 *marg.* et ebrium interest M 1. interest et ebriositatem Π E 2. interest et ebriosum W 1. *uerba* et ebriositatem *omittunt* R 1 17 V P 14 G B 12 K 12 E 13 L 2–5 J O 2 3 7 8 ed. H. 12. omnes R V G. omīs B 2. 13. apparet R V G B K S.

§ **28.** ergo et inuidi et maliuoli R V G B 2 W 1 O 2 7. ergo et maliuoli et inuidi K 2 O 1. ergo inuidi et maliuoli P B 3 S E M 2 Π O 3 8. ergo dicuntur inuidi et maliuoli D C. ergo maliuoli et inuidi J. 14. et liuidi R V G B 1–3 K 1 2 S E 1 2 W 1 2 M 1 2 D C Π J O 1–3 7 8 E 3 *al. atr. superscr.* 15. perturbationes non R 1 7 17 V P 14 G B 12 K 12 S E 1 2 L 2–5 D C J O 1–3 7 8. perturbationes non W 2 *marg.* ſt[1] *al. atr. inculc.* perturbationes non Π *al. atr. superscr.* perturbationes sunt non R 6 B 3 L 6 W 1 M 1 2. ‖ feruntur R 1 17 V P G B 1 2 K 1 2 E W 1 2 M 1 D C J O 1–3 7 8. ꝑ feruntur S. ferantur R 6 7 B 3 M 2. perferuntur E 2 Π. 17. dicitur R 1 6 16 G B 1 2 K 1 S L 2–4 W 2 M 1 2 C Π J O 1–3 7 8. dr̄ R 7 10 17 V P 14 B 3 K 2 E 1–3 L 5 6 W 1 D. dicatur *corr. Bentleius.* ‖ intellegatur R V G B K. intelligatur S E M 1.

reckoned as a εὐεμπτωσία, a constant predisposition to *ira*.

estque aliud...iratum: cf. Sen. de Ira i 4 'quid esset ira satis explicitum est. quo distet ab iracundia adparet: quo ebrius ab ebrioso et timens a timido. iratus potest non esse iracundus; iracundus potest aliquando iratus non esse.'

amatorem: almost equivalent to *scortatorem*: cf. Donat. ad Ter. Andr. iv 3, 3 'amicus animi est, amator corporis' and Isid. Hispal. Orig. x *ad init.* (p. 1067 Gothofred.) 'amicus...quasi animi custos ...amator turpitudinis quia amore torquentur libidinis.'

§ **28.** The words *et liuidi* found in the MSS after *maliuoli* are probably due to a mistake on the part of the copyist who 'quom pro *ettimidi* praue *etliuidi* scripsisset, ipse statim correxit' (Küh.). Heine (*Pos. Progr.* p. 11) quotes with approval Wesenberg's dictum 'Ciceronem *liuendi* uerbum et quae inde deriuata sunt de inuidia nunquam usurpare.'

procliuius. Sff.'s correction for *procliues* of the MSS, which can hardly be defended, either by understanding *sunt*, which is very doubtful Ciceronian Latin (*sunt* after *perturbationes* in many MSS is evidently a correction), or by taking *procliues* with *feruntur* on the analogy of phrases like *praeceps ferri* which, as Sff. points out, are not really parallel. Bent. conjectured *procliue*.

suum quodque genus, i.e. *procliuitas cuiusque ad suum genus*: for this attraction of *quisque* to the case and gender of *suus* cf. Liu. xxv 17, 5 'cum tripudiis Hispanorum motibusque armorum et corporum suae cuique genti adsuetis,' Cic. N.D. iii 34, 84 'edixisse ut quod quisque ex sacris haberet id ante diem certam in suum quidque fanum referret.' Fin. v. 17, 46 'sed quia cuiusque partis naturae et in corpore et in animo sua quaeque uis sit' with Madv.'s note.

dicatur. Bent.'s correction accepted by all edd. for the MSS *dicitur*; the subj. is required here, as is shown by *nominetur* below.

aptiores, facilitas nominetur, in malis procliuitas, ut sig-
20 nificet lapsionem, in neutris habeat superius nomen.

XIII. Quo modo autem in corpore est morbus, est aegrotatio, est uitium, sic in animo. morbum appellant totius corporis corruptionem, aegrotationem morbum cum inbecillitate, uitium, **29** cum partes corporis inter se dissident, ex quo
5 prauitas membrorum, distortio, deformitas. itaque illa duo, morbus et aegrotatio, ex totius ualetudinis corporis conquassatione et perturbatione gignuntur, uitium autem integra ualetudine ipsum ex se cernitur. sed in animo tantum modo cogitatione possumus morbum ab aegrotatione seiungere; uitiositas au-
10 tem est habitus aut adfectio in tota uita inconstans et a se ipsa dissentiens. ita fit, ut in altera corruptione opinionum morbus efficiatur et aegrotatio, in altera inconstantia et repugnantia.

XIII. 2. est uitium R 16 Gr. et uitium R 1 6 7 10 17 V P 1 4 G B 1–3 K 1 2 S E 1–3 L 2–6 W 1 2 M 1 2 D C Π J O 1–3 7 8 ed. H. 3. imbecillitate R B 1 K S. imbecilitate G. inbecillitate V B 2 E.
l' i
§ **29**, 8. sed in animo B *al. atr. superscr.* 10. adfectio R V G K. affectio B S.

procliuitas: εὐκαταφορία or εὐεμπτωσία, cf. Diog. L. vii 115 quoted in 12, 27 n.

lapsionem: a coinage of Cicero's.

neutris, i.e. τοῖς ἀδιαφόροις.

superius nomen, i.e. *aegrotatio*, not *facilitas* as some edd. take it. Cic. wishes to keep a distinctive word *facilitas* to denote the propensity to virtue, and to employ *lapsio* (εὐεμπτωσία) only of a tendency to what is distinctly vicious: as a *procliuitas* towards *res indifferentes* was reprehensible though the objects might be in themselves indifferent he falls back upon the word *aegrotatio* to express it.

XIII. § **29**. **morbus...aegrotatio**: cf. the definitions of Diog. L. and Stob. quoted in 11, 26 n.

uitium: the distinction drawn by Cic. between *morbus* and *uitium* involves a narrower meaning of *uitium* than the definitions of the jurists quoted by Aulus Gellius iv 2. Labeo there defines *morbus* as *habitus cuiusque corporis contra naturam qui usum eius facit deteriorem*, and proceeds *balbus autem et atypus uitiosi magis quam morbosi sunt, et equus mordax aut calcitro uitiosus non morbosus est.* In the *libri ueterum iurisperitorum* the distinction was laid down that *uitium* was *perpetuum* whereas *morbus cum accessu decessuque sit.*

ualetudinis corporis: for the double genitive cf. ii 15, 35 n.

uitiositas, a translation of κακία in the wider meaning in which it was used (e.g.) by Posidonius (Diog. L. vii 91) as the opposite of ἀρετή: to keep the parallelism which he has set out to establish between the *uitia corporis* and the *uitia animi* Cic. should have used *uitium* as the Stoics did κακία in the narrower meaning which we find (e.g.) in Diog. L. vii 95 ὡσαύτως δὲ καὶ τῶν κακιῶν τὸ μὲν εἶναι ἀφροσύνην δειλίαν ἀδικίαν καὶ τὰ παραπλήσια. But he wished to insist upon the essential unity of vice as upon the essential unity of virtue, and, this being so, the references to bodily disease serve only to point an interesting contrast, somewhat at the expense of the lucidity of the argument.

habitus aut adfectio: these two words correspond to ἕξις and διάθεσις without, however, preserving the distinction maintained by the Stoics Diog. L. vii 98 ἔτι τῶν περὶ ψυχὴν ἀγαθῶν τὰ μὲν εἰσιν ἕξεις, τὰ δὲ διαθέσεις ... διαθέσεις μὲν αἱ ἀρεταὶ ἕξεις δὲ τὰ ἐπιτηδεύματα.

paris...dissensiones. Bentley's emendation adopted by Müller, Sff., Hei., T.S., Schiche, for the MSS *partes...dissentientes*: those edd. such as Mo. and Hasper who keep *partes* must, as Küh.

non enim omne uitium paris habet dissensiones, ut eorum qui non longe a sapientia absunt adfectio est illa quidem discrepans sibi ipsa, dum est insipiens, sed non distorta nec praua. morbi autem et aegrotationes partes sunt uitiositatis, sed perturbationes sintne eiusdem partes quaestio est. **30.** uitia enim adfectiones sunt manentes, perturbationes autem mouentes, ut non possint adfectionum manentium partes esse. atque ut in malis attingit animi naturam corporis similitudo, sic in bonis. sunt enim in corpore praecipua, ualetudo, uires, pulchritudo, firmitas, uelocitas, sunt item in animo. ut enim corporis temperatio, cum ea congruunt inter se e quibus constamus, sanitas, sic animi dicitur, cum eius iudicia opinionesque concordant, eaque animi est uirtus, quam alii ipsam temperantiam dicunt esse, alii obtemperantem

13. non enim omne uitium R V P G B K *plerique.* non enim uitium R 7 E 3. habet enim omne uicium ed. H. || partis habet dissentientis R P G B 1 2 K 1 2 E 1 2 D C J O 7. partis habet dissentie$\overset{is}{\overline{N}}$ V *at* $\overset{is}{\overline{N}}$ *eod. atr. in ras. et in duarum litt. spatio script.* partes habet dissentientes B 3 S M 1. partis habet dissentiens W 2. paris habet dissensiones *corr. Bentleius.* 16. aegrotationes K i *in* e *mut.* ęgrotationes B. egrotationes D. aegrotationis R G. ęgrotationis V. egrotationis S.

§ **30,** 22. sicut enim corporis C ed. H. sic enim corporis M 1 D. est enim corporis R 7 L 2 3 J O 1 8. ē. n. corporis W 1. est enim corporis V *at* est *in marg. ad initium lineae atr. uiridi script.* enim corporis R P 1 4 G B 1 2 K 1 S E 1 2 Π O 7 Gr. corporis *cett. om.* R 6 17 K 2 E 3 L 4–6 W 2 M 2 O 2 3. ut enim corporis *corr. Camerarius.* 25. alii ipsam V K 1 E 1 2 W 1 2 ed. H. aliam^{ii} ipsam S. aliam ipsam R P G. || obtemperantem V. optemperantem R 1 2 P G B.

says, interpret *partes habet dissentientes* in a pregnant sense as equivalent to *singulas inter se animi partes habet dissentientes* or, with Küh., insert *omnes* before *omne.*

illa quidem: i 3, 6 n.

§ **30. uitia,** i.e. κακίαι in the narrower sense as contrasted with κακία (*uitiositas*) the root principle of evil.

mouentes, 'transitory': for the intransitive use of *mouere* cf. Finn. ii 10, 31, Liu. v 25, 6 *praeda quaererum mouentium sit.*

attingit ... similitudo, i.e. *corporis natura similis est naturae animi*: for the expression cf. 10, 23 'morbis corporum comparatur morborum animi similitudo,' 11 Verr. v 36, 94 'ut ei Lampsaceni periculi similitudo uersaretur ante oculos.'

praecipua. Cic. preferred *praepositus* or *praecipuus* to *productus* as a translation of προηγμένος (Finn. iv 26, 72). Chrysippus and his school classed these bodily advantages under the head of ἀδιάφορα κατ' εἶδος προηγμένα: Posidonius καὶ ταῦτά φησι τῶν ἀγαθῶν εἶναι (Diog. L. vii 103): Cicero's language here, however, cannot be taken as proving his indebtedness to Posidonius or even sympathy with his views. He merely says, as Chrysippus might have said, that health and strength of body were *to the body* what *sanitas* and consistency were to the mind. The difference between Chrysippus and Posidonius turned on the value to be assigned to physical qualities *in relation to the mind.*

ut enim corporis temperatio: Dav. quotes Stobaeus, Ecl. Eth. p. 168 (ii 7, 5) ὥσπερ γὰρ τὴν τοῦ σώματος ὑγίειαν εὐκρασίαν εἶναι τῶν ἐν τῷ σώματι θερμῶν καὶ ψυχρῶν καὶ ξηρῶν καὶ ὑγρῶν οὕτω καὶ τὴν τῆς ψυχῆς ὑγίειαν εὐκρασίαν εἶναι τῶν ἐν τῇ ψυχῇ δογμάτων.

sic animi, sc. *sanitas.*

ipsam temperantiam, 'nothing more nor less than self control,' i.e. these authorities considered that *temperantia,* usually regarded as one of the four cardinal virtues, was simply that *sanitas animi* which was the necessary presupposition in all virtue.

temperantiae praeceptis, et eam subsequentem nec habentem ullam speciem suam, sed, siue hoc siue illud sit, in solo esse sapiente. est autem quaedam animi sanitas quae in insipientem etiam cadat, cum curatione medicorum conturbatio mentis au-
30 fertur. **31.** et ut corporis est quaedam apta figura membrorum cum coloris quadam suauitate, eaque dicitur pulchritudo, sic in animo opinionum iudiciorumque aequabilitas et constantia cum firmitate quadam et stabilitate uirtutem subsequens aut uirtutis uim ipsam continens pulchritudo uocatur. itemque uiribus
35 corporis et neruis et efficacitati similes similibus quoque uerbis animi uires nominantur. uelocitas autem corporis celeritas

28. quę insapientem V *h. e.* i *in* a *ut uid. mut.* 29. cum curatione et perturbatione R 1 2 10 16 17 V P 14 G B 12 K 12 S E 1–3 L 2 5 6 W 2 M 2 Π J O 7 8 Gr. cum curatione et pcuratione D *al. atr. superscr.* l' pturbatione cum curatione et procuratione C. cum curatione et prouisione M 1. cum curatione et gubernatione L 4 O 1. cum curatione W 1 *et in marg. inf.* *eod. atr.* et ptractatione. cum curatione et pturbatione R 7. cum curatione *cett. om.* R 6 L 3 O 2 3. cum curatione et tractatione ed. H. et perturbatione *om. Victorius.* et pertractatione *coni. I. M. Brutus.* ‖ conturbatio R 1 2 10 16 17 V P 4 G B 12 K 1 S W 2 M 1 O 1 2 7 8. perturbatio R 6 7 P 1 E 2 W 1 M 2 D C Π O 3.

§ **31,** 31. eaq; B 1 2 E 1 W 1 2 M 2 D O 1 3 8. eaque O 7. ea q3 S *at* q3 *in lit.* ea q3 J. eaquę R V. eaq̄ P. eaquæ K 1. ea quae G. 35. similes similibus quoque M 1. similes similibusque R V P G B 1 3 K 1 2 L 2–6 W 1 2 M 2 D C Π J O 1–3 7 8. sites|q3 siiib9 uīs B 2. similibusque similes *om.* S E 1 2 3. similes similibusq3 quoque ed. H.

speciem, 'never appearing independently,' i.e. it was not an independent virtue but the quality of mind which underlay all virtue, 'without constituting any peculiar kind of itself' (Wolf).

est autem quaedam: the 'soundness of mind' resulting from the harmony of all its parts belongs only to the *sapiens*; but a special kind of it, though of a lower order, may be seen even in one who is not *sapiens* when, after a fit of insanity, the faculties are restored to their normal state by medical treatment: the health of mind which the *sapiens* enjoys is as far above the state of mind of the *insipiens* as sanity in the ordinary use of the word is above insanity. Sff., through failure to follow the connection, follows Turnebus (*Adu.* vii 17) in changing *sanitas* to *insanitas* and *insipientem* to *sapientem.*

§ **31. et ut corporis.** Dav. quotes Stob. Ecl. Eth. p. 168 [ii 63, 1 W.] *ὥσπερ τε τὸ κάλλος τοῦ σώματός ἐστι συμμετρία τῶν μελῶν καθεστώτων αὐτῷ πρὸς ἄλληλά τε καὶ πρὸς τὸ ὅλον, οὕτω καὶ τὸ τῆς ψυχῆς κάλλος ἐστὶ συμμετρία τοῦ λόγου καὶ τῶν μερῶν αὐτοῦ πρὸς τὸ ὅλον τε αὐτῆς καὶ πρὸς ἄλληλα:* for the addition of colour to the conception of beauty cf. Seneca, de Ira ii 1, 2 'post haec omnia, qui maxime oculos rapit, color ultimus perfecto iam corpore adfunditur.' Maximus Tyrius xxv 3 p. 300 H. *τὴν χρωμάτων τε καὶ σχημάτων καὶ τῆς ἐν τούτοις ἡδονῆς καὶ ἀηδίας ὁμιλίαν.*

uim ipsam, 'the very essence'; there is the same difference of view in the case of *pulchritudo animi* as in the case of *sanitas animi* (§ 30): some held that *pulchr. animi* was a concomitant of virtue, others that virtue and it were one and the same thing. Bent.'s change of *ipsam* to *ipsa* is unnecessary.

animi multarum rerum: for the double genitive see ii 15, 35 n. on *functio... animi...muneris.*

appellatur, quae eadem ingenii etiam laus habetur propter animi multarum rerum breui tempore percursionem.

XIV. Illud animorum corporumque dissimile, quod animi ualentes morbo temptari non possunt, corpora possunt; et corporum offensiones sine culpa accidere possunt, animorum non item, quorum omnes morbi et perturbationes ex aspernatione rationis
5 eueniunt; itaque in hominibus solum existunt; nam bestiae simile quiddam faciunt, sed in perturbationes non incidunt. **32.** inter acutos autem et inter hebetes interest, quod ingeniosi, ut aes Corinthium in aeruginem, sic illi in morbum et incidunt tardius et recreantur ocius, hebetes non item. nec uero in omnem morbum ac

38. percursionem R 6 B 3 J D C O 1 8. percu^{r}ssionem V *atr. uir.* S *eod. atr.* percussionem R 1 7 17 G B 1 2 K 2 E 1 2 W 1 2 Π O 3 7. percu^{s}rsionem M 2. per^{c}ussionem K 1 *atr. nigriore.*

XIV. 2. corpora autem G. corpora-possunt K 2. || sed corporum R 1 6 V G B 1 2 K 1 S E 2 L 3 4 W 1 M 1 2 Π J O 1 3 8 ed. H. s3 corporum R 7 10 16 17 P 1 4 B 3 K 2 E 1 3 L 2 5 6 W 2 D O 2. set corporum C. et corporum *corr. Seyffertus.* 5. simile quidam R V. simile quidam G.

§ **32,** 7. inter *ante* hebetes *omittunt* R 6 P 1 B 3 W 1 M 1 2 O 1–3. || hebetis R 6 P 1 4 B 1 2. 8. in aerugine G. inerugine V.

breui tempore: for a temporal ablative qualifying a verbal substantive cf. Liv. xxi 16, 2 *tot uno tempore motibus animi.*

XIV. **animi ualentes ... possunt; et**: the mind of the philosopher which has been strengthened and perfected by virtue is superior to the assaults of evil (cf. iii 5, 11 'eos enim sanos quoniam intellegi necesse est, quorum mens motu quasi morbo perturbata nullo sit'), since evil can attack the soul only from within, but the body is always open to attacks of disease which come from without and from sources not under its control. *et* is Sff.'s correction of the MSS *sed*; Madv. and Tregd. omit the words *non possunt, corpora* and credit Cicero with the inconsistent statement that the philosophic mind is subject to mental disturbance. Bent. inserted *ut* before *corpora.* Sff. is evidently right in reading *et*: the statement in the second sentence is not a correction of, nor in contrast to, the statement in the first: it is the statement of the essential difference between mental and bodily *morbi* which is the justification for the statement in the first clause. *Sed* is retained by Heine (*Posen Progr.* p. 6) who regards it as marking a transition from one idea to another.

bestiae. Dav. quotes Sen. de Ira i 3, 4 'dicendum est feras ira carere et omnia praeter hominem. nam cum sit inimica rationi nusquam tamen nascitur, nisi ubi rationi locus est...§ 6 muta animalia humanis adfectibus carent, habent autem similes illis quosdam impulsus.' Stob. Ecl. Eth. p. 175 [ii 6, 9] *κατὰ τὸ γένος δὲ ταύτην διττῶς θεωρεῖσθαι τήν τε ἐν τοῖς λογικοῖς γιγνομένην ὁρμὴν καὶ τὴν ἐν τοῖς ἀλόγοις ζῴοις* and Galen, de Plac. Hipp. et Plat. iv p. 371 *διὰ μὲν οὖν τοῦ ἀπεστράφθαι φάναι τὸν λόγον ἐχώρισε* [sc. *ὁ Χρύσιππος*] *τὴν κατὰ τὸ πάθος ἄλογον κίνησιν τῆς τῶν ἀψύχων τε καὶ τῶν ἀλόγων ζῴων*: *id.* v p. 431 *τῶν ἄλλων Στωικῶν οἵ γε μέχρι τοσούτου φιλονεικίας ἥκουσιν, ὥστ' ἐπειδὴ τῆς λογικῆς δυνάμεως ἔφασαν εἶναι τὰ πάθη, τοῖς ἀλόγοις ζῴοις μὴ μετέχειν αὐτῶν συγχωρεῖν.*

faciunt, i.e. *patiuntur* or *habent*: for this use of *facio* to supply the place of another verb, cf. v 32, 90 'an Scythes Anacharsis potuit pro nihilo pecuniam ducere, nostrates philosophi facere non poterunt' and i 11, 24 n.

§ **32. aes Corinthium,** a mixture of gold, silver and copper: Plin. H. N. xxxiv 2, 3 § 6 refutes the vulgar idea that the mixture was first discovered by accident at the burning of Corinth by Mummius in 146 B.C. as statues of *aes Corinthium* were known from before that date. Connoisseurs claimed to be able to recognize the true Corinthian bronze by the smell. Mart. ix 59, 11.

illi: cf. 30, 61 n. on *ille.*

10 perturbationem animus ingeniosi cadit; † non enim multa ecferata et immania: quaedam autem humanitatis quoque habent primam speciem, ut misericordia, aegritudo, metus. aegrotationes autem morbique animorum difficilius euelli posse putantur quam summa illa uitia, quae uirtutibus sunt contraria. morbis enim manentibus 15 uitia sublata esse possunt, quia non tam celeriter sanantur, quam illa tolluntur. **33.** habes ea quae de perturbationibus enucleate disputant Stoici, quae λογικά appellant, quia disseruntur subtilius. ex quibus quoniam tamquam ex scrupulosis cotibus enauigauit oratio, reliquae disputationis cursum teneamus, modo 20 satis illa dilucide dixerimus pro rerum obscuritate.

A. Prorsus satis; sed si quae diligentius erunt cognoscenda, quaeremus alias, nunc uela quae modo dicebas exspectamus et cursum.

10. non enim multa R 1 6 7 17 V P 1 4 G B 1–3 K 1 2 S E 1 2 L 2–6 W 1 2 M 1 2 D C Π J O 1–3 7 8. non enim in multa ed. H. non enim cadit ĩ multa E 3 *al. atr. superscr.* || ecferata R G. efferata V B K 1 W 1 2 D O 1 3 7. ꝯ ferata P *at* ef *in marg. adscr.* et nec ferata B 2. hec efferata ed. H. 11. immania R V P B K S E. inmania G. in mania B 2 O 7. 15. sublata esse non possunt R 1 7 17 V P 1 4 G B 1–3 K 1 2 S E 1 2 W 1 2 M 2 D C Π J O 1–3 7 8. sublata est non possunt M 1. esse uitia sublata non possunt R 6. sublata esse possunt *corr. Lambinus.* || quia non tam R V P G B K *plerique.* qui non tam W 1. quare non tam O 1.

§ 33, 17. logica R V G S D *alii.* lo‿ica *unius litt. spat. rel.* K 1. loïca E 1 *al. atr. superscr.* 18. ex scrupulosis R 2 10 16 B 1–3 S E 1 2 D C Π O 1 3 8. ex scruplosis G *ead. man.* excrupulosis P *atr. ant. superscr.* exſcrupuloſ, K 2. ex scruplosis K 1 *at in marg.* scrupulosis. ex scruplosis R 1. excrupulosis V W 1. ex scrupolosis O 7. ex scopulosis O 2. 21. si quae G K 1 M 2 O 2 3. si quę R V S E. si quę B 1. si que R 16 B 2 3 K 2 E 2 D O 7. si que Π. siq̄ P C. si que O 8 *al atr. superscr.* si qua W 1 2 J O 1. quia M 1 si *om.* 22. expectamus R V G. ex peçtamus K 1 *litt. ante* p *eras.* expetamus B 1.

non enim multa ecferata: this, which is the MSS. reading, is obviously corrupt. Bentl. proposed *in ulla* and he is followed by Küh. Hei. Schiche, Sff. Mo. etc. Madv. proposed *sunt enim multa.* It seems more probable that *multa* is a corruption of *in uitia* sc. *cadit* 'he does not fall into gross and outrageous faults': some noun like *uitia* seems to be required to which *quaedam* may be referred. The danger to the *ingeniosus* proceeds from the more insidious *perturbationes* which appear as amiable weaknesses.

primam speciem, 'a superficial resemblance to,' lit. 'the beginning of a resemblance.'

putantur: sc. *a philosophis.*

quia: if this, which is the MSS. reading, be retained, the subject to *sanantur* is *morbi*, to be supplied out of *morbis*, which, though awkward, is not impossible, *morbis* being by its position the most emphatic word in the sentence. Küh. follows Lamb. in inserting *hi*, with the same distinction between *hic* and *ille* as in i 49, 117: Dav. proposed *qui* and he is followed by Or. Bai. and Sff.

§ **33. enucleate**: 'concisely,' see Sandys' n. on Cic. Or. § 28. Conciseness (συντομία), the λέξις αὐτὰ τὰ ἀναγκαῖα περιέχουσα πρὸς δήλωσιν τοῦ πράγματος, was, acc. to the Stoics, one of the virtues of speech. Diog. L. vii 59.

cursum: 'a straight run,' cf. Att. v 8, 1 'cursum exspectabamus.' For the metaphor cf. Quint. vi 1, 52 'e confrag-

XV. **34.** *M.* Quando, ut aliis locis de uirtute et diximus et saepe dicendum erit (pleraeque enim quaestiones quae ad uitam moresque pertinent a uirtutis fonte ducuntur), quando igitur uirtus est adfectio animi constans conueniensque, laudabiles efficiens eos in quibus est, et ipsa per se sua sponte separata etiam utilitate laudabilis, ex ea proficiscuntur honestae uoluntates, sententiae, actiones omnisque recta ratio, quamquam ipsa uirtus breuissime recta ratio dici potest. huius igitur uirtutis contraria est uitiositas (sic enim malo quam malitiam appellare eam quam Graeci *κακίαν* appellant; nam malitia certi cuiusdam uitii nomen est, uitiositas omnium); ex qua concitantur perturbationes, quae sunt, ut paulo ante diximus, turbidi animorum concitatique motus, auersi a ratione et inimicissimi mentis

XV. § **34**, 1. et *ante* aliis *habent* R V P G B K *plerique.* *om.* R 7. ut aliis *corr. Manutius.* || et *ante* diximus *omittunt* R 6 K 2 E 3 L 26 O 3 7 *superscr. eod. atr. habet* W 1. 3. ducuntur R V G M 1 2 O 2. ducut B 2. djcuntur B 1 *al. atr. superscr.* di^n^cuntur S. dicuntur E 1 J. 8. breuissume R K E. breuissumme V. breuissumme G *prius* m *expunx. alt. man.* breuis summę B 1. 11. cōcitantur W 1. cogitantur R 1 6 7 17 V P 1 2 4 G B 1–3 K 1 2 S E 1–3 L 2–6 W 2 M 1 2 D C II J O 1–3 7 8 ed. H.

osis atque asperis euecti tota pandere possumus uela'—no doubt a direct imitation of this passage.

XV. § **34**. **Quando**: for *quoniam*, rare in Cicero: see Mdv.'s n. to Fin. v 8, 21; Charisius p. 86 says '*quando* acuta prima syllaba interrogationem temporis significat, sed posteriore acuta *quoniam* uel *quandoquidem*.'

ut, Manutius' emendation for the MSS. *et*, has been accepted by Dav. Wes. Kl. Sff. in view of the awkwardness of three *et*'s in close succession. Or., who will not accept this emendation, omits the *et* before *diximus*.

uirtutis fonte: 'virtue as their source'; gen. of definition, cf. 'mercedem gloriae' i 15, 34.

igitur, like *ergo*, often resumes after a digression, cf. i 7, 14 n.

adfectio animi: *adfectio* is used here, as in Fin. iii 20, 65, as equivalent to the Gk *διάθεσις*. The definition of virtue here is the same as that quoted in Stob. Ecl. Eth. p. 167 (ii 60, 5) *κοινότερον δὲ τὴν ἀρετὴν διάθεσιν εἶναί φασι ψυχῆς σύμφωνον αὐτῇ περὶ ὅλον τὸν βίον* combined with that of Cleanthes as given by Diog. L. vii 89 *τήν τ' ἀρετὴν διάθεσιν εἶναι ὁμολογουμένην καὶ αὐτὴν δι' αὐτὴν αἱρετήν, οὐ διά τινα φόβον ἢ ἐλπίδα ἤ τι τῶν ἔξωθεν· ἐν αὐτῇ τ' εἶναι τὴν εὐδαιμονίαν, ἅτ' οὔσῃ ψυχῇ πεποιημένῃ πρὸς τὴν ὁμολογίαν παντὸς τοῦ βίου.*

omnisque recta ratio, 'and right reason in general': *recta ratio* or *absoluta ratio* (v 13, 39) is the *ὀρθὸς λόγος* of the Stoics which objectively is *ὁ νόμος ὁ κοινός* and subjectively is the state of mind which is in harmony with the law of the universe: this state of mind is essentially virtue itself as Cicero says in the next sentence: cf. Sen. Epp. 113, 2 'uirtus autem nihil aliud est quam animus quodammodo se habens.' For *omnis* in the sense of *omnino* cf. i 40, 95 'in omni uirtute'; Stat. Theb. v 364 'raptus ab omni sole dies.'

uirtutis contraria: for the gen. cf. Fin. iv 24, 67, Inu. ii 54, 165.

malitia: so in Fin. iii 11, 39 'quas enim Graeci *κακίας* appellant uitia malo quam malitias nominare': Cic. defines *malitia* in N. D. iii 30, 75 to be 'uersuta et fallax nocendi ratio' and this def. agrees with the general use of the word (e.g. Ter. Andr. iv 3, 8): Sall. Iug. 22 'uirtute non malitia P. Scipioni, summo uiro, placuisse' (quoted by TS.) is an instance of the use disowned by Cic.

concitantur = *concitando efficiuntur*, cf. iii 11, 25 n. on *turbantur*.

uitaeque tranquillae. inportant enim aegritudines anxias atque
15 acerbas animosque adfligunt et debilitant metu; iidem inflammant adpetitione nimia, quam tum cupiditatem, tum libidinem dicimus, inpotentiam quandam animi a temperantia et moderatione plurimum dissidentem. **35.** quae si quando adepta erit id quod ei fuerit concupitum tum ecferetur alacritate, ut 'nihil
20 ei constet quod agat,' ut ille, qui 'uoluptatem animi nimiam summum esse errorem' arbitratur. eorum igitur malorum in una uirtute posita sanatio est.

15. idem R V P G B 1 2 K E 2 M 1 O 7. iidem W 1 D O 3 8. idē S *marg.* item. id ē E 1. idest J. ·i· (*i.e.* id est) W 2. unde O 1. 16. quam tum R B 1 3 S E W 2 M 1 2 D C O 1–3 7 8. quātū P. quā tum W 1 *fort. eod. atr.* quarntum K 1 n *in* m *mut.* quantum V G B 2. quamcum E 2. 17. animi a W 2 M 1 2 D C O 1–3 II (*marg.*). āī a B 3 W 1 O 7 8. aīa B 2. a nimia E 3. anima E 1. anima V B 1. anima R G K. animi E 2.

§ **35**, 18. adepta ē R 6. adeptaret J S *marg.* adeptaretur L 3 O 1. ea adeptā retur E 3 *at litterae post* d *al. atr. script.* ea demptaretur B 1 K 2 S M 1 D C O 7. eademptaretur R V P G K E. ea d'p̄taret W 2. ei adeptaretur O 3. ei demptaret P 4. ea temparetur B 2. ea tēptaretur R 7. ea dēpdaretur L 2. eadem piaretur B 3 L 6. eadem piaretur M 2 *al. atr. corr.* eadem putaretur R 1 7 O 8. cadere putaretur O 2. adipisceretur W 1. ea adipiscitur L 4. ea depredarentur L 5. *om.* II *at marg.* adepta est. piaret ed. H. adepta erit *corr. Lambinus.* 19. tum fertur alacritate W 1 Gr. tum fert alacritate R V P 1 2 4 G B 1 2 K 1 O 3 8. tum fert alacritatē B 3 E 2 3 M 1 ed. H. tum fert alacritatem R 6 7 1 7 L 3 4 M 2 O 1. tūc fert alacri te K 2. tum affert alacritatem O 7. fert alacritate E 1 cum *om.* fert alacritatē S W 2 II *marg.* O 2 cum *om.* affert alacritate D C cum *om.* tum fert cum alacritate L 2 5. feret alacritatem L 6 cum *om.* tum ecferetur alacritate *corr. Baiter praeeunte Dauisio.* || nihil ei R 7 L 2 O 8. nihil ē E 1 *al. atr. superscr.* nihil ei B 1 *at* i *postea inculc. et linea super* e *ex parte eras.* nihil ē K 1. nihil est V *atram. uiridi.* nihil est R 1 G B 2. nihil ēē R 1 7 P B 3 E 2 3 L 4 5 W 1 2 O 1 7. nihil esse R 6 P 2 4 K 2 L 3 6 M 1 2 D C II *marg.* J O 3 ed. H. nihil eius O 2. 20. quod R 6 L 2 4. qd̄ II *marg.* qd̄ W 1. qd R 7 P. quid R V G B 1–3 K 1 2 S E 1 2 L 3 5 6 W 2 M 2 D C J O 1–3 8 ed. H. q' R 1 7 M 1 O 7.

§ **35. ecferetur**: the future (as against the pres. *ecfertur* of Küh. and others) is required here by the preceding future perf. *adepta erit.* Most edd. adopt the compound, as against the simple verb *feretur* read by Sff. *feretur* is undoubtedly nearer the best MSS, but on the other hand the meaning required here seems to be not 'will be impelled by,' which Sff. argues for, but 'will be carried away by,' to which 17, 39 'quod aut cupias ardenter aut adeptus ecferas te insolenter' furnishes a close parallel. The MSS often confuse *ecfe-*(*effe-*) and *fe-*.

ille, qui uoluptatem: a quotation from the comic poet Trabea (Ribbeck, *Sc. Rom. Poes. Frag.* II² 32), which occurs again Fin. ii 4, 13, Fam. ii 9, 2. Bentley shewed that the line was a trochaic tetram. '*ego uoluptatem animi nimiam summum esse errorem arbitror*,' though he chose to alter *errorem* to *aegrorem*, which would, however, spoil the quotation in Fam. ii 9, 2.

XVI. Quid autem est non miserius solum, sed foedius etiam et deformius quam aegritudine quis adflictus, debilitatus, iacens? cui miseriae proximus est is, qui adpropinquans aliquod malum metuit exanimatusque pendet animi. quam uim mali significantes poëtae impendere apud inferos saxum Tantalo faciunt

Ób scelera animique ínpotentiam ét superbiloquéntiam.

ea communis poena stultitiae est. omnibus enim quorum mens abhorret a ratione semper aliqui talis terror inpendet. **36.** atque ut haec tabificae mentis perturbationes sunt, aegritudinem dico et metum, sic hilariores illae, cupiditas auide semper aliquid expetens et inanis alacritas, id est laetitia gestiens, non multum differunt ab amentia. ex quo intellegitur, qualis ille sit quem

XVI. 2. debilitatus iacens R V P G B 1 2 K 1 S E 1 2 D C O 3 7 Gr. debilitatusque iacens B 3 K 2 L 5 W 1 2 M 1 2 Π O 1 8 ed. H. et debilitatus iacens C. debilitateque iacens J O 2. 3. is qui R G K *alii.* isq; V. 9. aliquid aliis R V P 1 4 G B 1–3 K 1 2 E 1 L 3 5 6 W 2 M 2 J O 1 3 Gr. S *at in* aliquis aliis *mut. et marg.* dolor aliis. aliquis aliis O 7. aliquis alius L 4. aliquis illis W 1 ed. H. aliquis *om.* aliis R 7 E 2 L 2 M 1 D C Π O 8. aliquid aliis dolor aliis M 2. aliquis aliis dolor aliis R 6 O 2. aliqui talis *corr. Gronouius.*

§ **36,** 10. haec R G K. hęc V B E. hec D C Π O 1 7 8 ed. H. h^ęc P *al. atr. superscr.* h^c B 2. h' W 2 J. ħ K 2. hę S *at ras. post* ę. hae M 2 O 2. hę W 1 O 3. he B 3 E 2 M 1. 11. illae G. illę V P K. ille R. ‖ auide V P K. auidę R. auidae G.

XVI. **quid**: the use of the neuter in place of the masculine is very common; it makes the question more emphatic by extending the range of comparison to things as well as persons: *nihil* is used instead of *nemo* in the same way, e.g. in N.D. i 33, 93; so *quicquid* for *quisquis* in Ovid, Rem. Am. 247.

quis, indefinite: for this use of *quis*, common after *si*, *ne*, *nisi*, *num*, etc. see Draeger, *Syntax d. Lat. Spr.* I § 44.

animi, locative. In Cic. *animi* is always used with verbs (*pendere*, *angi*), never with adjectives. The plural *animis* is found in the best MSS in i 40, 96 though Ursinus and Bentley alter it to *animi*. Cf. Draeger, *op. cit.* I § 206, 5: there seems to have been in early Latin some confusion between the gen. and the locative in such phrases, e.g. *desipiebam mentis* in Plaut. Epid. 138.

Tantalo: here and in Fin. i 18, 60 Cic. follows, as does Lucretius (iii 980) the version of the punishment of Tantalus adopted by Pind. Ol. i, 90 and Eur. Orest. 5: in i 5, 10 he follows the alternative version of Od. xi 582.

faciunt, 'tell of': for the use of *facio* with acc. and inf. cf. v 39, 115; N.D. iii 16, 41 'quem Homerus...conueniri facit ab Ulixe,' Virg. Aen. viii 630 'fecerat et uiridi fetam Mauortis in antro | procubuisse lupam': the use of *facio* (*efficio*) with this constr. in the sense of 'cause' is very rare in Classical Latin, e.g. Cic. Brut. 38, 142 'tales oratores uideri facit, quales ipsi se uideri uolunt': Draeger, *op. cit.* I, § 442.

ob scelera: the words are, as Turn. (*Adv.* vii 18) saw, a quotation from some unknown poet: *superbiloquentiam* is perhaps a translation of the ἀκόλασστος γλῶσσα of Eur. Or. 10. The line is a trochaic tetrameter catalectic.

§ **36. id est**: an instance of the explanatory use of the phrase, for which see Reid's n. to Ac. i 2, 8.

tum moderatum...alias constantem: the reading in the text has been shown by Wopkens, *Lect. Tull.* p. 128, to be quite sound. The reading adopted by Or., *modestum et temperantem*, is shown to be unsound by a comparison of iii 8, 16 where a clear distinction is drawn between the

tum moderatum, alias modestum, <tum> temperantem, alias
15 constantem continentemque dicimus; non numquam haec eadem uocabula ad frugalitatis nomen tamquam ad caput referre uolumus. quodnisi eo nomine uirtutes continerentur, numquam ita peruolgatum illud esset ut iam prouerbii locum obtineret, 'hominem frugi omnia recte facere.' quod idem cum Stoici de
20 sapiente dicunt, nimis admirabiliter nimisque magnifice dicere uidentur.

XVII. **37.** Ergo hic, quisquis est, qui moderatione et constantia quietus animo est sibique ipse placatus, ut nec tabescat molestiis nec frangatur timore nec sitienter quid expetens ardeat desiderio nec alacritate futtili gestiens deliquescat, is est sapiens
5 quem quaerimus, is est beatus cui nihil humanarum rerum aut

14. modestum temperantem R 1 7 17 V P 1 4 G B 1–3 K 1 2 E 1 L 2–6 W 2 M 1 2 D C J O 1–3 7 8. modestum et temperantem R 6. moderatum et temperantem Π *cett. om.* moderatum temperantem E 2 *cett. om.* tum modestum alias moderatum temperantem W 1. modestum tum temperantem *corr. Handius.* 18. ita peruolgatum illud esset R V P G B 1–3 S E M 2 C. ita peruolgatum esset illud K 2 W 1 2 M 1 J O 1 2. illud ita promulgatum esset O 3. ‖ obtineret V. optineret R P G B K. 19. omnia recte R 6 P B 1 3 E 1 2 W 1 M 1 2 O 1 3 8. recte omnia S. omnia recta R V G K 1 W 2 D C Π J O 2. omnia rectæ B 2. 20. nimis R 6 7 17 G B 3 K 2 E 2 W 1 2 M 1 2 D C Π J O 1–3 8. ạnimis V B 1. nimis S *at* a *ante* n *eras.* animis R 1 2 P 1 4 B 2 K 1 E. ais O 7.

XVII. § **37**, 1. hic R V P G B 1 2 K 2 S E 1 2 W 2 M 1 D C Π J O 7 8. is B 3 W 1 M 2 O 1–3. his K 1. 3. expetens B 1–3 W 2 M 1 2 D C O 1 2 8. expe tens V *litt. ut uid. eras.* ex peętens K 1. expectens R G. expectans P S E 2 Π O 3 7. exspectans E. appetens W 1. ‖ ardeat S W 1 D J O 1 3 7 8. ardeat V *atr. uiridi superscr.* ardet B 1 *marg.* ardeat. ardet R G B 2 K 1 2 E 1 2. arderet W 2. 4. futili R 2 6 10 16 B 1 3 K 2 E 2 W 1 2 M 1 2 D C Π J O 1 2 8. futtuli V. futtili B 2 E 1. futtuli R G K 1. futuli P. facili O 3.

two words, which Or.'s reading makes practically synonymous: the *et* arose from a desire to supply the lacuna caused by the accidental omission of *tum* after *modestum*. *Tum...alias*, more usually *tum ...tum* or *alias.. alias*, is found only here.

ad frugalitatis nomen...referre, 'bring under the category of': this wide sense of *frugalitas* has already been expounded in iii 8, 16. For *nomen* (apparently a metaphor from book-keeping, originally meaning an 'account') cf. Verr. II 2, 57, 141: 3, 91, 212, pro Planc. 15, 36.

quodnisi: in this phrase (cf. *quod si*) *quod*, originally an adverbial relative, has become a mere connecting particle; cf. Att. xiii 10, 1 'quod nisi mihi hoc uenisset in mentem.' The phrase is not found in Caesar or Sallust, and very seldom in Livy. Draeger, *op. cit.* I § 484*a*.

Stoici: e.g. Chrysippus, who, acc. to Diog. L. vii 122, held that the wise were ἔτι καὶ ἀναμαρτήτους, τῷ ἀπεριπτώτους εἶναι ἁμαρτήματι· ἀβλαβεῖς τ' εἶναι, οὐ γὰρ ἄλλους βλάπτειν οὔθ' αὑτούς. Archedemus (Diog. L. vii 88) gave it as his definition of virtue πάντα τὰ καθήκοντα ἐπιτελοῦντα ζῆν.

nimis admirabiliter: cf. Chrysippus, *ap.* Plut. de Stoic. repug. p. 1041 F διὸ καὶ διὰ τὴν ὑπερβολὴν τοῦ τε μεγέθους καὶ τοῦ κάλλους πλάσμασι δοκοῦμεν ὅμοια λέγειν καὶ οὐ κατὰ τὸν ἄνθρωπον καὶ τὴν ἀνθρωπίνην φύσιν.

XVII. § **37. tabescat...frangatur...ardeat...deliquescat**: for the metaphors cf. Nägelsbach, *Lat. Stil.* §§ 129 sqq.

intolerabile ad demittendum animum aut nimis laetabile ad ecferendum uideri potest. quid enim uideatur ei magnum in rebus humanis cui aeternitas omnis totiusque mundi nota sit magnitudo? nam quid aut in studiis humanis aut in tam exigua breuitate uitae magnum sapienti uideri potest, qui semper animo sic excubat ut ei nihil inprouisum accidere possit, nihil inopinatum, nihil omnino nouum? **38.** atque idem ita acrem in omnis partis aciem intendit ut semper uideat sedem sibi ac locum sine molestia atque angore uiuendi, ut, quemcumque casum fortuna inuexerit, hunc apte et quiete ferat; quod qui faciet, non aegritudine solum uacabit sed etiam perturbationibus reliquis omnibus. his autem uacuus animus perfecte atque absolute beatos efficit, idemque concitatus et abstractus ab integra certaque ratione non constantiam solum amittit uerum etiam sanitatem.

6. into lerabile V *litt. post* o *eras.* 7. adferendum V *atr. uiridi superscr.* adferendum R B K E. ad ferendum G B 2 K 2 J O 1 ed. H. ad efferendum E 2 L 2–4 6 W 1 D O 3 7. ad efferendum S *at* ef *extr. marg. alio ut uid. atr.* ad eferendum O 8 *al. atr. superscr.* afferendum W 2 ad *om.* ad deferendum L 5. 9. nam quid R 1 7 V P 4 G B 1–3 K 1 S E 1–3 L 5 W 1 2 M 1 2 D C Π J O 1 2 7 ed. H. num quid P 1. nunquid O 3 K 2 *om.* 10. animo sic B 3 K 2 M 1 2 Π J O 1–3 7. aīo sic W 1 2 D. animo sic R *et* B s *post* o *eras.* animos sic V E. animos sic G K O 8. aīos sic P B 2.

§ **38**, 12. idem B 1 3 K 1 E 1 2 W 1 2 M 1 2 D C Π J O 1–3 7 8. ẹidem V. eidem R G B 2. || omnis partis R V G K E. omnis partes B. oms partes S. 17. absolute K 1 o *in* a *mut. atr. ant.*

ad demittendum = *ita ut demittat animum:* cf. 38, 82 'dolore ad patiendum leuato'; Part. Or. 29, 102 'tertius (sc. status) aequi et ueri et recti et humani ad ignoscendum disputatione tractandus est'; pro Font. 18, 40 'meliore fortuna ad probra non audienda' (= ita ut probra non audiat): see Küh. *Lat. Gr.* I p. 134.

quid enim uideatur ei magnum: for the thought cf. v 25, 71.

nam quid, which is the MSS reading, is defended by Wopkens, *Lect. Tull.* p. 90, against Bentley's conjecture *num quid*: Wopkens regards *nam* as a mere variant of *enim* in the preceding question: but Cic. has no objection to repeating *enim* in consecutive clauses, e.g. Ac. ii 33, 108, and Küh.'s explanation seems preferable: '*enim* antecedentis enuntiationis causam notat; *nam* habet explicandi uim.'

excubat: the same metaphor is found in Phil. vi 7, 18 'consilio quantum potero, labore plus paene quam potero excubabo uigilaboque pro uobis.' For the whole passage cf. Virg. Aen. vi 103 quoted by Seneca, Ep. 76, 33.

§ **38. acrem**: 'so keen an eye,' the adj. being not proleptic (TS. and Hei.) but descriptive of a permanent characteristic of the *sapiens*, who is 'sure in all his ways,' ἀλλ' οὐδὲ παρορᾶν [ἀλλ'] οὐδὲ παρακούειν νομίζουσι τὸν σοφὸν οὐδὲ τὸ σύνολον παραπαίειν κατά τι τῶν αἰσθητηρίων, Stob. Ecl. Eth. p. 183 (ii 6, 6): for the expression cf. Fin. i 17, 57 'acri animo et attento intuemur.'

uideat: not = *prouideat* 'is ever on the look out for' as Küh. and TS. take it, comparing iii 19, 46, but 'has ever in view,' almost = *uideat paratam sibi* (Or.): Cic. wishes to emphasize the confidence and assurance, not the mere hope and expectation, of the Stoic: for the attributive use of the phrase *sine...uiuendi* cf. Nägelsb. *Stil.* § 75, 2.

certaque ratione: cf. ii 27, 65 'nihil enim potest esse aequabile quod non a certa ratione proficiscatur.'

20 Quocirca mollis et eneruata putanda est Peripateticorum ratio et oratio, qui perturbari animos necesse dicunt esse, sed adhibent modum quendam quem ultra progredi non oporteat. **39.** modum tu adhibes uitio? an uitium nullum est non parere rationi? an ratio parum praecipit nec bonum illud esse quod aut cupias 25 ardenter aut adeptus ecferas te insolenter, nec porro malum quo aut oppressus iaceas aut, ne opprimare, mente uix constes? eaque omnia aut nimis tristia aut nimis laeta errore fieri, qui error stultis extenuetur die, ut cum res eaedem maneant, aliter ferant inueterata, aliter recentia, sapientis ne attingat quidem omnino? 30 **40.** etenim quis erit tandem modus iste? quaeramus enim modum aegritudinis, in qua operae plurimum ponitur. aegre tulisse

20. enaruata V. 21. adhibea√T V a√T *al. atr. script.* a

§ **39**, 24. aut B 3 W 1 J. ut V *atr. uiridi superscr.* ut R G K E. 25. ecferas R V G K. efferas B 1 3 S E 2 W 1 2 M 1 D J O 1 3 8. et feras P E B 2 *at incertum utrum* et *an* ec. afferas O 7. 27. tristitia V om. E 1. 28. stultis R V G B 2 3 K 1 2 E 3 W 1 2 M 2 J O 1 2 8 ed. H. stultus B 1 S E 1 2 M 1 D C O 3 7. ‖ extenuetur R V P G B K *plerique.* extenuatur M 1 O 1. ‖ eaedem M 2 O 2. eędem P O 3. eedem R 7 B 3 S E 3 M 1. eadem R 1 6 V P 4 G B 1 2 K 1 2 S E 1 W 1 2 D C J O 1 7 8 ed. H. eedem Π o *in* e *al. atr. mut.* eodem E 2. ‖ maneant R 1 7 V P 1 4 G B 2 3 K 1 E 1–3 M 2 Π O 2. maneāt S M 1 O 3. maneant B 1. maneat R 6 K 2 S W 1 2 D C J O 1 7 8 ed. H. ‖ ferat tem R G S. 29. sapientis S.

§ **40**, 31. in qua R G K 1 W 1 M 1 J O 1 8. in quo R 6 V P 1 4 B 1 3 S E 2 M 2 D C Π O 2 3 7. in quo E 1 *ut uid. at in litura.* in q̃ K 2. inq̃ B 2 W 2. ‖ operae R 6 M 2. operę B 1 W 1 O 3. opere R V P 1 4 G K 1 B 3 E 1 2 W 2 D C Π O 1 2 7 8. ope B 2.

Peripateticorum: cf. iii 10, 22, Ac. i 10, 30: 'cumque perturbationes illi (sc. Peripatetici) ex homine non tollerent naturaque et condolescere et concupiscere et extimescere et efferri laetitia dicerent, sed eas contraherent in angustumque deducerent....'

ratio et oratio, 'view and assertion': Cic. is fond of this phrase; cf. 28, 60; Off. i 16, 50; Inu. i 2, 2.

quendam: in a disparaging sense, cf. 'opinio quaedam' ii 22, 52; 'magnis quibusdam bonis' i 40, 95 and nn. there.

§ **39. modum tu adhibes uitio?**: once a *perturbatio* is recognized to be a *uitium* the impossibility of speaking of degrees of mental disturbance follows as a matter of course; cf. Diog. L. vii 120 ἀρέσκει τ' αὐτοῖς ἴσα ἡγεῖσθαι τὰ ἁμαρτήματα...εἰ γὰρ ἀληθὲς ἀληθοῦς μᾶλλον οὐκ ἐστι...οὐδ' ἁμάρτημα ἁμαρτήματος, and 127 ὡς γὰρ δεῖν φασιν ἢ ὀρθὸν εἶναι ξύλον ἢ στρεβλόν, οὕτως ἢ δίκαιον ἢ ἄδικον οὔτε δὲ δικαιότερον οὔτ' ἀδικώτερον, καὶ ἐπὶ τῶν ἄλλων ὁμοίως. The argument is one of the usual Stoic 'chain-arguments': (*a*) a *perturbatio* consists in the thought that certain things are evil, (*b*) reason tells us that these things are not evil, (*c*) it is a *uitium* to disobey reason, (*d*) there are no degrees in *uitium*; therefore, there are no degrees possible in *perturbatio*.

an...parum, nearly equivalent to *an... non*, expecting an affirmative answer, for which see Draeger, *Syntax* I § 158 B (*a*).

porro = *rursus, ex altera parte*: cf. Fin. i 10, 32 'nemo enim ipsam uoluptatem, quia uoluptas sit, aspernatur...neque porro quisquam est qui dolorem ipsum, quia dolor sit, amet.'

ne opprimare, depending upon the idea of *fear* implied in *mente uix constes*.

die = *longinquitate temporis*, cf. iii 16, 35 'longinquitas et dies.'

§ **40. etenim**, introducing a further argument; not only is moderation in *perturbationes* philosophically absurd, but can be shown to be impossible in practice,

P. Rupilium fratris repulsam consulatus scriptum apud Fannium est. sed tamen transisse uidetur modum, quippe qui ob eam causam a uita recesserit; moderatius igitur ferre debuit. quid, si, cum id ferret modice, mors liberorum accessisset? nata esset aegritudo noua. sed ea modica. magna tamen facta esset accessio. quid, si deinde dolores graues corporis, si bonorum amissio, si caecitas, si exsilium? si pro singulis malis aegritudines accederent, summa ea fieret quae non sustineretur.

XVIII. **41.** Qui modum igitur uitio quaerit, similiter facit, ut si posse putet eum qui se e Leucata praecipitauerit sustinere

32. p. rutilium R 1 7 V P K 2 S E 1 2 L 3–6 W 2 M 1 2 D C Π J O 1–3 7 ed. H. prutilium G K. prutiliũ B 2. prutulium B 1. P. Rutilum R 6. P. Ruttiliũ W 1. p. rutillum O 8. p. ruptiliũ L 2. Rupilium *corr. Manutius.*

XVIII. § **41**, 2. leucata R V P G B 3 K S E 2 W 2 M 1 2 Π J O 1 2. leucate R 7. leucada O 3 7. leucade R 6. leuchata B 1. leuticata B 2. leuata E 1 O 8. λευκοτὰ W 1. rupe D C.

as may be seen in the case of one of them, *aegritudo*: *enim* after *quaeramus* introduces the example, as in iii 15, 31.

P. Rupilium: i.e. P. Rupilius Lupus, cons. 132 B.C.; Plin. N.H. vii 36 'P. Rupilius morbo leui impeditus nuntiata fratris repulsa in consulatus petitione ilico exspirauit.' The date of his death falls between 132 and 129, the date of the death of Scipio, who assisted his brother's candidature. His brother was Lucius Rupilius, praetor in 147 B.C. The brothers were both protégés of Scipio Aemilianus, Lael. 20, 73.

Fannium: i.e. C. Fannius, the historian, son-in-law of C. Laelius and pupil of Panaetius; he was trib. pleb. in 142, praetor between 129 and 125 and consul in 122. Cic. makes the curious mistake in Brut. 26, 99 of supposing that the consul of 122 and the historian were two different people, a mistake perhaps corrected at the time by Atticus (Att. xii 5, 3) and demonstrated by Mommsen (*C.I.L.* i p. 158). The fragments of his history are collected by Peter (*Hist. Rom. rell.* I pp. 138—140).

uidetur: the sarcastic tone of this passage is further heightened by the suggestion of a dialogue between Cicero and a Peripatetic which seems to underlie it.

id = *fratris repulsam.*

sed ea modica: the supposed retort of the Peripatetic, with whom the question is being argued: for the rare use of *sed* in place of *at* in a retort see Draeger, *Syntax* II § 333, 3; Bentley's conj. *sit* for *sed* has been adopted by Dav. Hei. T.S.

accessio, 'a serious aggravation of his trouble'; cf. Fin. i 17, 55 'ut enim aeque doleamus, cum corpore dolemus, fieri tamen permagna accessio potest si...': *accessio* is a word much used by medical writers to denote the onset of a disease e.g. fever; cf. Seneca, de benef. ii 14, 3 'cum accessio illa quae animum inflammabat remiserit.'

summa, 'the final result would be such as to be intolerable'; for *summa* cf. Off. i 18, 59 'uidere quae reliqui summa fiat'; Fin. iv 24, 67 'ad uirtutis autem summam accedere nihil potest.'

XVIII. § **41. uitio**: Reid (Ac. ii 7, 19 n.) thinks that *uiti* should be read here as 'with *fidem facere*, *modum f.*, *finem f.* and many similar expressions, the overwhelmingly prevalent construction in the best writers is *alicuius rei* not *alicui rei*': he cites also 38, 82 'sit iam huius disputationis modus.' A much closer apparent parallel is to be found in § 40 'quaeramus enim modum aegritudinis.' But there seems to be a clear distinction between the two uses: *quaerere m. aegritudinis* means 'to be in quest of the mean in *aegritudo*': a purely theoretical search, whereas *qu. m. aegritudini* = 'a practical endeavour to regulate feeling.' The latter seems to be required by the context here, the former in § 40.

similiter...ut si: this use of *ut si* is rare before Cicero: it is found after *similiter* (Off. i 25, 87), *similis* (Senect. 6, 17), *idem* (Off. i 14, 42); in Fin. ii 7, 21; iv 12, 31 Madv. reads *et si* after *similiter* and *similem* respectively. For further exx. see Draeger, *Synt.* II § 518, 2.

se, cum uelit. ut enim id non potest, sic animus perturbatus et incitatus nec cohibere se potest nec, quo loco uult, insistere, omninoque quae crescentia perniciosa sunt, eadem sunt uitiosa nascentia; **42** aegritudo autem ceteraeque perturbationes, amplificatae certe, pestiferae sunt; igitur etiam susceptae continuo in magna pestis parte uersantur. etenim ipsae se inpellunt, ubi semel a ratione discessum est, ipsaque sibi imbecillitas indulget in altumque prouehitur inprudens nec reperit locum consistendi. quam ob rem nihil interest utrum moderatas perturbationes adprobent an moderatam iniustitiam, moderatam ignauiam, moderatam intemperantiam; qui enim uitiis modum apponit, is partem suscipit uitiorum; quod cum ipsum per se odiosum est,

4. nec quo loco V P. necqůloco R 1 *eod. atr.* neqoloco G. nec coloco K 1. || uult R *h. l.* V *h. l.* G *h. l.* B *h. l.* K S E. 5. omninoque quae L 3. omninoq; que R 7 J O 1. oiōq; quę W 1. oiōq3 que O 8. omnino quaeque R 1 6 G L 2 M 2. omnino quęque V S E. omnino quęquę B 1. omnino quęq; P L 4. omnino quaeq; O 2. omnino queq; B 2 3 E 2 L 5 6 D C II O 3 7 ed. H. omnino quaequae K 1. omnino quecūq; K 2 M 1.
§ **42**, 8. ipse se G. se ipę S. 9. inbecillitas G E. imbecillitas R *h. l.* V *h. l.* B 1 2. imbeccillitas K 1. 10. imprudens R V G B K. || reperit B 3 E 2 W 1 2 II J O 1 8. repit S. repperit B 1. repperit R V P G B 2 K 1 2 E 1 D O 3 7. 12. adprobent R V G K E. approbent B S. 13. apponit R V G B K S E.

Leucata: mod. Capo Ducato, the promontory to the extreme S. of Leucas (mod. Santa Maura), famous as the spot whence Sappho leaped into the sea when her love had been rejected by Phaon. The comparison is probably suggested here, however, by the renown of Leucata on the stage. There was a temple of Aphrodite on the promontory, said to have been founded by Aeneas.

sustinere se, 'check his fall': for *sustinere* cf. Ac. ii 29, 94 'ego enim ut agitator callidus priusquam ad finem ueniam equos sustinebo, eoque magis, si locus is quo ferentur equi praeceps erit.'

potest: sc. *fieri* i 11, 23 n. The passage closely resembles Seneca's argument de Ira i 7, 4 'ut in praeceps datis corporibus nullum sui arbitrium est nec resistere morariue derecta potuerunt...et non licet eo non peruenire quo non ire licuisset, ita animus si in iram, amorem aliosque se proiecit adfectus, non permittitur reprimere impetum.' Pohlenz, *Hermes* XLI, pp. 339 sqq. makes it probable that Cicero and Seneca followed in this line of argument some common source, possibly Chrysippus.

nascentia: Sen. de Ira i 13, 2 'non est bonum quod incremento malum fit' (quoted by Pohlenz, *l.c.*).

§ **42. in magna pestis parte uersantur**, 'partake largely of the nature of disease': for the expression cf. v 38, 111 'non uersari in oculorum ulla iucunditate' and Nägelsbach, *Stil.* § 109; cf. also Madvig's n. to Fin. ii 14, 47 'in eadem pulchritudine,' and Quintil. ii 10, 11 'in aliqua sine dubio ueritate uersantur.'

prouehitur, a change of metaphor, 'rashly puts farther and farther out to sea': for this force of *pro* in *prouehitur* cf. Off. ii 6, 19 'cum prospero flatu fortunae utimur, ad exitus prouehimur optatos.'

adprobent: sc. 'Peripatetici'; cf. Ac. ii 44, 135 'mediocritates illi probabant et in omni permotione naturalem uolebant esse quendam modum.'

partem suscipit, 'espouses the cause of'; cf. Mil. 15, 40 'adulescens nobilissimus rei publicae partem fortissime suscepisset.'

procliui: this and not *procliue* is the reading of the best MSS here and in Fin. v 28, 84, where see Madv.'s note: the

15 tum eo molestius quia sunt in lubrico incitataque semel procliui labuntur sustinerique nullo modo possunt.

XIX. **43.** Quid, quod iidem Peripatetici perturbationes istas, quas nos exstirpandas putamus, non modo naturalis esse dicunt, sed etiam utiliter a natura datas; quorum est talis oratio. primum multis uerbis iracundiam laudant, cotem fortitudinis esse dicunt, 5 multoque et in hostem et in inprobum ciuem uehementiores iratorum impetus esse, leuis autem ratiunculas eorum qui ita cogitarent: 'Proelium rectum est hoc fieri, conuenit dimicare pro

15. incitataque R V P G B 3. incitata q3 B 2 S J. incitata quę E 1. concitata quę B 1. || procliui R V P G B 1 2 K 1 E D O 7 Gr. procliue R 7 B 3 W 2 M 1 2 J O 1 2 8. in procliui C O 3. in procliue R 6. procliua W 1. proclimi S *marg.* ī. ꝑcliue procliuis Π. procliuius E 2. 16. sustinerique V P D O 3. substinerique W 1. sustineri que B 2. sustineri quę R. sustineri quae G K. sustinereque se S O 1.

XIX. § **43**, 1. idem R V P G B 1–3 K E 1 2 M 1 D C Π J O 2 7. id' W 2. iidem *ex* idem *mut.* S. iidem M 2 O 1 3 8. *om.* W 1. 2. nos extirpandas V P K S. nos exstirpandas B E. non extirpandas R G. naturalis R V P G B K E. nāles S. 4. cotem R V P G. quotem E *al. atr. superscr.* quotem B. 5. et in improbum B 3 K 2 S W 2 M 2 D C J O 1–3 8. & inprobum V *al. atr. superscr.* et inprobum G B 1 W 1 M 1. et improbum R 1 6 P K E O 7 ed. H. et īpbū B 2. et in probū Π. et in probum E 2. || uehementiorẹs V i *in* e *mut.* uehementioris R P G B K S E. 6. leuis R V P B K E. laeuis G. leues B 3 S. 7. praelium G.

same variation between *-i* and *-e* is seen in other words: cf. Aul. Gell. x 24, 8 'sane quam consuetum is ueteribus fuerit litteris is plerumque uti indifferenter, sicuti "praefiscine" et "praefiscini," "procliui" et "procliue" atque alia item multa hoc genus uarie dixerunt.' On the other hand Lachm. prefers the form *procliue* in Lucr. ii. 455.

XIX. § **43. Quid, quod**: Draeger, *Synt.* II § 378, 7.

naturalis = *a natura datas*: cf. Off. i 25, 89 'iracundiam ... utiliter a natura datam'; Ac. ii, 44, 135 'atque illi quidem etiam utiliter a natura dicebant permotiones istas animis nostris datas, metum cauendi causa, misericordiam aegritudinemque clementiae,' where, as here, *utiliter* = 'for a useful purpose.' In holding this view the Peripatetics merely continued the tradition of the Old Academy.

iracundiam: strictly speaking Cicero should have (as Dav. notes) used *ira* here in place of *iracundia*, in accordance with the distinction he has himself drawn in 12, 27: but writing from the Stoic point of view Cicero is entitled as a controversialist to hold that the Peripatetics, in praising *ira* (*θυμός*), were logically compelled to praise *iracundia* (*ὀργιλότης*), the one necessarily involving the other and all degrees of any vice being equal to each other.

laudant: Arist. Eth. Nic. iv 5 *ὁ μὲν οὖν ἐφ' οἷς δεῖ καὶ οἷς δεῖ ὀργιζόμενος ἔτι δὲ καὶ ὡς δεῖ καὶ ὅτε καὶ ὅσον χρόνον ἐπαινεῖται.*

cotem fortitudinis: cf. Ac. ii 44, 135 'ipsam iracundiam fortitudinis quasi cotem esse dicebant, recte secusne alias uiderimus;' where Reid quotes Sen. de Ira iii 3, 1 'stat Aristoteles defensor irae et uetat illam nobis exsecari; calcar ait esse uirtutis,' and Philod. *περὶ ὀργῆς* (ap. Bonitz, *Fragm. Arist.* 95) *ἔνιοι τῶν περιπατητικῶν...ἐκτέμνειν τὰ νεῦρα τῆς ψυχῆς φασὶ τοὺς τὴν ὀργὴν καὶ τὸν θυμὸν αὐτῆς ἐξαιροῦντας*; Dav. quotes Lactant. Div. Inst. vi 19 'Peripatetici...iram cotem dicunt esse uirtutis, tanquam nemo possit aduersus hostes fortiter dimicare nisi fuerit ira concitatus.'

cogitarent: for the sequence of tenses cf. iii 16, 32 n.

legibus, pro libertate, pro patria.' haec nullam habent uim nisi ira excanduit fortitudo. nec uero de bellatoribus solum disputant; im-
10 peria seueriora nulla esse putant sine aliqua acerbitate iracundiae; oratorem denique non modo accusantem, sed ne defendentem quidem probant sine aculeis iracundiae, quae etiamsi non adsit, tamen uerbis atque motu simulandam arbitrantur, ut auditoris iram oratoris incendat actio. uirum denique uideri negant qui
15 irasci nesciat, eamque, quam lenitatem nos dicimus, uitioso lentitudinis nomine appellant. **44.** nec uero solum hanc libidinem laudant (est enim ira, ut modo definiui, ulciscendi libido), sed ipsum illud genus uel libidinis uel cupiditatis ad summam utili-

8. nullam R G K. nullūm V u *in* a *mut.* 15. nesciat R 6 B 3 S M 1 2 D C O 7. nesciet R 1 7 1 7 V P 1 4 G B 1 2 K 1 2 E 1 2 L 5 W 1 2 Π J O 1–3 8. nesciant ed. H.

§ **44**, 18. libidinis uel R 7 1 7 V P G B 1–3 S E 1 2 W 1 2 M 1 2 D C Π J O 1–3 7 8. ‖ uel *om.* R 1 K 1.

habent: for the transition from *orat. obl.* to *orat. rect.* cf. ii 26, 62 n. Bentley followed by Dav. changed *habent* to *habere* without noticing that the change involved reading *excanduerit* with some inferior MSS in the next line.

excanduit, 'has the glow of passion': cf. Fam. viii 12, 2 'id postquam resciit, excanduit, et me causam inimicitiarum quaerere clamitauit.' For the perf. in the protasis to denote an antecedent condition cf. Draeger, *Synt.* II § 548 B.

oratorem: cf. Sen. de Ira ii 17, 1 '"Orator," inquit "iratus aliquando melior est," immo imitatus iratum. Nam et histriones in pronuntiando non irati populum mouent, sed iratum bene agentes: et apud iudices itaque et in contione et ubicumque alieni animi ad nostrum arbitrium agendi sunt, modo iram, modo metum, modo misericordiam ut aliis incutiamus, ipsi simulabimus.'

non modo...sed ne...quidem: cf. i 36, 87 n.

quae: for the case of the relative cf. v 10, 30 n. on *quos*.

actio: Or. 17, 55 'est enim actio quasi corporis quaedam eloquentia cum constet et uoce atque motu'; *ib.* 25, 86 'modica iactatione corporis, uultu tamen multa conficiens.'

uirum, 'a man at all': *uir* is generally a term of praise, cf. ii 22, 53 'C. Marius, rusticanus uir, sed plane uir.'

lenitatem ..lentitudinis: to the Stoic πρᾳότης (*lenitas*) meant ἀρετὴ καθ' ἣν πρὸς ὀργὰς γίνονται ἀκίνητοι (Andron. Rhod. περὶ παθ. 526), cf. Stob. Ecl. ii 7, p. 184 c.; to the Peripatetic it meant the golden mean between an excessive tendency to anger and the apathy which refused to be roused by anything. Arist. Eth. Nic. ii 7, 10 ἔστι δὲ καὶ περὶ ὀργὴν ὑπερβολὴ καὶ ἔλλειψις καὶ μεσότης· σχεδὸν δὲ ἀνωνύμων ὄντων αὐτῶν τὸν μέσον πρᾴον λέγοντες τὴν μεσότητα πρᾳότητα καλέσωμεν: for the Stoic ideal quality the Peripatetic had a name ἀοργησία (Arist. *l.c.* ὁ δὲ ἐλλείπων ἀοργητός τις, ἡ δὲ ἔλλειψις ἀοργησία) or ἀναλγησία in Theophrastus (ap. Stob. *l.c.*): either school gave the name πρᾳότης to the state of mind which it considered the ideal, but the feelings which the Stoic considered to be right, the Peripatetics considered to be wrong and gave them a *uitiosum nomen* accordingly. TS. strangely think that Cic. is unfair to the Peripatetics and attributes to them a contempt for πρᾳότης which they did not feel.

uitioso = *uitium indicanti*.

lentitudinis: Q. Fr. i 1, 38 'te illud admoneo...tibi esse diligentissime linguam continendam, quae quidem mihi uirtus interdum non minor uidetur quam omnino non irasci: nam illud est non solum grauitatis sed nonnunquam etiam lentitudinis.'

§ **44. modo**: 12, 27.

uel libidinis uel cupiditatis: since the second *uel* is omitted in R 1, Tregd. bracketed the words *uel libidinis uel*: their genuineness is defended by Wesenb. *Em.* ii, 10 who notes that *libidinis* is required here after *libidinem* above, and that in § 55 where the Stoic reply to these statements is given, the word occurs twice.

The genitives are gen. of definition, i 15, 34 n.

tatem esse dicunt a natura datum: nihil enim quemquam, nisi
20 quod lubeat, praeclare facere posse. noctu ambulabat in publico
Themistocles cum somnum capere non posset, quaerentibusque
respondebat Miltiadis tropaeis se e somno suscitari. cui non sunt
auditae Demosthenis uigiliae? qui dolere se aiebat si quando
opificum antelucana uictus esset industria. philosophiae denique
25 ipsius principes numquam in suis studiis tantos progressus sine
flagranti cupiditate facere potuissent. ultimas terras lustrasse

20. lubeat R 1 7 G B 1 K 1 W 1 J O 1. lubeat V *at fuerat ut uid.* iubeat. lib (u eat) P *al. atr. superscr.* libeat R 6 17 B 3 K 2 E 2 L 5 W 2 M 1 2 Π O 2 3 7 8. iubeat S *marg.* libeat. iubeat P 4 B 2 E 1 D C. 21. quod somnum R V P B K S E *alii.* quod sonum G. cum *corr. Seyffertus.* 22. respondebat R V P G B 2 K 1 E 2 W 1 2 O 1–3 7 8. respondeat (it) E 1. respondit D C. || Miltiadis M 1 J O 2. militia dis V. mil(i)ʌtiadis B 3 *eod. ut uid. atr.* militiadis G D. militia dis R B 1 2 E W 2 *marg.* miltiadis. milciadis R 6 M 2 O 3. miliciadis R 17. melchiadis W 1. meltiadis O 1. mitiadis O 8. miltiātis O 7. miliadi ſ K 2. miliciam dis E 2. militia ads K 1. || tropʌhaeis R. trophaeis V G. tropheis B 1 K 1 E 1 D. tropeis K 2. trope isse W 2 *marg.* tropheis. tro phacis E 2. || suscitari B 3 W 1 2 D O 1 7. suscitare (i) V *atr. uiridi superscr.* P *alio atr. superscr.* B *eod. ut. uid. atr.* suscitare(j) E 1. suscitar ⁊ O 8 e *in* i *mut.* suscitare R G B 2 K 1 E 2. suscitare S *marg.* excitari. excitari O 3. 23. demosthenis B. demostenis (h) S. demostenis R V G K. || dolere V P K 1 W 1 2 D. dol&re (e) R o *in* e *mut.* dolore G B 2 E 1. || agebat K. 25. princeps K *eod. ut uid. atr.* || progressus sine V us *in lit. et spatio relicto.*

nisi quod lubeat=*nisi id ad quod faciendum libidine incitetur.*

Themistocles: Plut. Them. c. 3, 4 *σύννους ὁρᾶσθαι τὰ πολλὰ πρὸς ἑαυτῷ καὶ τὰς νύκτας ἀγρυπνεῖν καὶ τοὺς πότους παραιτεῖσθαι τοὺς συνήθεις καὶ λέγειν πρὸς τοὺς ἐρωτῶντας καὶ θαυμάζοντας τὴν περὶ τὸν βίον μεταβολὴν ὡς καθεύδειν αὐτὸν οὐκ ἐᾷη τὸ τοῦ Μιλτιάδου τρόπαιον.* Cf. also Val. Max. viii 14, 1 ext.

cum: Sff.'s emendation for the MSS *quod* which probably arose out of *quom* (for *quom* omitted after *quod* cf. Fin ii 26, 82; *ib.* 31, 101). The subj. after *quod* can be defended (with Küh.) only on the ground that *sententia ex Themistoclis mente profertur*: but Döderl.'s objection to this holds good that, if this be so, the words ought to have formed part of Themistocles' reply: he accordingly transposes them to stand after *respondebat*: Baiter brackets the clause.

cui: for the dat. of the agent cf. ii 1, 2; Madv. *Gr.* 250*a*; Gildersleeve and Lodge § 354.

Demosthenis: cf. Plut. Demosth. c 7; Stob. Ecl. iii 29, 60 *Δημοσθένης ὁ Δημοσθένους εἰ ἔμελλε τῆς ὑστεραίας ἔσεσθαι ἐκκλησία, ἀλλὰ ἐκεῖνός γε διὰ τῆς νυκτὸς ἠγρύπνει πάσης διαφροντίζων δηλονότι καὶ ἐκμανθάνων ταῦτα ἃ ἔμελλεν ἐρεῖν*: Hieron. Ruf. i 4 p. 495.

dolere: Bentley preferred a reading which he found in a MS of Dav.'s *dolore se angebat* on the ground that *maius est re ipsa dolere quam id prae se ferre.*

potuissent: the protasis is contained in *sine flagranti studio*: cf. i 15, 32 'nemo unquam sine magna spe inmortalitatis se pro patria offerret ad mortem'; i 25, 63 n.; v 2, 5.

ultimas terras: Fin. v 19, 50 'quid de Pythagora? quid de Platone aut Democrito loquar? a quibus propter discendi cupiditatem uidemus ultimas terras esse peragratas'; *ib.* 29, 87 where Plato is said to have visited Egypt to learn *numeros et caelestia* from the priests and Pythagoras to have visited the Magi in Persia; Plin. N.H. xxx 1, 2 says that Pythagoras, Democritus and Plato went to foreign countries to learn the secrets of the magicians.

Iamblichus, Pythag. uit. iii 13 sqq.,

Pythagoran, Democritum, Platonem accepimus. ubi enim quicquid esset quod disci posset, eo ueniendum iudicauerunt. num putamus haec fieri sine summo cupiditatis ardore potuisse?

XX. **45**. Ipsam aegritudinem, quam nos ut taetram et inmanem beluam fugiendam diximus, non sine magna utilitate a natura dicunt constitutam, ut homines castigationibus, reprehensionibus, ignominiis adfici se in delicto dolerent. inpunitas

27. pythagoran R V K. Pytagoran P. pytagoran B 2. phytagoran G. phithagoran E. pytagorā B 1. ‖ quicquid R V P 1 2 B 1 3 K S E 1 2 M 2 O 2 3. quiquid G *alt. man. superscr.* quidquid Π. qdqd W 2. quicqt O 7 quicquam B 2 M 1 C O 1. quicq̃ D O 8. quid R 6 W 1. 28. esset quid B 1 *al. atr. corr.* ‖ disci E 2 W 1 D O 1 3 8. dici V *atr. ant. superscr.* R *eod. atr.* B *al. atr. superscr.* dici R 2 10 16 P G K 1 O 7.

XX. § **45**, 1. tetram R V P G *h. l.* ‖ inmanem R V G E. in manē B 2. immanem B 1 S. 2. fugienda G. 3. omnes R 1 6 V G S L 3–5 M 1 2 C Π O 1–3 7. omēs R 10 16 P B 1 2 K 1 E 1 L 2 W 1 D O 8. omēs R 17 B 3 L 6 J. oīs W 2. ōs E 2. homines *corr. Manutius.* 4. affici se R 6 7 17 B 3 K 2 W 1 2 M 1 2 D C J O 1–3 8. adficisse V E. adficisse R G K. afficisse B 2. affecisse B 1 S Π. *om.* O 7. ‖ inpunitas G E. impunitas R V B 1 2 K S.

says that Pythagoras visited Syria and Egypt ἔρωτι καὶ ὀρέξει θεωρίας and that after twenty years spent in Egypt he was taken as a prisoner to Babylon by Cambyses where he spent twelve years with the Magi: cf. Porph. Vit. Pyth. 6. For his journey into Egypt both Porphyry and Diog. L. viii 3 rely upon the authority of Antiphon who wrote περὶ τῶν ἐν ἀρετῇ πρωτευσάντων: the story is also told by Isocr. Bus. 11, 28 and probably is an invention to account for the similarity in many points between Egyptian and Pythagorean beliefs (Herod. ii 81, 123).

The evidence for Democritus' travels is his own statement quoted by Clem. Alex. Strom. i 69 p. 357: ἐγὼ δὲ τῶν κατ' ἐμεωυτὸν ἀνθρώπων γῆν πλείστην ἐπεπλανησάμην ἱστορέων τὰ μήκιστα...οὐδείς κώ με παρήλλαξεν οὐδ' οἱ Αἰγυπτίων καλεόμενοι Ἀρπεδονάπται, σὺν τοῖς δ' ἐπὶ πᾶσιν ἐπ' ἔτεα πέντε ἐπὶ ξείνης ἐγενήθην. Later writers (*ap.* Diog. L. ix 35) make his travels extend to Ethiopia, Persia and India.

Plato's journeys to Italy, Sicily and Cyrene seem well established and his journey to Egypt is not improbable. Cf. Ritter and Preller § 308 and Gomperz, *Greek Thinkers* II pp. 254 ff.

quicquid: Dav. Or. and Bouh. with some MSS and most ancient edd. before Gr. read *quid*. The use of *quicquid* for *quidque*, a survival of the older usage of Plautine Latin, is well attested for Cicero, cf. v 34, 98; Fin. v 9, 24 with Madv.'s note. Küh. denies that the relative force of *quicquid* is ever wholly obscured in Cic. and explains *ubi quicquid esset* as equivalent to *ubi aliquid esset*, *quicquid esset*, but such an explanation seems rather forced in a passage like Fam. vi 1, 1 'quocunque in loco quisquis est,' and the tradition of the use of *quidquid* for *quidque* from Plautus to Lucretius renders any other explanation unlikely.

XX. § **45**. **beluam**: cf. Ac. ii 34, 108 'credoque Clitomacho ita scribenti Herculi quendam laborem exanclatum a Carneade quod ut feram et immanem beluam sic ex animis nostris adsensionem, id est opinationem et temeritatem, extraxisset'; Rep. ii 40, 67; Stob. Ecl. Eth. II p. 175 [ii 6, 6] ὑπὸ τῆς σφοδρότητος ἐκφερομένους καθάπερ ὑπό τινος ἀπειθοῦς ἵππου. But what is metaphor here was in Stoic theory almost sober earnest: acc. to Chrysippus the passions were not merely σώματα but ζῷα and Plut. sarcastically says that if the Stoic theory be right one might ἀποφαίνειν ἕκαστον ἡμῶν παράδεισον ἢ μάνδραν ἢ δούρειον ἵππον. Plut. de comm. not. c. 45 p. 1084 B.

The comparison of the passions to wild animals becomes a commonplace in later writers; cf. Galen περὶ ψυχῆς παθῶν 5, 26; Maximus Tyrius xxxiv fin. Heins. p. 343; Chariton, Aprodis. vi. 9, 4; S. Basil, *de leg. libr. gent.* p. 182 D.

ut homines...**dolerent** = *ut homines, castigationibus...adfecti, se in delicto esse dolerent*—an illogical brachylogy.

5 enim peccatorum data uidetur iis qui ignominiam et infamiam ferunt sine dolore; morderi est melius conscientia. ex quo est illud e uita ductum ab Afranio. nam cum dissolutus filius:

Heú me miserum!

tum seuerus pater:

10 Dúm modo doleat áliquid, doleat quídlubet.

46. reliquas quoque partis aegritudinis utilis esse dicunt, misericordiam ad opem ferendam et hominum indignorum calamitates subleuandas; ipsum illud aemulari, obtrectare non esse inutile, cum aut se non idem uideat consecutum quod alium, aut alium 15 idem quod se; metum uero si qui sustulisset, omnem uitae diligentiam sublatam fore, quae summa esset in iis qui leges, qui

7. euicta V. 8. heu me *om.* B 1. 10. doleat *post* aliquid *om.* B 1. || quidlubet R V G B E 3 M 2 J. quidlibet R 17 P 1 2 B 3 M 1 D C O 2 3 7. quod lubet R 6 7 W 1 O 1. quodlibet R 2 10 16 S E 2 L 5 Π O 8. qad lībet W 2. quid lubet K *at fuerat* iubet. quid iubet B 2 E.

§ **46**, 11. partis R V G B 1 2 K. partes S E. || utilis R V G B 1 2 K E. utiles S. 12. calamitates hominum indignorum R 6 7 17 P B 3 S W 1 M 1 2 D J O 1–3 7 8 ed. H. calamitates hominum indignorum calamitate W 2. cal. hom. indign. calamitates R G B 2 K 1 E 1 2 V *sed linea subter uerb. ult. ducta.* B *sed* s *in loco ult. eras.* Π *sed ult. uerb. transuerso calamo not.* calam. hom. indign. hominum calamitates K 2. 13. obtrectare G *h. l.* 15. si qui R B K E D C. si qui s V *atr. uiridi superscr.* si quis R 6 P G B 3 S E 2 W 1 2 M 1 2 Π J O 2 3 7 8.

Afranio: L. Afranius, the principal author of *fabulae togatae*, whose comedies were considered by enthusiasts to equal those of Menander, 'dicitur Afrani toga conuenisse Menandro,' Hor. Epp. ii 1 57; Quintilian (x 1, 100) says 'togatis excellit Afranius: utinam non inquinasset argumenta puerorum foedis amoribus, mores suos fassus.'

filius: sc. *dixisset*, which early editions before Victorius actually insert in the text after *miserum*.

Heu me miserum: quoted also in Att. xvi 2, 3 from an unidentified play; the two sentences form a trochaic tetrameter catalectic. For the antithesis between *aliquid* and *quidlubet* cf. Ov. Epp. ex Pont. i 1, 4 'excipe, dumque aliquo, quolibet abde loco.'

§ **46. misericordiam**: cf. Arist. Rhet. ii 8, 2 with Cope's n.

indignorum: sc. *calamitatibus* to be supplied out of *calamitates*. The ellipse of the abl. after *indignus* is not uncommon. Dav. quotes Plaut. Curc. iv 2, 27; Ov. Met. i 631; iv 138; A.A. iii 708; F. ii 780 etc.: *indignus* is sometimes equivalent to *innocens* e.g. in Lucr. ii 1104 'exanimatque indignos inque merentes.' Erasm. Bouh. Niss. with some MSS read *indigorum*, and Sff. who asserts that *indignorum* here can only mean 'persons unworthy of pity' reads *calamitates hominum indignorum calamitate* which, though awkward, comes very near the reading of some of the best MSS.

ipsum illud aemulari: Arist. Rhet. ii 9, 2 καὶ ἄμφω τὰ πάθη [sc. ἔλεος καὶ νέμεσις] ἤθους χρηστοῦ· δεῖ γὰρ ἐπὶ μὲν τοῖς ἀναξίως πράττουσι κακῶς συνάχθεσθαι καὶ ἐλεεῖν, τοῖς δὲ εὖ νεμεσᾶν; Eth. Nic. ii 7, 15 νέμεσις δὲ μεσότης φθόνου καὶ ἐπιχαιρεκακίας...ὁ μὲν γὰρ νεμεσητικὸς λυπεῖται ἐπὶ τοῖς ἀναξίως εὖ πράττουσι.

uideat, sc. *aliquis*: for the ellipse of an indefinite subj. see 8, 17 n. on *concupierit*.

alium...se: sc. *uideat consecutum*: cf. i 17, 39 n. on *quod Pythagoram*.

metum: Arist. Eth. Nic. iii 6, 3 ἔνια γὰρ καὶ δεῖ φοβεῖσθαι καὶ καλόν, τὸ δὲ μὴ αἰσχρόν, οἷον ἀδοξίαν. ὁ μὲν γὰρ φοβούμενος ἐπιεικὴς καὶ αἰδήμων, ὁ δὲ μὴ φοβούμενος ἀναίσχυντος.

magistratus, qui paupertatem, qui ignominiam, qui mortem, qui dolorem timerent. haec tamen ita disputant ut resecanda esse fateantur, euelli penitus dicant nec posse nec opus esse, et in omnibus fere rebus mediocritatem esse optimam existiment. quae cum exponunt, nihilne tibi uidentur an aliquid dicere?

A. Mihi uero dicere aliquid, itaque exspecto, quid ad ista.

XXI. **47.** *M.* Reperiam fortasse, sed illud ante: uidesne quanta fuerit apud Academicos uerecundia? plane enim dicunt quod ad rem pertineat. Peripateticis respondetur a Stoicis. digladientur illi per me licet, cui nihil est necesse nisi, ubi sit illud quod ueri simillimum uideatur, anquirere. quid est igitur quod occurrat in hac quaestione, e quo possit attingi aliquid ueri

18. tenerent K 1. 19. discant G *at* s *expunx. et conf. ead. ut uid. man.* || et in omnibus R V P G K S E *plerique.* ut in omnibus Π *at* u *ante* t *in ras.* Eit in omnibus B 1 *al. atr. superscr.*

XXI. § **47**, 1. reperiam R V P G K. repperiam B. reppiam R 2. 2. achademicos R V G B K S E. 5. anquirere R V P G B 1 2 K E Gr. inquirere R 6 W 1 2 M 1 2 D C O 1–3 7 8. inquerere J *at ras. ad init. fuisse uidetur.* inquirere S *unius litt. spatio relicto post* n. inquirere B 3 *eod. ut uid. atr.* acquirere Π E 2. 6. ex quo M 1. e qua B 1 *al. atr. superscr.* e qua R 6 P 4 K 2 S E 2 3 L 2 3 5 6 W 1 2 M 2 Π J O 1–3 8. de qua D C. de qua V. equa R 1 7 B 2 3 E 1. eq̃ P 1. aequa R G K L 4. est qua O 7 ed. H. || attingi R V G B K S E.

mortem...dolorem: this is hardly an anti-climax: *dolor* and *mors* are the two things *quae maxime metuuntur* (30, 64), and Cic. adopts, sometimes the order used here (e.g. ii 18, 43 *mortis dolorisque contemptio*), sometimes the opposite (e.g. ii 17, 41 *contra dolorem et mortem disciplina*).

haec is to be taken with *resecanda esse*: for the order of the words cf. Ac. i 2, 8 'ea, quantum potui...feci ut essent nota nostris'; for the tendency in Latin to put a pronoun at the beginning of the clause see Nägelsbach, *Stil.* § 189, 1.

et has overwhelming MSS authority. Wopkens (*op. cit.* p. 132) defends *ut*, the reading of the old edd. and inferior MSS (which is grammatically faultless) by citing instances of the repetition of consecutive *ut*, e.g. Ac. i 6, 24; 12, 45 etc.

aliquid: cf. i 20, 45 n.

ad ista: sc. *habeas* or *dicturus sis*, cf. ii 18, 42 'nisi quid uis ad haec'; Nägelsbach, *Stil.* § 183, 1.

XXI. § **47**. **Reperiam**: sc. *quid dicam.*

illud: sc. *dicendum est*, cf. Fin. iv 1, 2 'quare ad ea primum, si uidetur.'

uerecundia: 'moderation' in speech: Beroald. compares Fam. ix 22, 5 'ego seruo et seruabo (sic enim assueui) Platonis uerecundiam'; cf. also Off. i 28, 99 'iustitiae partes sunt non uiolare homines, uerecundiae non offendere'; Q. Fr. iii 1, 3 'Caesar...meam in rogando uerecundiam obiurgauit.'

digladientur: 'fence' διαξιφίζεσθαι; cf. Off. i 9, 28 'de quibus inter se digladiari soleant' and Reid's note to Acad. frag. i 1 (p. 161).

cui: Cicero, as an adherent of the New Academy, held that there was no absolute criterion of truth; the utmost to be attained was the probable; cf. v 11, 33 'quodcunque nostros animos probabilitate percussit, id dicimus'—a point of view which is expounded at length in the *Academics*: the *probabile* or *ueri simile* corresponds to the τὸ εὔλογον of Arcesilaus; cf. Sext. Emp. Math. vii 158 φησὶν ὁ Ἀρκεσίλαος ὅτι ὁ περὶ πάντων ἐπέχων κανονιεῖ τὰς αἱρέσεις καὶ φυγὰς καὶ κοινῶς τὰς πράξεις τῷ εὐλόγῳ, κατὰ τοῦτό τε προερχόμενος τὸ κριτήριον κατορθώσει.

anquirere: ii 10, 25 n.

e quo: either this, the reading of some MSS, accepted by Küh. Kl. Hei. TS. Sff. or *quo* Bouh.'s conjecture accepted by Ern. Or. W. Mo. must be read in pre-

simile? quo longius mens humana progredi non potest, definitio perturbationis, qua recte Zenonem usum puto. ita enim definit ut perturbatio sit auersa a ratione contra naturam animi commotio, uel breuius, ut perturbatio sit adpetitus uehementior, uehementior autem intellegatur is qui procul absit a naturae constantia. **48.** quid ad has definitiones possint dicere? atque haec pleraque sunt prudenter acuteque disserentium, illa

7. qua R P G *alii.* quę V. quae K. 9. a ratione R 7 P 4 B 3 E 2 M 1 2 D C Π O 2 8 Gr. ed H. ratione B 1 *al. atr. superscr.* S *eod. atr.* ratione R 1 6 17 V P G B 2 K 1 2 E L 5 W 1 2 J O 1 3 7. 10. adpetitus R V G K E. appetitus B S. ‖ uehementior uehementior R 6 7 B 3 E 2 W 1 M 1 2 Π O 1–3 8. uehementior *semel tantum habent* R 1 17 V P G B 1 2 K 1 2 S E 1 W 2 D C J. 11. is R V P G. his B 1. his E 1. § **48,** 12. possim R 1 6 7 17 V G B 1–3 K 1 2 S E 1–3 L 4 6 M 1 2 D C O 3 8. possum L 3 5 W 1 2 Π J O 1 2 7 ed. H. possem L 2. possint *corr. Bentleius.* 13. atque E 2 Π. atqui R V P G B 1–3 K 1 S E 1 W 1 2 M 1 2 D C J O 1–3 7 8.

ference to Bentley's *qua* accepted by Dav., the antecedent being obviously *quid* not *quaestione*: Sff. *probante Küh.* notes in favour of *e quo*, as against *quo*: 'ipsum *attingendi* uerbum ductum a cursu maritimo definitionem Zenonis tamquam locum intellegi uult, e quo egressa disputatio ad id, quod uelit (ueri simile), peruenire possit.'

Zenonem: cf. 6, 11 where the same definition (with the addition of *recta* before *ratione*) is given, and n. there.

definit ut...sit: 'for by the terms of his definition a *perturbatio* is....' It is hardly correct to say, as do Küh. TS. Hei., that this expression is a contraction for *definit ut dicat...esse...*, and the parallels quoted by Küh. are not to the point. Cic. uses both constructions in speaking of a *definitio uerbi*; cf. with the constr. here Fin. v 26, 76 'percipiendi uis ita definitur a Stoicis ut negent quidquam posse percipi nisi tale uerum quale falsum esse non possit.' In the former case the word is regarded (quite logically) as being made to mean a certain thing by being defined to mean it: this is the idea underlying the expression of Or. i 15, 64 'si quis uniuersam et propriam oratoris uim definire complectique uult, is orator erit qui...'; in the latter case the insertion of *dicere* etc. or the use of the acc. and inf. (e.g. in Off. i 27, 96) lays stress upon the fact that the *definitio* is an *assertion* which may or may not be accepted universally.

§ **48. possint**: sc. *Peripatetici*: *possint* is Bentley's emendation accepted by Dav. F.A.W. Or. Sff. and most recent editors. Or. says it is the reading of the *prima manus* in S; Bouh. Ern. and (formerly) Kl. retained *possim* which, as Bouh. puts it, must imply 'Quid, etiam si contra dicere liberet, aduersus istas definitiones ego possim dicere? prorsus enim sunt rectae.' But the question is (not what reply an Academic like Cicero could give if he wished, but) what reply a Peripatetic could make to the Stoic definition.

atque: Tregd.'s emendation for the reading of the best MSS *atqui* has been accepted by Wes. Bait. Ml. TS. Hei. Sff. and is actually found in two MSS. The reading *atqui* is kept by Or. and Küh. *Atque* is required by the sense: Cic. is adding a general consideration in favour of the Stoic definition: for the use of *atqui* see Madv.'s note on Fin. i 18, 58.

disserentium: the Stoics, upon whose dialectical superiority Cic. continually lays stress, sometimes rather grudgingly; e.g. Fin. iii 12, 41 'magna contentio quam tractatam a Peripateticis mollius (est enim eorum consuetudo dicendi non satis acuta propter ignorationem dialecticae) Carneades tuus egregia quadam exercitatione in dialecticis summaque eloquentia rem in summum discrimen duxit'; *ib.* iii, 1, 3 'Stoicorum autem non ignoras quam sit subtile uel spinosum potius disserendi genus'; Brut. 31, 118 'omnes fere Stoici prudentissimi in disserendo'; cf. also Diog. L. vii 47 sq.; *ib.* 83 *καὶ τοιοῦτοι μὲν ἐν τοῖς λογικοῖς οἱ Στωϊκοί, ἵνα μάλιστα κρατύνουσι διαλεκτικὸν μόνον εἶναι τὸν σοφόν.*

illa: the rhetorical statements of the Peripatetics. In Fin. iv 3, 5 sqq. Cicero enlarges with enthusiasm upon the 'oratio

quidem ex rhetorum pompa: 'ardores animorum cotesque
15 uirtutum.' an uero uir fortis, nisi stomachari coepit, non potest
fortis esse? gladiatorium id quidem; quamquam in iis ipsis
uidemus saepe constantiam:

Cónloquuntur, cóngrediuntur, quaérunt aliquid, pós-
tulant,

20 ut magis placati quam irati esse uideantur. sed in illo genere sit
sane Pacideianus aliquis hoc animo, ut narrat Lucilius:

Occidam illum equidem et uincam, si id quaeritis,
inquit.

14. rh&orum K 1. r&h̄orum R *eod. atr.* rethorum V G B S E. 15. coepit R V K 1 W 1. coeperit O 2. caepit G. cępit B 1 S. caeperit M 2. cepit B 2 E 1 2 C J O 3. cep̄t K 2. ceperit B 3 W 2 M 1 D O 1 8. 16. gladiatorium R V P G B K E 1 M 2 Gr. gladiatorum B 2 3 K 2 S E 2 L 5 W 1 2 M 1 D C Π J O 1–3 7 8. 18. conloquuntur G B. cōloquuntur E 1. colloquuntur S. conlocuntur R V. || quaeruntur V G M 2. q̄rūt B 2 W 2. q̄runt R 7 P 1 L 2. q̄runtur P 4. quęrunt W 1. quęeruntur R *eod. atr.* queruntur R 6 17 B 1 3 K 1 2 S E 1 2 L 3–6 M 1 D C Π J O 2 3 7 8. cōqueruntur O 1. quaerunt *corr. Schlenger.* 21. pacideianus R 6. pacidianus R V P G K 1 2 S E 1 2 W 1 D C J O 2 3 7 8. pacidiamus M 1. pacidiarius Π. pacidianus W 2. placidianus B 1 M 2 O 1. placidanus B 2. 23. inquit R G K. inquid V.

ornata et grauis' which the Peripatetics owed to their study of rhetoric. For *rhetorum pompa* Ern. compares Or. 13, 42 'uerum haec [eloquentia] ludorum atque pompae' and de Or. ii 22, 94 'sed eorum [oratorum] partim in pompa partim in acie illustres esse uoluerunt,' where, as here, the ref. is to the γένος ἐπιδεικτικόν.

The *pompa* was the procession which preceded the displays of athletic prowess witnessed at the games and serves as an appropriate metaphor for the mere display of rhetorical power as opposed to its actual exercise in the γένος δικανικόν. For this and similar metaphors see Nägelsbach, *Stil.* § 136, 4.

iis ipsis: sc. *gladiatoribus* to be supplied from *gladiatorium* above: Hei. compares Liv. ii 53, 1 'Veiens bellum exortum, quibus (sc. Veientibus) Sabini arma coniunxerant'; cf. also 33, 70 n. on *qui*, v 27, 77 *in ea gente* n.

conloquuntur...postulant: recognized as a trochaic septenarius by Schlenger (*Philol.* xii p. 288): his view has been accepted by Bait. TS. Ml. Sff. Küh.: edd. before Schlenger regarded the words as Cicero's own, reading *queruntur* with the majority of the MSS. Bentley proposed *expostulant*, referring to v 5, 14.

The line (from an unidentified poet) describes the parade of indifference and bonhomie which professional etiquette sometimes imposed upon gladiators—*non protinus ira nec ictus.*

in illo genere, 'in that profession' sc. *gladiatorum*: cf. Verr. ii 2, 61, 149 *genus hoc aratorum.*

sane: for *sane* 'of course,' 'assuredly,' with concessive subj. cf. Fin. ii 23, 76 'sit sane ista uoluptas'; de rep. i 19, 32; Att. vi 1, 7; Amic. 5, 18 with Sff.'s n.

Pacideianus: 'optimus longe | post homines natos gladiator qui fuit unus,' Lucil. *ap.* Non. iv 64: his great rival was the *Samnis*, Aeserninus. The spelling in the text adopted by Or. Kl. Ml. Sff. as against 'Pacidianus' (Tr. Ba. Küh.) is confirmed by the Medicean MS of Q. Fr. iii 4, 2 and by Hor. Sat. ii, 7, 97.

Lucilius: in book iv, ll. 153 ff. of Marx's edition 1 p. 12.

si id quaeritis, 'if you want to know'; this meaning seems more in accordance with Ciceronian usage (e.g. Off. iii 20,

Verum illud credo fore: in os prius accipiam ipse,
25 Quam gladium in stomacho spurci ac pulmonibus sisto.
Odi hominem, iratus pugno, nec longius quicquam
Nobis, quam dextrae gladium dum accommodet alter;
30 Vsque adeo studio atque odio illius ecferor ira.

XXII. **49.** At sine hac gladiatoria iracundia uidemus progredientem apud Homerum Aiacem multa cum hilaritate, cum depugnaturus esset cum Hectore; cuius, ut arma sumpsit, ingressio laetitiam attulit sociis, terrorem autem hostibus, ut

25. instḥomacho G. ‖ ſuria ac R V P 1 4 G B 1 2. suria a E 1. ſ̃ura ac S. ſura ac R 6 7 P 2 5 K 1 2 E 2 L 3 4 5 Π O 1–3 8. ſi ira ac J. sura ac Urs. 3240 *marg.* l' una. sura et L 2. ſ̃upac R 17. furia ac P 6 *incert. an* s. furia atque O 7. furia a D C. una ac P 3 W 1 2 M 1 2 L 6. stomacos una ac E 3. unam B 3. spurci *corr. Seyffertus.* ‖ pulmonibusisto G *in* pulmonibus sisto *alt. man. corr.* pulmonibus isto V. 27. ne longius B 1. 28. nobis R 7 B 2 E 3 L 2 5 6 W 1 D O 1 7 ed. H. uobis R 6 1 7 V P G B 3 K 1 E 1 2 L 3 4 W 2 M 1 2 C Π J O 2 3 8. ꝗobis R 1 (*sic*). *om.* B 1. 30. ecferor R V G. ęcferor K 1 *ex* ecferor *nigriore atr. mut.* aecferor B 2. efferor P B 1 3 S J. *om.* E 1.

XXII. § **49**, 1. at sine R 6 V B 3 S E 2 W 1 M 1 2 C Π O 2 8 ed. H. ac sine R P G B 1 2 K 1 W 2 J O 1 7. ac sine D. ut sine O 3. 3. hectore B *h. l. et infra* hectorem. haectore G. 4. attulit R V G B S E. attollit K 1.

80; de Or. ii 62, 254) than Küh.'s explanation, 'si id uultis, optatis, flagitatis.'

accipiam: sc. *plagam.*

spurci: Sff.'s emendation adopted by Küh.: the word is applied in Lucil. *ap.* Non. p. 393 to Aeserninus: Bentley conjectured *furiae* and Dav. *Furi* (i.e. Furi Aesernini, though he offers no proof that Aeserninus was called Furius). Tischer proposed *furi* (dat.) 'the thief,' a frequent term of general abuse in Comedy; Marx reads *furia*; other conjectures are *fibra* (Turn.), *hira* (Douza), *sicam* (om. *ac* Scal.). Or. keeps the vulg. *sura*, which is defended by Rossbach, *Phil.* lxiii (1904) p. 100. Further conjectures in Mo. iii exc. xiv pp. 390 ff.

sisto: Küh. compares Virg. Aen. x 323 'intorquens iaculum clamanti sistit in ore.'

nec longius...quam...dum, 'nor can we (i.e. either of us) bear to wait till the other etc.': for the phrase *longum est dum* 'it is tiresome waiting until,' cf. Fam. xi 27, 1; Verr. ii 4, 18, 39; pro Rab. Post. 12, 35; cf. also Sil. Ital. Pun. xii 381 'longumque coire uidetur | et conferre gradum'; Ter. Andr. 977. This interpretation is better than Küh.'s 'nec diutius pugnam morabimur quam uterque nostrum gladium dextrae adaptauerit'—a meaning which the Latin will hardly bear.

For the scansion of *longius* and *pulmonibus* cf. i 5, 10 n.

alter = *uterque.*

odio: cf. Lucan, Phars. iv 708 'ueluti fatalis arenae | muneribus non ira uetus concurrere cogit | productos; odere pares.'

XXII. § **49. apud Homerum**: Il. vii 211 sq. where the phrase μειδιόων βλοσυροῖσι προσώπασι is Cicero's warrant for the *multa cum hilaritate* of the text.

esset, impft. since *uidemus progredientem* is equivalent to *progressus est, ut uidemus apud H.*

cuius: i.e *Aiacis*, the more prominent, though not the nearer, of the two names: for the relative referring to the more remote noun cf. Amicit. 21, 78 'cauendum uero ne etiam in graues inimicitias conuertant se amicitiae, ex quibus iurgia, maledicta, contumeliae gignuntur.'

laetitiam: τὸν δὲ καὶ Ἀργεῖοι μέγ' ἐγήθεον εἰσορόωντες, Hom. *l.c.*

terrorem: Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, *ibid.*

5 ipsum Hectorem, quem ad modum est apud Homerum, toto pectore trementem prouocasse ad pugnam paeniteret. atque hi conlocuti inter se, prius quam manum consererent, leniter et quiete nihil ne in ipsa quidem pugna iracunde rabioseue fecerunt. ego ne Torquatum quidem illum qui hoc cognomen inuenit
10 iratum existimo Gallo torquem detraxisse, nec Marcellum apud Clastidium ideo fortem fuisse quia fuerit iratus. **50.** de Africano quidem, quia notior est nobis propter recentem memoriam, uel iurare possum non illum iracundia tum inflammatum fuisse, cum in acie M. Allienium Paelignum scuto protexerit gladiumque

6. paeniteret R G K. pẹniteret B S. peniteret V P E. || atque hi R G. athi V *atr. ant. superscr.* 7. conlocuti R V G B K E. collocuti S. 9. ne torquatum R V G. retorqtū E 1. re tor quatū B 1. nec torquatum R 7. || qui hoc cognomen inuenit R 2 6 7 10 17 P B 3 K 2 E 2 3 L 5 W 1 2 M 1 2 D C Π J O 1–3 7 8 ed. H. qui hoc cog~~nouit~~ nom̄ inuenit E 1. qui hoc cognouiṭ ṇomen inuenit V qui hoc cog nom̄ inuenit B 1 *ras. ante* nom̄. qui hoc cognouit nomen inuenit R G B 2 K 1. 10. gallatorquē uedetraxisse E 1. 11. dastidium G *ead. man. superscr.*

§ **50**, 14. in acie R 6 7 V B 3 S E 2 W 1 M 1 2 D Π O 1 3. acie O 7. in aiạce acie C. in aciē R P B 2 J ed. H. in aciem G B K 1 2 E 1 O 8. fuisse W 2 *marg.* cū ī acie. || M. alliennium D C M. Haliēnum R 6. M. Allieniū W 1. malliennium V. malienium O 2. maltienium R 7. mascellum B 1. alieniū S *marg.* M. alliennium R P B K. alli enniū B 2. Allienniū J W 2 *marg.* alienū. aliennium G *ead. man. superscr.* allienium O 3. allienum B 3 E 2 II. aliennium E 1 O 8. aliēniū K 2. allicnum M 2. alienum M 1 O 1 7. ad Enniū ed. H. || paelignum R G. pae lignū B 2. pe lignū V. pelignum P B K S E W 1 D *alii.*

ipsum Hectorem: Cic. gives what F.A.W. calls 'a somewhat strong version' of Homer's lines Ἕκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασσεν | ἀλλ' οὔπως ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδῦναι. Ern.'s remark 'hoc non est apud Homerum, nec ibi reppererunt ueteres' goes rather far.

prouocasse, 'issued a challenge'; Hom. Il. vii 66 ff. where Hector challenges any of the ἀριστῆες Παναχαιῶν who might care to fight in single combat.

nihil ne ... quidem: for *ne ... quidem* with preceding negative cf. i 23, 53; ii 23, 56; Amic. 2, 10; Draeger, *Synt.* I § 82. It is not easy to see much justification for Cicero's statement that the duel was conducted without heat and anger: Homer (*l.c.* 256) says σύν ῥ' ἔπεσον, λείουσιν ἐοικότες ὠμοφάγοισιν ἢ συσὶ κάπροισιν, though they separate in a courteous fashion.

Torquatum: T. Manlius Torquatus; the story is told in Liv. vii 9 and 10. Aulus Gellius ix 13, 7 sqq. quotes the account given by Claudius Quadrigarius in the first book of his *Annals*.

inuenit: cf. Fin. i 7, 23 'ita prorsus existimo neque eum Torquatum qui hoc primus cognomen inuenit, aut torquem illum hosti detraxisse'; Off. iii 31, 112, where Beier explains *cognomen inuenit* as = 'data hac occasione appellatus est.' For the insertion of the defining or explanatory rel. clause *illum qui ... inuenit*, independent of the oratio obl., see Draeger, *Synt.* II § 456, 2.

torquem: 'ubi eum euertit, caput praecidit, torquem detraxit eamque sanguinulentam sibi in collum imponit.' Claud. Quadr. *ap.* Gell. *l.c.*

Marcellum, who won the *spolia opima* from Viridomarus at Clastidium in 222 B.C. Plut. Marc. 6; Polyb. ii 34.

apud: exx. of *apud* with geographical names are not uncommon in Cicero. Mo. quotes i 39, 94; Cluent. 7, 21; Diu. i 54, 123; N.D. iii 5, 11; Fin. ii 22, 73: 30, 97; Off. iii 30, 109; Fam. ii 10, 3; Draeger, *Synt.* I § 253, 5, who notes that this constr. is found only once in Livy (xlii 12), regards it as a colloquial

15 hosti in pectus infixerit. de L. Bruto fortasse dubitarim an propter infinitum odium tyranni ecfrenatius in Arruntem inuaserit; uideo enim utrumque comminus ictu cecidisse contrario. quid igitur huc adhibetis iram? an fortitudo, nisi insanire coepit, impetus suos non habet? quid? Herculem, quem in caelum ista 20 ipsa, quam uos iracundiam esse uultis, sustulit fortitudo, iratumne censes conflixisse cum Erymanthio apro aut leone Nemeaeo?

16. ecfrenatius R G. efrenatius V *atr. ant. superscr.* c̄ frenati P. h & frenatius K 1 h *atr. nigriore add.* effrenatius B 1 K 2 E 2 W 1 2 D O 1 7 8. effrenatus O 3. effrenat~~ius~~i S. || arruntem M 1 C O 3. arruntē R 17 P S E 2 D. arrunte R V G B 1 2 K 1 E 1 J. arrontem B 3 K 2 M 2. aruntem R 6 O 1. aruntē W 1 H. arūtē O 8. arūte W 2. arontem R 7 O 2. marunte O 7 in *om.* 17. comminus R V G B. cōminus K E. cominus S. 18. adhuc G *ead. man.* || coepit R 1 6 V G B K O 2. cępit S. cepit K 2 E 2 L 5 D O 1. cep C. cep̄ W 2. coepit W 1. cepit P O 7. ceperit B 3 O 3 8. caeperit M 2. 19. herculem R V G. herculē B 1. erculē E *al. atr. superscr.* 20. uultis R V G K S E. || iratum R 6 7 17 B 2 3 W 1 2 M 1 2 D C II J O 1–3 7 8. ratum V. ratum R G K. fratrum E 1. Frm̄ B 1 *marg.* furentem. 21. erymanthio B. esymanthio E 1. erymathio R *eod. ut uid. atr.* erymathio G K. erimanthio R 2 W 2 D. erimantho W 1. erimathio V. herimathio P. || apro aut V P G E 2 W 1 2 M 1 2 D O 1 3 7 8. apro/aut R 1 a *in marg. scr.* apaut B 2. ap̄ut B 1 *al. atr. mut.* E 1 *al. atr. mut.* || nemaeo R V G K E O 8. nemęo B 1. nemeo R 2 10 16 P S E 2 W 1 2 D O 1 ed. H. ne meo B 2.

usage which found its way into literary Latin.

Clastidium: a κώμη (Plut. *l.c.*) in Cisalpine Gaul, south of the Po (Liv. xxi 48, 9; xxix 11, 14).

§ **50. quidem**, like γε, lends emphasis to the word preceding: the emphasis here serves to contrast the necessarily conjectural statement (*existimo*) about Torquatus, with the vigorous certainty (*uel iurare possum*) of the expression about Scipio, cf. ii 17, 41 n. For the constr. *de Africano...iurare possum...illum...fuisse*, Hei. compares v 20, 57; Or. ii 1, 3, and *de L. Bruto...inuaserit* below: see also Fin. iii 17, 57 'de bona autem fama... Chrysippus quidem et Diogenes ... ne digitum quidem eius causa porrigendum esse dicebant,' quoted by Nägelsbach, *Stil.* § 100, 2 *b*.

M. Allienium Paelignum: the fact is otherwise unknown. It is the younger Africanus who is referred to; the *memoria* of the elder would be no more *recens* than that of Marcellus.

L. Bruto: Liv. ii 6.

dubitarim an: 'I should be inclined to suspect that,' a polite form of assertion, nearly equivalent to *fortasse*: *haud scio* (*sciam*) *an* and *nescio an* which are more usual in Cicero have the same force: see Draeger, *Synt.* II § 467, 2 *d* (8), and for the potential perfect subj. *ib.* § 148 A.

uideo = *scriptum uideo*, cf. 3, 5: 37, 79; v 33, 93; Ac. ii 5, 13.

comminus...contrario: the expression *contrario ictu* occurs in Liv. ii 6, 9 and it is possible that Cic. is quoting the actual words of some of the annalists, perhaps Tubero or Piso who seem, according to Soltau's analysis (*Livius' Geschichtswerk*, pp. 140 ff.), to have been Livy's principal authorities here.

Erymanthio apro, the *Erymanthia belua* of ii 9, 22, the boar which descending from Erymanthus in Arcadia ravaged Psophis till it was killed by Hercules, Diod. Sic. iv 12, 1.

leone Nemeaeo, the lion sprung from Typhon and Echidna, which inhabited Nemea and was strangled by Hercules, ii 9, 22; Diod. Sic. iv 11, 3.

an etiam Theseus Marathonii tauri cornua conprehendit iratus? uide ne fortitudo minime sit rabiosa sitque iracundia tota leuitatis. neque enim est ulla fortitudo quae rationis est expers.

XXIII. **51**. Contemnendae res humanae sunt, neglegenda mors est, patibiles et dolores et labores putandi. haec cum constituta sunt iudicio atque sententia, tum est robusta illa et stabilis fortitudo, nisi forte, quae uehementer, acriter, animose fiunt, iracunde fieri suspicamur. mihi ne Scipio quidem ille pontifex maximus, qui hoc Stoicorum uerum esse declarauit, nunquam priuatum esse sapientem, iratus uidetur fuisse Ti. Graccho tum cum consulem languentem reliquit atque ipse

22. marathonii R V G B 1 3 E 1. || tauri R 6 P B 1 3 E 2 W 1 2 M 1 2 D J O 1 3 7. auri R *eod. atr.* V *eod. atr.* E *al. atr. superscr.* auri G. || marathon|τ auri K *atr. nigriore mut.* || conprehendit V G *h. l.* E. comprehendit R B K S. 24. ulla R V P G B K S *plerique.* illa W 2.

XXIII. § **51**, 1. neglegenda R V G B K E. negligenda P S. 3. sunt B 1 K 2 S E 1 W 1 M 2 D C O 7 8. sint R V P G B 2 3 K 1 E 2 L 5 W 2 M 1 II J O 2 3. *om.* O 1. || iuditio R. || sentia K 1. 5. mihine B 1 3 W 2 M 1 2 D C J O 1 3 8. mihi ṃe E 1. mihi me R G K. michi me B 2. minime V S O 7. mimine E 2. uōne W 1. 6. pontufex maxumus R V K G. pontīfex maxumus B. pontifex maximus P S E. || stoicorum R P B 2 K 1 W 1 M 2 D C II O 1 3 8. stoicicorum V G. stoici quorum B 1 *al. atr. superscr.* stoici quorum E. stoicum M 1. stoycorum B 3 W 2 O 7. 7. tigracho R V G W 2. tygracho B. tygracho E *al. atr. superscr.* τιηgrac cho K 1 i *post* t *ex parte amoto.* 8. reliquit R G K. reliqd V. reliqd P.

Marathonii tauri: 'Theseus taurum, qui fuit Marathone, quem Hercules a Creta ad Eurystheum adduxerat, occidit, ut ait Hyg. Fab. 38' Dav. who refers also to Ov. Met. vii 433; Diod. Sic. iv 13, 4; Plut. Thes. 14.

conprehendit, 'seized and held'; Cat. iii 7, 16 'belli duces captos iam et comprehensos tenetis.'

uide ne: i 34, 83; ii 18, 43; v 36, 103: the polite expression of a strong probability, generally (as here) in the imper. but *uideamus* and *uidendum est* are also found (iii 6, 13; Off. i 9, 28); Draeger, *Synt.* II § 410, 10.

XXIII. § **51**. **patibiles** = *tolerabiles*, only here in Cic. in this sense; the only other occurrence of the word in Cic. is N.D. iii 12, 29 'omne animal patibilem naturam habeat' where *pat.* = *in quem perpessio cadere potest* (Ern. *Clav. s.v.*). The negative *impetibilis* is found, Fin. ii 17, 57, contrasted with *tolerabilis*.

haec cum constituta sunt...tum: 'No sooner are these convictions firmly established than': the indic. *sunt*, as Ern. (followed by most edd.) saw, is required here as against *sint* of the majority of MSS which cannot be defended (with Kl.) as involving a future reference. On *cum... tum* with ind. in this sense see Draeger, *Synt.* II § 496 A (1 *a*).

animose: 'courageously'; see Küh.'s note to iii 21, 51.

Scipio: P. Corn. Scipio Nasica Serapio, continually spoken of by Cicero with praise for his action against Tib. Gracchus, Cat. i 1, 3; Off. i 22, 76. His philosophy did not prevent him from dying of vexation at his virtual exile to Pergamum (Plut. Tib. Gr. 21; Val. Max. v 3, 2).

uerum...declarauit, 'showed the truth of' by his action: Off. i 8, 26; pro Domo 37, 98.

nunquam priuatum esse sapientem: Stob. Ecl. Eth. II 6, 6 (ii p. 594 Gaisf.) *ἀστείοις δὲ ἔτι καὶ τὴν ἀρχὴν* (leg. *ἀρχικὴν*) *κατανέμουσι* [*ἢ*] *ἐπιστασίαν καὶ τὰ ταύτης εἴδη...κατὰ τοῦτο δὴ καὶ μόνος ὁ σπουδαῖος ἄρχει καὶ εἰ μὴ πάντως κατ' ἐνέργειαν, κατὰ διάθεσιν δὲ καὶ πάντως...τῶν δ' ἀφρόνων οὐδεὶς τοιοῦτος· οὔτε γὰρ ἄρχειν οὔτε*

priuatus, ut si consul esset, qui rem publicam saluam esse
10 uellent, se sequi iussit. **52.** nescio, ecquid ipsi nos fortiter in re publica fecerimus; si quid fecimus, certe irati non fecimus. an est quicquam similius insaniae quam ira? quam bene Ennius 'initium,' dixit, 'insaniae.' color, uox, oculi, spiritus, inpotentia dictorum ac factorum quam partem habent sanitatis? quid

9. saluam R 6 E 3 L 5 W 1 D O 1 3 ed. H. saluā E 2 W 2 O 7 8. salua R V G. 10. uellent B 3 M 2 O 2. uellet R 1 6 7 17 V P G B 1 2 K 1 2 S E 1–3 L 5 W 1 2 M 1 D C Π J O 1 3 8. uelet O 7.

§ **52.** ecquid R 6 G B 1. et-quid R 1. ee quid S *alia man. mut.* et quid B 2 3 E 2 L 3–6 M 2 C Π J O 7. et quid W 1 D O 1 3. 7̄ quid R 7 W 2. hęcquid K 1 *atr. nigriore* ec *in* hęc *mut.* hęc quid V E. ñ quid P *marg.* ecqd. et si quid R 17 M 1. etiam quid L 2 O 8. quid O 2. 11. non fecimus R G B 1 K 1 E 2 *alii.* fecimus V. 12. insaniæ B 1. insanię R 6. insania R V G K E. 13. inicium V. ‖ inpotentia R V G B K E. impotentia B 2 S. 14. ac R V P G B 1 2 K 1 S E 1 2 W 1 2 D C Π J O 1 7 8. atque B 3 M 2. et M 1. aut O 2 3.

ἄρχεσθαι οἷός τ' ἐστιν ὁ ἄφρων; *ibid.* p. 586 ἑπόμενον δὲ τούτοις ὑπάρχειν καὶ τὸ πολιτεύεσθαι τὸν σοφόν. Fin. iii 20, 68 'consentaneum est huic naturae ut sapiens uelit gerere et administrare rem publicam.' Plut. de repugn. St. 1 p. 1033 has some caustic remarks on the difference between Stoic principle and Stoic practice in this respect.

consulem: P. Mucius Scaevola.

languentem, 'lacking in energy': Scipio (according to Plut. Tib. Gr. 19) asked the consul to take measures to ensure the public safety, ἀποκριναμένου δὲ πρᾴως ἐκείνου, βίας μὲν οὐδεμίας ὑπάρξειν οὐδ' ἀναιρήσειν οὐδένα τῶν πολιτῶν ἄκριτον ...ἀναπηδήσας ὁ Νασικᾶς κ.τ.λ. Scipio's action was in harmony with the most advanced Stoic principles as expounded in Stob. Ecl. Eth. II 6, 6 (p. 588 Gaisf.) οὐκ ἐπιεικῆ δέ φασιν εἶναι τὸν ἀγαθὸν ἄνδρα, τὸν γὰρ ἐπιεικῆ παραιτητικὸν εἶναι τῆς κατ' ἀξίαν κολάσεως, καὶ τοῦ αὐτοῦ εἶναι ἐπιεικῆ τε εἶναι καὶ ὑπολαμβάνειν τὰς ἐκ τοῦ νόμου τεταγμένας κολάσεις τοῖς ἀδικοῦσι σκληροτέρας εἶναι.

uellent: Wesenberg's correction (*Em.* 1 p. 24) (confirmed by three MSS) of the reading *uellet* of most MSS, which arose probably from a misreading of *uellēt*, and the idea that the relative clause refers to *consul* immediately preceding. Dav. compares Appian, Bell. Ciu. 1, 16 Κορνήλιος Σκιπίων ὁ Νασικᾶς ἐβόα μέγιστον ἔπεσθαι οἱ τοὺς ἐθέλοντας σώζεσθαι τὴν πατρίδα, and Servius on Aen. vii 614, viii 1, who shows that this was the standing formula for appealing for the assistance of the citizens in a crisis.

§ **52. nescio, ecquid**, 'We have, perhaps, shown some courage'—an affirmative formula; for *ecquid* used as an interrogative particle see Plaut. Men. 163; Mil. Gl. 1106 'ecquid fortis uisa est'; Trin. 717; Hand, *Tursell.* ii 352.

an...quicquam: Hand, *Tursell.* 1 p. 347, explains the connection to be 'Concedisne me, si quid fortiter fecerim, iratum non fecisse, an putas quicquam similius insaniae esse ira?'

For the thought cf. Sen. de Ira i 1, 2 'quidam itaque ex sapientibus uiris iram dixerunt breuem insaniam'; *ib.* ii 36, 4 'nulla celerior ad insaniam uia est'; Hor. Epp. i 2, 62 'ira furor breuis est'; Macrobius, Sat. iv 2 fin.; Themistius, Or. i p. 7 B ἐγὼ μὲν οἶμαι τὴν ὀργὴν μανίαν ὀλιγοχρόνιον εἶναι.

Ennius: see Vahlen, *Enn. Poes. Rell.* p. 233; it is not certain from which work of Ennius the quotation is taken.

color: Seneca lays great stress upon the disturbing physical effects of anger as an argument against indulging the passion; de Ira i 1, 3; ii 35, 3 sq.; iii 4, 2; cf. also Plut. περὶ ὀργ. 6 p. 455 F οὕτως ὁρῶν ὑπ' ὀργῆς ἐξισταμένους μάλιστα καὶ μεταβάλλοντας ὄψιν χρόαν βάδισμα φώνην; Galen περὶ ψυχῆς παθῶν iv 16.

quam partem, 'how little do they comport with sanity': *quam* almost = *quantulam.*

quid...foedius: more universal and emphatic than *quis...foedior*, cf. v 2, 5; de Rep. iii 3, 5 'quid P. Scipione, quid C. Laelio, quid L. Philo perfectius cogitari potest?'

15 Achille Homerico foedius, quid Agamemnone in iurgio? nam Aiacem quidem ira ad furorem mortemque perduxit. non igitur desiderat fortitudo aduocatam iracundiam; satis est instructa, parata, armata per sese. nam isto modo quidem licet dicere utilem uinulentiam ad fortitudinem, utilem etiam dementiam,
20 quod et insani et ebrii multa faciunt saepe uehementius. semper Aiax fortis, fortissimus tamen in furore.

Nam fácinus fecit máximum, cum Dánais inclinántibus
Summám rem perfecít, manu suá restituit proélium
25 Insániens.

XXIV. **53.** Dicamus igitur utilem insaniam? tracta definitiones fortitudinis, intelleges eam stomacho non egere. fortitudo

18. parata armata R V G B 1 2 K 1 2 S E 1 2 W 2 M 1 II J O 1 2 7 8. armata parata P B 3 W 1 M 2 D C O 3. ‖ isto modo quidem licet R V P G B. isto modo licet quidem D C. 19. uinulentiam R G K. uinolentiam P B. V *om. uerba inter* dicere utilem *et* etiam. 21. aiax R V P G B 1 K W 2 J. alax B 2 E 1. 22. cum in acie facit fecit maximum nam danais M 1. 24. rem perfecit R 6 7 P 2 B 3 K 2 E 2 3 L 2–6 W 1 2 M 1 2 D C II J O 1–3 7 8 ed. H. rem perficit R 1 10 16 17 V P 1 4 G B 1 2 K 1 S E 1. ‖ manu ed. H. manu maius E 2 II. manus R 1 6 7 16 V P 2 G B 1 3 K 1 S L 3–6 W 1 M 1 2 D C J O 1–3 7 8. man^{9} R 10 17 P 1 4 K 2 E 1 W 2. mn^{9} B 2. monus L 2. ‖ restituit insaniens R V P 1 4 G B 1–3 K 1 2 S E 1 2 W 1 2 M 1 2 D C II J O 1–3 8. restituit insanies P 2 O 7. manu sua restituit proelium *corr. G. Hermannus.* ‖ proelium R 1 6 V G B K. praelium M 2 O 2. p̄lium (p̄liū) R 7 P 1 4 B 2 3 K 2 S E 1 2 W 2 C J O 8. prelium P 2 M 1 II.

XXIV. § **53**, 1. definitiones R V G K S *at* s *al. atr. scr.* diffinitiones B 2. definitionem E 1 W 1 2. deffinitionem D. definitione B P. diffinitione C II O 2 3. difinitione E 2 *at litt. post* e *eras.* O 7.

Achille...Agamemnone: Hom. Il. i 122 sqq.

nam...quidem: a form of *praeteritio* very common in Cic.; Küh. paraphrases thus 'de Aiacis ira nihil dicam; quam foeda illa fuerit constat inter omnes; nam ira eum ad furorem mortemque conduxit'; cf. 33, 71; v 7, 20; Off. iii 6, 28 'nam illud quidem absurdum est'; Draeger, *Syntax* II § 347, 4 (a).

For the thought Bouh. compares Sen. de Ira ii 36, 5 'Aiacem in mortem egit furor, in furorem ira.'

aduocatam: a legal metaphor 'craves the assistance of'; cf. v 38, 111 'adhibet oculos aduocatos'; Ac. ii 27, 86 'adhibes artem aduocatam.'

isto modo quidem: so Or. Küh. with the best MSS, *isto modo* being practically equivalent to a single word: Wes. reads *isto quidem modo* and he is followed by Bait. Sff. Ml. Hei. TS.

Nam facinus: the lines are iambic tetrameters acatalectic: Bentley supposes them to be *ex comico quodam producti*: they are classed by Ribbeck, *Scaen. Rom. Poes. Frag.* 1² p. 243, among the *incertae incertorum fabulae* as a fragment of a tragedy. Küh. suggests that they may come from a tragedy of Pacuvius.

manu sua: practically equivalent to 'unaided.' Sff., by omitting *sua* and making *insaniens* the last word in the line, renders *manu* almost otiose.

XXIV. § **53. tracta**: sc. *animo*=*considera*; cf. v. 25, 70 'haec tractanti animo et noctes et dies cogitanti exsistit.'

stomacho: the word is metaphorically employed to denote 'ingenium hominis cuiusque aut animus in rebus aut probandis aut fastidiendis' (Ern.) and then by a process of 'deterioration' to denote 'anger'; Dav. quotes Hor. C. i 6, 6; Quint. x 1, 117; Sen. Epp. 112, 3. For the thought Cam. compares Plut. περὶ ἀοργ. 10 p. 458 E ἡ δ' ἀνδρεία χολῆς οὐ δεῖται.

est igitur adfectio animi legi summae in perpetiendis rebus obtemperans uel conseruatio stabilis iudicii in eis rebus, quae formidolosae uidentur, subeundis et repellendis uel scientia rerum formidolosarum contrariarumque aut omnino neglegendarum conseruans earum rerum stabile iudicium uel breuius, ut Chrysippus (nam superiores definitiones erant Sphaeri, hominis in primis bene definientis, ut putant Stoici; sunt enim omnino omnes fere similes, sed declarant communis notiones, alia magis

3. est igitur R V P G B 1–3 K S E 1 2 W 1 2 M 1 2 D C Π J O 1 3 7 8. igitur est O 2. || adfectio R V G K E. affectio B S. 4. iudicii R V P G B K. 6. contrariarumque aut R V P 1 4 G B 1–3 S E 2 W 2 M 1 2 D C Π J O 1–3 7 8. contrariorumque aut E 1. contrariarumque ar̃ R 16. contrariarumque haud W 1. contrarirumque aut K 1. || neglegendarum R V G B K E. negligendarum P S. 7. conseruans G K. conseruans V *atr. uiridiore mut. et superscr.* || chrysippus R G W 1 O 1 2. chrysipus K. chrisippus V B. crisippus S E 1 2. 8. diffinitiones B 1. || spheri R V G B K S O 1. pheri E 1. speri B 2 E 2. supbi P 1. superbi O 3. ꝑ phetici M 1. asperi W 1 O 8. 9. sunt enim R V P G B 1–3 K 1 S E 1 2 L 5 W 1 2 M 1 2 D C J O 1–3 7 8. 10. omis sīl'is W 2. || declarant R V P G B 1–3 K 1 S E 1 2 L 5 W 1 2 M 1 2 D C J O 1–3 7 8. || communis notiones R V B 1 3 K E M 2 O 2. communis nationes G *ead. man. superscr.* communes notiones S M 1. homines communis notiones P 1.

adfectio: 13, 29 n.

legi summae: the ὀρθὸς λόγος. Cf. Diog. L. vii 88 διόπερ τέλος γίνεται τὸ ἀκολούθως τῇ φύσει ζῆν, ὅπερ ἐστὶ κατά τε τὴν αὑτοῦ καὶ κατὰ τὴν τῶν ὅλων, οὐδὲν ἐνεργοῦντας ὧν ἀπαγορεύειν εἴωθεν ὁ νόμος ὁ κοινὸς ὅσπερ ἐστὶν ὁ ὀρθὸς λόγος διὰ πάντων ἐρχόμενος ὁ αὐτὸς ὢν τῷ Διὶ καθηγεμόνι τούτῳ τῆς τῶν ὅλων διοικήσεως ὄντι. This first definition of *fortitudo*, then, is but the definition of virtue in general with the addition of the differentiating words *in perpetiendis rebus* (περὶ τὰς ὑπομονάς). Lambinus conjectured *laboribus* for *rebus*.

scientia: Stob. Ecl. II 59 10 W ἀνδρείαν δὲ [sc. εἶναι] ἐπιστήμην δεινῶν καὶ οὐ δεινῶν καὶ οὐδετέρων: the same definition occurs in Andron. περὶ παθῶν p. 19 Schuch. In Sext. Emp. adu. math. IX 158 τῶν μεταξύ is substituted for οὐδετέρων, a variant which is found also in Clem. Alex. Strom. ii p. 394 D ed. Sylb. This definition of courage goes back to the Platonic school; Laches, 195 A ταύτην [sc. ἀνδρείαν] ἔγωγε [sc. φημὶ] τὴν τῶν δεινῶν καὶ θαρραλέων ἐπιστήμην.

Or. follows a few MSS in inserting *perferendarum* before *aut*: the word has evidently crept in from Chrysippus' definition lower down. Hei. reads *et* for *aut* to bring the translation into more exact correspondence with the original: but Cic. is making two divisions where the Gk makes three, as the difference for practical purposes between οὐ δεινά and οὐδέτερα is infinitesimal.

Sphaeri, a native of the Bosporus, who after studying under Zeno and Cleanthes, at Athens, went to teach in Alexandria at the invitation of Ptolemy Philopator. He was a great admirer of Heraclitus and left an exposition of his poem. Diogenes L. credits him with the authorship of a large number of treatises. Diog. L. vii 6; ix 1, 15.

sunt: sc. *definitiones Stoicorum*.

enim: Dav. objected to *enim* here on the ground that the clause furnished no sufficient reason for the Stoic estimate of Sphaerus and proposed *autem*. The fact is that the clause does not refer to the definitions of Sphaerus, as all editors assume; it is a second parenthesis, and the *enim* is explanatory. Cicero has quoted three definitions and is about to add a fourth by Chrysippus: he remarks first that the three preceding defs. were due to Sphaerus, and secondly that while the four definitions were all very much alike yet they brought into relief, in various ways, the *communes notiones* with regard to courage: the last parenthesis, since it contains Cicero's

alia) — quo modo igitur Chrysippus? 'Fortitudo est,' inquit, 'scientia rerum perferendarum uel adfectio animi in patiendo ac perferendo summae legi parens sine timore.' quamuis licet insectemur istos, ut Carneades solebat, metuo ne soli philosophi sint.
15 quae enim istarum definitionum non aperit notionem nostram, quam habemus omnes de fortitudine tectam atque inuolutam? qua aperta quis est qui aut bellatori aut imperatori aut oratori quaerat aliquid neque eos existimet sine rabie quicquam fortiter facere posse? **54.** quid? Stoici, qui omnis insipientes insanos

11. chrysippus R G K W 1 O 1. chrisippus V B. crisippus E. 12. adfectio R V G K E. affectio B S. 14. phylosophi G. 15. diffinitionum B 1. 17. qui aut R V P G B 2 3 K S E 2 W 1 2 D J O 1–3 7 8. ut E qui *om.* 18. existumet R *h. l.* V *h. l.* G B K. § **54**, 19. omnes R V G K.

reason for piling up similar definitions, is appropriately introduced by *enim*: 'now they are all, as a general rule, pretty much alike, but they, etc.'

declarant: Lamb. conjectured *declarat* which Tr. adopts; Wes. (*Em.* iii p. 10 sq.) shows that the conjecture is 'non modo inutilis sed praua': 'Quoniam per *omnino* ...*sed* duo illa quae de Sphaeri definitionibus enuntiantur (*sunt* quidem fere similes, sed communes notiones non aeque bene *declarant*), inter se opponuntur, necesse est, ut *omnes* appositio est subiecti in *sunt* latentis, sic *alia* non per se ipsum subiectum alterius uerbi esse sed communis subiecti appositionem.'

communes notiones, the ἔννοιαι or προλήψεις possessed by the ordinary person, Top. 7, 31: cf. Diog. L. vii 54 ἔστι δ' ἡ πρόληψις ἔννοια φυσικὴ τῶν καθόλου. The Stoics drew a distinction between ἔννοιαι and προλήψεις, acc. to which ἔννοιαι came δι' ἡμετέρας διδασκαλίας καὶ ἐπιμελείας, while the latter φυσικαὶ γίγνονται (Plut. Plac. iv 11, 1); on Cicero's alleged carelessness (Madv. Fin. iii 6, 21) in the use of these terms see the excellent remarks of Reid, Ac. ii 10, 30 n.

igitur: resuming after a parenthesis: the parenthesis is complicated by an anacoluthon, after which sometimes, as here, an interrogative resumes the construction, e.g. iii 3, 5; Fin. i 7, 23.

quamuis licet, 'carp at them as much as we like, yet....' For the construction cf. N.D. iii 36, 88 'quamuis licet Menti delubra...consecremus' (quoted by Dav.); Lael. 20, 73 'quamuis licet excellas'; Legg. iii 10, 24 and Lucr. vi 601, 620.

Carneades: cf. v 29, 83; N.D. ii 65, 162 'Carneades lubenter in Stoicos inuehebatur'; Diog. L. iv 9, 62. Carneades as an adherent of the New Academy naturally objected to the Stoic dogmatism: he fell foul of the Stoic ethics, especially with regard to their doctrine of the *summum bonum*, and its necessity for purposes of happiness.

aperit notionem...inuolutam: the ἔννοιαι or προλήψεις are formed in the mind by a gradual, obscure and incomplete process of analogical reasoning upon the premisses supplied by the senses: Ac. ii 10, 30 'mens enim ipsa quae sensuum fons est atque etiam ipse sensus est naturalem uim habet quam intendit ad ea, quibus mouetur. itaque alia uisa sic adripit ut iis statim utatur, alia quasi recondit e quibus memoria oritur: cetera autem similitudinibus construit ex quibus efficiuntur notitiae rerum quas Graeci tum ἐννοίας tum προλήψεις uocant.' When reason examines these notions and tests them the ἔννοια becomes a κατάληψις, or assured conviction: the statement of this is then a *definitio*. For *inuolutam* Küh. compares Or. 33, 116 'inuolutae rei notitia definiendo aperienda est.'

quaerat aliquid, 'supposes anything to be wanting to': *aliquid*=anything other than the qualities comprised in the definition of *imperator*, *bellator* or *orator*; *ira* is not included in these, and is therefore not necessary either to make up the character or contribute to the resolution with which its duties are performed. For the expression cf. Brut. 38, 143 'neminem esse qui, horum altero utro patrono, cuiusquam ingenium requireret' ('would feel that any other talent was required').

§ **54. Quid? Stoici...colligunt?** Ern., quoted by Küh. with approval, explains this sentence thus: 'esse autem uidetur: hoc efficiunt conclusionibus per induc-

20 esse dicunt, nonne ista colligunt? remoue perturbationes maximeque iracundiam, iam uidebuntur monstra dicere. nunc autem ita disserunt, sic se dicere omnes stultos insanire, ut male olere omne caenum. at non semper. commoue, senties. sic iracundus non semper iratus est; lacesse, iam uidebis furentem. quid? ista 25 bellatrix iracundia, cum domum rediit, qualis est cum uxore, cum liberis, cum familia? an tum quoque est utilis? est igitur aliquid quod perturbata mens melius possit facere quam constans? an quisquam potest sine perturbatione mentis irasci? bene igitur nostri, cum omnia essent in m o r i b u s uitia, quod nullum 30 erat iracundia foedius, iracundos solos m o r o s o s nominauerunt.

20. conligunt R B E. conlig̣unt K *atr. nigr. superscr.* colligunt G *in* conl. *ead. man. mut.* coligunt V *atr. uiridi superscr.* colligunt S C. || maxumeque V K. maxumeq; B. maxume quae R G *at* quae *in* que *ead. man. mut.* maximeque S E. 21. nostra G. 22. omnes R V G. om̃s B K. 23. caenum V G. cęnum R B K S E. 27. aliquid quod G K. aliquid qđ R B. aliquid V *eod. ut uid. atr.* 29. morib; B 1. morbus V *atr. ant. superscr.* mobis S *al. atr. superscr.* morbus R G B 2. morbis R 6 7 17 P 1 B 3 K 1 2 E 1–3 L 2–6 W 2 M 1 2 D C II J O 1–3 7 8. mobis W 1. 30. solus V. || morosos R V G B 1 2 K 1 D C O 7. morosos S *al. atr.* E 2 *al. atr.* II *al. atr. superscr.* molosos E 1. morbosos R 6 7 17 P B 3 E 3 L 2–4 6 W 1 2 M 1 2 J O 1–3 8. morbos L 5 ed. H.

tionem ut de singulis adscendant ad genus. Huic conueniunt sequentia. Si e numero insanorum eximuntur iracundi, insanire ipsi et monstra dicere uidebuntur, quod pars ea exempta sit, quae foedior etiam ceteris est.' F.A.W. who rightly calls this 'very forced' assumes the loss of a whole clause after *colligunt*.

No explanation which regards the sentence *Stoici...colligunt* as designed to carry on Cicero's argument is satisfactory: the remainder of the paragraph down to *uidebis furentem* is entirely taken up with an attempt to justify and explain the paradox *omnes insipientes esse insanos*, which must therefore have been introduced as a difficulty or objection. The sentence, then, is to be regarded as the interruption of a supposed antagonist who tries to weaken the argument by a reminder that it proceeds from the school of philosophy which had framed the most absurd of all paradoxes. Cicero proceeds then to reply first by defining *insanos* to include *iracundos* and secondly by pointing out that both words are used to denote not an actual but a potential state.

monstra dicere: Mo. quotes Att. iv 7, 1; ix 11, 4: Q. Fr. ii 4, 5, 'qui de Caesare monstra promulgarunt.'

at non semper: *at* marks an objection, Draeger, *Synt.* II § 334 (9). Heine wished to transfer *at* to stand before *commoue*, unnecessarily since it makes quite good sense and grammar where it is and gives more vigour to the style.

commoue, senties: i 13, 30 n. on *tolle*.

sic iracundus: a point insisted upon by Chrysippus, Plut. de St. repug. c. 27, p. 1046 F.

Quid? ista bellatrix iracundia... The argument is resumed here after the digression on the Stoic paradox.

For the thought, cf. Sen. de Ira iii 35, 1 sq.: Plut. περὶ ἀοργ. 13, p. 462 B οὔτως οὔτε γάμος οὔτε φιλία μετ' ὀργῆς ἀνεκτόν.

utilis: Sen. de Ira iii 5, 4 'iracundus dominus quot in fugam seruos egit? quot in mortem? quanto plus irascendo quam id erat propter quod irascebatur amisit?'

Bake proposed to delete *an...utilis* but the words are strictly relevant, as the whole discussion has turned on the point urged by the Peripatetics that the emotions *utiliter a natura datas esse*.

morosos, 'peevish': Dav. quotes Sen.

XXV. **55.** Oratorem uero irasci minime decet, simulare non dedecet. an tibi irasci tum uidemur, cum quid in causis acrius et uehementius dicimus? quid? cum iam rebus transactis et praeteritis orationes scribimus, num irati scribimus?

5 Écquis hoc animaduértit? uincite!

num aut egisse umquam iratum Aesopum aut scripsisse existimas iratum Accium? aguntur ista praeclare, et ab oratore quidem

XXV. § **55**, 1. minime R V P G K. || non dedecet R 6 7 17 B 3 W 2 M 2 de II *marg.* J O 1–3 8. non decet S. de non decet E 2 *al. atr. superscr.* non decet R P G B 1 K 1 2 E 1 W 1 M 1 D C O 7. non dicet B 2. minime decet an tibi irasci V *cett. om.*, *non ut Küh.* 5. et quis R 1 6 10 16 17 V P G B 1–3 K S E 1–3 L 2–6 W 1 2 M 1 2 D C II J O 1–3 7 8. ecquis *corr. Victorius.* 6. aesopum R V G. hęsopum S. esopū B 1. esoppū E 1. || existimas R 10 V P G B 1–3 S E 2 L 6 M 2 D C II O 3 8 ed. H. existimus E u *ex* a *mut.* estimas E 3. existimamus R 1 6 17 K 1 2 L 3–5 W 1 2 M 1 J O 1 2 7. extimamus R 7 L 2. 7. accium R V G K 1 W 1 J O 1. actium P B 1 3 S O 2. actiū E 1.

de Ira i 4, 2 'inter hos (sc. iracundos) morosum ponas licet, delicatum iracundiae genus' and Don. in Ter. Hec. iv 2, 2 'mores proprie senum dicuntur, unde senectus morosa et morosi homines qui sui cuiusdam moris sunt.' Curt. *Gr. Etym.* 340 connects *morosus* with the root found in *μῶρος*: Vaniček, *Etym. Wört.* p. 654, adopts the derivation from *mores*.

XXV. § **55. Oratorem**: cf. Sen. de Ira ii 17, 1 '"Orator" inquit "iratus aliquando melior est." immo imitatus iratum. nam et histriones in pronuntiando non irati populum mouent, sed iratum bene agentes. et apud iudices itaque et in contione et ubicumque alieni animi ad nostrum arbitrium agendi sunt, modo iram, modo metum...ipsi simulabimus et saepe id quod ueri adfectus non effecissent, efficit imitatio adfectuum.' In de Or. ii 45, 189 Cic. puts the very opposite opinion into the mouth of Antonius: 'non me hercule umquam apud iudices aut dolorem aut misericordiam aut inuidiam aut odium excitare dicendo uolui, quin ipse in commouendis iudicibus iis ipsis sensibus ad quos illos adducere uellem permouerer': cf. also Or. 38, 132.

simulare, sc. *se irasci*.

orationes scribimus: speeches were not as a general rule, as this passage shows, written out in the form in which they were published until after their delivery: cf. de Sen. 11, 38 where Cato is represented saying 'causarum inlustrium, quascumque defendi, nunc cum maxime conficio orationes.' Occasionally a speech was delivered from manuscript, Planc. 30, 74 'recitetur oratio quae propter rei magnitudinem dicta de scripto est.' The practice enabled the orator to deal in his published speech with arguments which he heard for the first time when he came into court, or to embody points which occurred to him during delivery. Sometimes as in the case of the pro Milone a speech was published which had never been delivered at all. The Romans borrowed this practice from the Greeks.

animaduertit? 'Will no one inflict punishment for this?' *Ecquis* with the present indic. is quite common with this meaning in Plautus.

This, as Or. and F.A.W. saw, is the right interpretation. Küh. Hei. T.S. follow Neid. in interpreting 'quis hoc facinus uidit.'

The words are taken from the Atreus of Accius (Ribbeck, *Sc. Poes. Rom. Frag.* 1², p. 166); cf. de Or. iii 58, 217. They form a composite object to *egisse*.

Aesopum: ii 17, 39: his acting is often referred to by Cicero who seems to have admired it: but his criticisms in other places imply that his method was conspicuous for his abandonment of himself to the feelings of the character he impersonated: Diu. i 37, 80 'uidi in Aesopo ...tantum ardorem uoltuum atque motuum ut eum uis quaedam abstraxisse a sensu mentis uideretur,' p. Sest. 56, 120 '[Aesopus] summi poetae ingenium non solum arte sua sed etiam dolore exprimebat.'

melius, si modo est orator, quam ab ullo histrione, sed aguntur leniter et mente tranquilla. libidinem uero laudare cuius est libidinis? Themistoclen mihi et Demosthenen profertis, additis Pythagoran, Democritum, Platonem. quid? uos studia libidinem uocatis? quae uel optimarum rerum, ut ea sunt, quae profertis, sedata tamen et tranquilla esse debent. iam aegritudinem laudare, unam rem maxime detestabilem, quorum est tandem philosophorum? at commode dixit Afranius:

Dúm modo doleat áliquid, doleat quídlubet.

dixit enim de adulescente perdito ac dissoluto, nos autem de constanti uiro ac sapienti quaerimus. et quidem ipsam illam iram centurio habeat aut signifer uel ceteri, de quibus dici non necesse est, ne rhetorum aperiamus mysteria. utile est enim uti motu animi, qui uti ratione non potest; nos autem, ut testificor saepe, de sapiente quaerimus.

8. si modo est melius (orator) G *ead. man. corr.* || histrione B 1. istrione (h) S *eod. atr. superscr.* istrione R V B 2 K 1 E 1. strione (i) G *ead. man. superscr.* 9. libidinem R P G K. libidem (di) V (*sic*) *fort. eod. atr.* lubidinem B 1. 10. libidinis V P. libidinis (v) K 1 *atr. nigr. superscr.* lubidinis R G B 1. || themistoclen D J. themistoden C. themistoclem R V G K S L 6 W 1 O 2. themisthoclem E 1 B 3. temistoclem S l *eod. atr. inculc.* themistoclē B 1. themistodē B 2 W 2. || demosthenen E 1 J. demostenen R V P G K D C. demosthenē B 3 O 2. demostenē S. themostenē B 2. || proferri G r *post. expunx. et* t *superscr. alt. man.* 11. pythagoran R V G B 1 K 1. pithagoran J. phitagoran E 1. pitagoran B 2. || libidinem R V P B *h. l.* libidine G K. 12. optimarum R G B K E. obtimarum V. 14. maxime R V G B. maxime (v) K *atr. nigr. superscr.* 15. at commode V G. accommode S *marg.* at B. ad commode R E K. 16. lateat G *in* doleat *alt. man. corr.* || quidlubet B 3 E 3. quodlubet R 6 K 2 W 1 M 2 J O 1 2. quidlibet R V P G B 1 2 K 1 S E 2 M 1 Π O 3 7. quodlibet R 17 L 5 W 2 D O 8 ed. H. quilibet E 1. quislibet C. 17. adulescente R V G K 1. adolescente P B 1 S E 1 J. 20. rh&orum K 1. r&horum (h) R *eod. atr. corr.* rethorum G B.

si modo est orator, 'that is, a real orator,' cf. Or. iii 56, 213 'sed haec omnia perinde sunt ut aguntur: actio, inquam, in dicendo una dominatur; sine hac summus orator esse in numero nullo potest.'

Themistoclen: for this and the following names see 19, 44.

unam, cf. i 9, 17 n.

at, 24, 54 n. Cic. had previously (20, 45) quoted this line with approbation as *e uita ductum*, and he now supposes an objector to retort with it.

enim, 'Yes, for,' admitting and explaining an objection.

et quidem: cf. iii 20, 48; Finn. i 10, 35; Draeger, *Synt.* II §311, 13.

habeat here has almost the sense of *sibi habeat*, 'he is welcome to.'

ceteri, 'others of the same class,' 'the rest of their kind,' the *infima plebs*, whose feelings the orator was justified in arousing.

mysteria, 'the secrets,' Ac. ii 18, 60. The *rhetores* are represented as possessing secrets of their craft by which they were able to play upon the passions of an audience.

utile...potest: not = *utile est eum uti*, etc. (as Küh.) but *utile est ei, qui...*

XXVI. **56.** At etiam aemulari utile est, obtrectare, misereri. cur misereare potius quam feras opem, si id facere possis? an sine misericordia liberales esse non possumus? non enim suscipere ipsi aegritudines propter alios debemus, sed alios, si possumus, leuare aegritudine. obtrectare uero alteri aut illa uitiosa aemulatione, quae riualitati similis est, aemulari quid habet utilitatis, cum sit aemulantis angi alieno bono, quod ipse non habeat, obtrectantis autem angi alieno bono, quod id etiam alius habeat? qui id adprobari possit, aegritudinem suscipere pro experientia, si quid habere uelis? nam solum habere uelle summa dementia est. **57.** mediocritates autem malorum quis laudare recte possit?

XXVI. § **56**, 1. obtrectare R 6 17 K 2 D C O 2 ed. H. obtrectate M 1. obtrectari R 1 7 V P G B 1–3 K 1 S E 1 2 W 1 M 2 Π O 1 3 8. abtrectari W 2 J. obtractari O 7. 3. possumus R V P G B 1–3 K 1 2 S W 1 2 M 1 2 D Π J O 1–3 7 8. possimus C. 5. obtrectare R 1 6 7 1 7 V P G B 1 3 K 1 2 S E 1 2 W 1 2 M 2 D C Π J O 1 2 7 8 ed. H. optrectare B 2. 7. habeat R G B. abeat V *atr. ant. superscr.* 9. qui id L 3 O 3 S *litt. post* qui *eras.* quid id O 1 7. quid B 3 L 6 M 2. quis id R V P G B 1 2 E 1 2 W 1 M 1 D C Π O 2 ed. H. quidid K 1 i.e. d *in* s *mut.* quid ul' L 5. quid uel id O 8. quis qui J. quis uel K 2 L 2 W 2. ‖ adprobari R G K. approbari V P B 2 3 S E 1 2 W 2 M 2 Π J O 3 8. approbare W 1 M 1 D C O 2 7. approbarie B 1 i.e. i *in* e *mut.* 10. nam solum R 10 P G B 1–3 E 1 2 W 1 M 1 2. non solum R 1 V K.

potest, *uti motu animi*: the whole discussion has turned upon the utility of emotion to the person who feels it.

XXVI. § **56. at etiam**: referring to and developing the objections to the statements of the Peripatetics already mentioned in 20, 46.

At here has, as often, the force of *at enim* introducing an objection (Draeger, *Synt.* II § 334, 10): *etiam* emphasises *aemulari* and corresponds to the *id ipsum* of § 46. Sff.'s conjecture *at enim* (adopted by Ml. T.S.) proceeds from a failure to notice the force of *etiam*: Bake's *at tamen* (as Sff. points out, with a ref. to Madv.'s nn. on Finn. ii 27, 86; iii 15, 48) is not even good Latin.

cur misereare: cf. Sen. Clem. ii 6, 3 sq. 'ergo non miserebitur sapiens sed succurret, sed proderit...misericordia uicina est miseriae; habet enim aliquid trahitque ex ea...misericordia uitium est animorum nimis miseria pauentium.'

aemulatione: see 8, 17 for the two meanings of the word, and i 19, 44 n.

riualitati: only here in Cic.; in class. Lat. the word always means 'jealousy,' 'rivalry in love;' *riualis* occurs in Cicero only in Q. Fr. iii 8, 4.

obtrectantis: see 8, 17 n.

qui id adprobari: so Dav. Or. Küh. Sff. Ml. Sch. TS. Hei. Bait. reads *quis id adprobare* with B 2. It is more likely, as Sorof notes, that *qui* was corrupted to *quis* than that *adprobare* was corrupted to *adprobari*.

pro experientia, 'instead of making an attempt' (sc. to gain what you want): so Küh. TS. Hei. Mo. F.A.W. Nissen: Ern. explains 'ut intelligas te habere uelle, ut ea sit argumento cupiditatis tuae.' For *experientia* cf. ad Fam. x 18, 3 'agam gratias fortunae constantiaeque meae, quae me ad hanc experientiam excitauit.'

nam solum...est: not 'for merely to *wish* to possess' (sc. instead of making an attempt to get it) 'is the height of madness' which would require *nam solum uelle habere*, but 'to wish to be the sole possessor of anything is the height of madness': the sentence refers not to *aemulatio*, but to *obtrectatio*, which has been defined as the feeling of vexation at seeing someone else enjoy what one has oneself: the *nam* is elliptic, 'I need not argue the case of *obtrectatio*, for....'

§ **57. mediocritates**: τὰς μεσότητας of the Peripatetics. The addition of *malorum* begs the question at issue. The Peripatetics did not admit that the πάθη became evil until they had passed the mean.

quis enim potest, in quo libido cupiditasue sit, non libidinosus et cupidus esse? in quo ira, non iracundus? in quo angor, non anxius? in quo timor, non timidus? libidinosum igitur et ira-
15 cundum et anxium et timidum censemus esse sapientem? de cuius excellentia multa quidem dici quamuis fuse lateque possunt, sed breuissime illo modo, sapientiam esse rerum diuinarum et humanarum scientiam cognitionemque quae cuiusque rei causa sit. ex quo efficitur ut diuina imitetur, humana omnia

§ **57**, 12. libido *et infra* libidinosus, libidinosum R V P G B K. 14. lubidinosum J. || igitur et iracundum R V P G B 1 3 K S E 1 2 W 1 M 1 2 II O 2 3 7 8. et iracundum B 2 igitur *om.* igitur et cupidum W 2 J O 1. igitur et anxium et iracundum et tumidum C. igitur et anx. et irac. et timidum D. *post* iracundum *habet* et cupidum W 1. 16. excelentia V *eod. atr.* R *fort. eod. atr.* || fuse *om.* V. || possunt O 3 7. possint L 4 *eod. atr.* possit B 1 *eod. fort. atr.* possint R 6 7 17 B 3 L 2 3 5 6 W 1 M 1 2 D C J O 1 2 8. possīt W 2 II. possit R V P G B 2 K 1 2 S E 1–3. 17. breuissime R V G B K. || sapientiā R B. sapientia V *atr. uiridi superscr.* sapiente\m K 1. sapientia G.

cupiditasue...et cupidus. There is no necessity to alter the reading either to *cupiditasque* with Bouh. or to *aut cupidus* with Dav., as there is no difference between *libido* and *cupiditas*: to be possessed by either is to be possessed by both.

libidinosum igitur: the words *et cupidum* which follow in some MSS. are evidently a mistaken attempt to complete the list of adjectives.

quamuis=*quantumuis* as in 24, 53; the reading *possint* of many MSS. is perhaps due partly to the influence of the supposed meaning of *quamuis* 'although' as well as to the misreading of the contraction for *possunt*. For *fuse lateque* cf. Or. 32, 113 'facultatem...fuse lateque dicendi.'

sapientiam...causa sit: for this definition Dav. compares v 3, 7: Off. ii 2, 5 'sapientia autem est...rerum diuinarum et humanarum causarumque quibus eae res continentur scientia'; Orig. in Celsum iii p. 494 ἡ σοφία ἐπιστήμη θείων ἐστὶ καὶ ἀνθρωπίνων πραγμάτων καὶ τῶν τούτων αἰτίων and Sen. Epp. 89, 5 who objects to the last clause in the definition as superfluous, 'quia causae diuinorum humanorumque pars diuinorum sunt.' Cic. employs this shorter form himself in Off. i 43, 153. The definition seems to be due to Pythagoras; see Hobein's n. to Maximus of Tyre, xxvi 1 (p. 308), where many other quotations of it are referred to.

Ern. *Clau. Cic.* s.v. *diuinus* points out that of the three divisions of philosophy, dialectics, physics and ethics, *res diuinae* correspond to physics including natural theology, while under *res humanae* he classes ethics and dialectics. But why should dialectics be a sub-division of *res humanae* any more than of *res diuinae*? Undoubtedly the *scientia quae cuiusque rei causa sit* is τὸ λογικόν, which including, as it did, the discussion of τὰ κριτήρια τῆς ἀληθείας was necessarily concerned with first causes. Seneca's objection to its being included in the definition of philosophy may be explained partly by his contempt for dialectics, partly by the fact that the *causae cuiusque rei* though really the province of τὸ λογικόν might very naturally be regarded as falling equally within the province of τὸ φυσικόν and τὸ ἠθικόν respectively. This indeed would seem to have been a view recognized generally by the Stoics for the purposes of instruction; cf. Diog. L. vii 40, who speaking of the threefold division says καὶ οὐθὲν μέρος τοῦ ἑτέρου ἀποκεκρίσθαι, καθά τινες αὐτῶν φασιν, ἀλλὰ μεμίχθαι αὐτά· καὶ τὴν παράδοσιν μικτὴν ἐποίουν: and Chrysippus quoted by Plut. de Stoic. rep. 9, p. 1035 E οὐ καθάπαξ ἀφεκτέον ἐστὶ τῶν ἄλλων τῷ τὴν λογικὴν ἀναλαμβάνοντι πρώτην ἀλλὰ κἀκείνων μεταληπτέον κατὰ τὸ διδόμενον.

quae...sit: the verbal noun *cognitio* takes the construction of *cognoscere*; cf. pro Sull. 1, 3 'iudicium qui...uideatur' with Reid's n.

20 inferiora uirtute ducat. in hanc tu igitur tamquam in mare quod est uentis subiectum perturbationem cadere tibi dixisti uideri? quid est quod tantam grauitatem constantiamque perturbet? an inprouisum aliquid aut repentinum? quid potest accidere tale ei, cui nihil quod homini euenire possit non praemeditatum sit? 25 nam quod aiunt nimia resecari oportere, naturalia relinqui, quid tandem potest esse naturale, quod idem nimium esse possit? sunt enim omnia ista ex errorum orta radicibus, quae euellenda et extrahenda penitus, non circumcidenda nec amputanda sunt.

XXVII. **58.** Sed quoniam suspicor te non tam de sapiente quam de te ipso quaerere (illum enim putas omni perturbatione

20. in hanc R V P G B 1 3 K 1 E 2 W 1 2. hanc in B 2. 21. cadere *ante* tibi *e contextu om.* R *in spat. sub linea eod. atr. inserit.* 23. inprouisum R V G B K E. improuisum S. || aliquid aut R P G B 1–3 K 1 2 S E 1 2 W 1 2 M 1 2 D C Π J O 1–3 7 8. || tale cui Π *al. atr. superscr.* tale et cui P 1–5 G B 2 3 S E 1 L 3 4 6 W 1 M 2 J O 7 Urs. 3240. tale & R 1 6 17 V B 1 K 1 2 E 3 L 5 W 2 D O 1–3. tali cui M 1. tali 4 cui C. tale cui R 7 E 2 L 2 O 8 ed. H. 24. cui quod euenire possit non praemeditatum sit O 2. cui nihil quod homini euenire possit ne praemeditatum sit P 2 5 L 3 4 O 3. non (ne) praemeditatum sit *om.* R 1 6 17 V P 1 3 4 6 G B 1–3 K 1 2 E 1–3 L 6 W 1 2 M 1 2 D C Π J O 1 7: *e contextu om. in marg. habet* S: *pro* non praem. sit *habent* R 7 L 2 O 8 nouum sit. cui nihil subitum est quod homini euenire possit ed. H. quod homini euenire possit potest esse improuisum aut repentinum L 5. 25. aiunt R G. agunt K. 27. euellenda R V G K. auellenda B 1 *al. atr. superscr.* uellenda P. 28. et extrahenda *om.* V.

in hanc: this which is the MSS. reading was altered by Bent. and Dav. (following Manut. Lamb. and others) to *hunc*: wrongly, for *sapientia* is the subject of *imitetur* and *ducat* and is to be understood in the acc. with *hanc*. Wopkens, *op. cit.* p. 92, points out instances of similar quasi-personifications of abstract ideas, e.g. ii 26, 64; v 14, 41; Finn. iv 13, 32.

quid potest accidere.....praemeditatum sit? Many editors rejecting the last three words mark this sentence as corrupt: but the reading in the text is accepted by Küh., Wesenberg and Schiche on adequate MSS. authority: Sff. reads *praemeditatum non sit*. The MS. variations point to the three words in question having been omitted at an early period, and Küh. is perhaps right in his conjecture that the omission was due to the similarity of ending *possit...sit*.

nam quod aiunt, iii 30, 73 n.: for the statement cf. 20, 46.

quid tandem, etc. The argument here is like the better known Stoic argument to prove that pleasure was not to be regarded as a good: *εἶναι γὰρ καὶ αἰσχρὰς ἡδονάς, μηδὲν δ' αἰσχρὸν εἶναι ἀγαθόν* Diog. L. vii 103.

enim: cf. ii 26, 62 n. on *itaque*.

errorum: gen. of definition; *ex errorum radicibus=ex erroribus qui quasi radices sunt*.

euellenda: Bake altered this and the following gerundives to the feminine, taking them to refer to *radices*; but as Sff. points out *quae* here, as often, is merely connective and=*et ea*.

circumcidenda...amputanda: the same combination is found in Ac. ii 45, 138; Finn. i 13, 44, v 14, 39; Or. i 15, 65.

XXVII. In this chapter Cicero begins his discussion of the *remedia perturbationum* which extends to c. 37: the first three chapters are taken up with the method of treating *perturbationes* in general: cc. 30—37 deal with the special cases of *metus*, *laetitia*, *cupiditas* and *ira*.

esse liberum, te uis), uideamus, quanta sint quae a philosophia remedia morbis animorum adhibeantur. est enim quaedam medi-
5 cina certe, nec tam fuit hominum generi infensa atque inimica natura ut corporibus tot res salutaris, animis nullam inuenerit; de quibus hoc etiam est merita melius, quod corporum adiumenta adhibentur extrinsecus, animorum salus inclusa in his ipsis est. sed quo maior est in iis praestantia et diuinior, eo maiore indigent
10 diligentia. itaque bene adhibita ratio cernit quid optimum sit, neglecta multis inplicatur erroribus. **59.** ad te igitur mihi iam conuertenda omnis oratio est; simulas enim quaerere te de sapiente, quaeris autem fortasse de te.

Earum igitur perturbationum quas exposui uariae sunt
15 curationes. nam neque omnis aegritudo una ratione sedatur;

XXVII. § **58**, 3. sint G L 5 W 1 M 1 D O 1 3 8. sīt P W 2 O 2. sit V *atr. uiridi superscr.* B 1 *al. atr. superscr.* sit R B 2 K 1 S E 1 2 Π *om.* O 7. || a philosophia L 4 M 1 D C O 1. .philosophia B 1 *al. atr. superscr.* philosophia R V P G B 2 3 K 1 2 S E 1 3 L 2 3 5 6 M 2 J O 2 3 8 ed. H. ph'ye W 2 O 7. phīę W 1. queq; phia E 2 Π. 6. salutaris R V G B 1 2 K E. salutares S. || nullam R 6 W 1 M 2 O 1. nullā P 1 B 3 Π J. nullā B 1 *at linea supra* a *al. atr. duct.* nulla V. nulla E *fort. eod. atr.* nullas R 7 17 M 1 D C O 2 8. nulla R G B 2 K 1 2 S E 2 W 2 O 3 7. 8. in his V P G B 3 K 1 S M 1 J O 3 7. in eis R B 1 E. in iis M 2. in hiis D O 8. 9. in eis V P G B 3 K S M 1 C J O 2. || indigent R 6 L 3 J O 1. indigēt W 1. indignet M 1. indiget R 1 7 17 V P G B 1–3 K 1 2 S E 1–3 L 2 4–6 M 2 D C Π O 2 3 7 8 ed. H. ītll'igēt W 2 *marg.* indiget *al. atr. adscr.* 10. optumum R G B K. optimum V S E. 11. neclecta R V G K. neglecta B. || implicatur R V G B 1 2 S. inplicatur E. implicabitur K.

§ **59**, 11. adte V at *in* ad *mut.* 14. earum R 6 7 17 J. eorum S E o *in* a *mut.* eorum R V G. 15. sedatur R G K E *alii.* sadatur V.

§ **58. te uis**: sc. *perturbatione esse liberum.*

quanta sint, quae ... remedia, i.e. *quanta sint ea remedia, quae*, etc. For the constr. Wopkens on N.D. ii 24, 62 (*op. cit.* p. 218) compares Ac. ii 14, 45; 31, 99: Legg. ii 12, 29.

est enim quaedam medicina: for the thought cf. iii 3, 5 sq.

his ipsis: Bake read *in ipsis* and he is followed by Bait. and Hei.; *his* is altered to *iis* by Mo. Tr. Kl.; Sff. who rightly keeps the MS. reading remarks 'neque enim animorum adiumenta adiumentis corporum, sed ipsi animi, de quibus cum maxime agitur itaque *hi* uocantur, corporibus...oppositi sunt.'

bene adhibita ratio: cf. 11, 24 'adhibita continuo ratio quasi quaedam Socratica medicina.' Brut. 75, 261: *adhibita* is appropriate here, being the usual word for *applying* remedies as in Off. i 24, 83 '(medici) grauioribus morbis periculosas curationes et ancipites adhibere coguntur' and often. Turn. and Bent. read *habita*, and Turn. remarks (*Adu.* vii 18) '*bene haberi* dicitur quod diligenter seduloque curatur et colitur, neque neglegitur'—which is true; but Cic. wishing to emphasise the fact that *ratio* is at once the patient, the physician and the remedy in diseases of the soul says "Reason, properly applied, discerns the best course; deprived of proper attention, it becomes involved in mistakes."

§ **59. curationes** = *rationes medendi*: cf. iii 10, 23 where *morbi curatio* is paralleled by *aegritudinis medendi facultas*. On the force of verbals in *-io* see Nagelsb. *Stil.* § 58.

neque: a clause beginning with *neque* or *et* might have been expected in place of the clause beginning *est etiam in*

alia est enim lugenti, alia miseranti aut inuidenti adhibenda medicina. est etiam in omnibus quattuor perturbationibus illa distinctio, utrum ad uniuersam perturbationem, quae est aspernatio rationis aut adpetitus uehementior, an ad singulas, ut ad
20 metum, libidinem, reliquas, melius adhibeatur oratio, et utrum illudne non uideatur aegre ferundum ex quo suscepta sit aegri-

16. miseranti aut inuidenti R P G B 1–3 K 1 2 E 1 2 W 1 2 M 1 2 D C Π J O 2 3 7 8. miseranti alia inuidenti S O 1. miseranti aut inuidentia V. 17. quattuor R V G B E. 18. distintio G. || aspernatio R G B K S E. a spernatio V *litt. inter* a *et* s *eras.* 19. adpetitus R V G K E. appetitus B S. 20. lubidinem R G B J. libidinem K. libidinem V P E. || reliquas R 17 P B 2 E 2 L 2 O 7. reliqas E 1. reliquias R G K. reliquasq; V *at* q; *atr. uiridiore scr.* reliquas Π *al. atr. superscr.* reliquas B 1 i *eod. atr.* q; *al. atr. superscr.* reliquasq; R 6 7 B 3 K 2 S L 3–6 W 1 2 M 2 J O 1–3 8. et reliquas M 1 D C. || oratio R 1 2 10 16 V P G B 2 K S E 1 2 W 2 D J O 1. 21. illudne non R V P G B 1 3 K 1 S E 1 2 M 2 Π J O 1–3 8. illudne M 1 non *om.* illudnē nō B 2 (*sic*). illud nō ne W 1. illud nec ne D C. illud ne nō W 2 *al. atr. superscr.* illud uideatur ne non O 7. || ferundum R V G B 1 K. ferūndum B 2. ferendum R 6 7 17 P B 3 S E 1 2 W 1 2 M 1 2 D C Π J O 1–3 7 8.

omnibus : for the anacoluthon cf. iii 3, 5 (where, as here, it is due to an interjected explanation) and Finn. ii 22, 71 with Madv.'s note and his Excursus to Finn. i 7, 23.

miseranti : Cic. has used *misereri* in § 56 and Lamb. conjectured *miserenti* here. Fest. p. 123 Müll. lays down the distinction : '*miseratur* is qui conqueritur aliena incommoda ; *miseretur* is, qui miserum subleuat,' a distinction which is in flat contradiction to Cicero's usage in § 56. Nonius Marcellus, p. 445 M, says '*miserari* et *misereri* ueteres his sensibus esse uoluerunt ut sit *miserari* flere et lamentari, *misereri* miserationem alienis casibus exhibere.' Servius, however (on Aen. i 597) declares 'et *miseror* et *misereor* unum significat' quoting in support of his view Aen. ii 144 and iv 370.

in omnibus, 'in dealing with': for this use see Sff.'s note to Lael. 2, 9, who compares Gk ἐπί and quotes Off. ii 18, 61 ; Phil. xiv 3, 9 ; Or. ii 61, 248 ; Finn. v 11, 30 *hoc cum in amicitiis...dicitur.*

quattuor, i.e. *aegritudo, laetitia, metus, lubido* (7, 14).

illa, 'the following,' as often.

uniuersam, 'as a whole,' cf. *uniuersa philosophia* ii 2, 4 ; iii 3, 6.

oratio. Bent. followed by Dav. read *curatio*, and Bouh. comparing *bene adhibita ratio* above and *edocuit tamen ratio* in iii 33, 80 conjectured *ratio. Oratio* is defended by F.A.W. and Or. who compare § 62 and Phil. xiv 13, 34 'atque utinam...aliqua talis iis adhiberi publice posset oratio qua deponerent maerorem' and is kept by all recent edd.

utrum illudne : cf. 4, 9 n. and Draeger, *Synt.* I § 158 A (c).

The clause (though connected by *et* with the preceding) merely restates the same alternative as before in a reverse order, *illud...ferundum* corresponding to *an ad singulas...oratio* and *an omnium ...aegritudo* to *utrum ad uniuersam... uehementior* ; the following clause *ut... oportere* gives an instance of the alternative (following the order of the clause immediately preceding) as applied to a special case.

For *illudne non* Bentl. read *illud necne* (comparing 29, 62) which by making *illud...aegritudo* a disjunctive question destroys the balance of the clauses.

For *et* connecting two phrases of practically identical meaning Wopkens (*op. cit.* p. 136) compares Finn. iii 21, 71 'nunquam aequitatem ab utilitate posse seiungi *et* quidquid aequum iustumque esset id etiam honestum.' Ac. i 4, 17 ; T.D. iii 33, 79 'suo iudicio et quod se ita putet oportere facere' where Bentl. wished to delete the *et.*

tudo, an omnium rerum tollenda omnino aegritudo, ut, si quis aegre ferat se pauperem esse, idne disputes, paupertatem malum non esse, an hominem aegre ferre nihil oportere. nimirum hoc
25 melius, ne, si forte de paupertate non persuaseris, sit aegritudini concedendum; aegritudine autem sublata propriis rationibus, quibus heri usi sumus, quodam modo etiam paupertatis malum tollitur.

XXVIII. **60.** Sed omnis eius modi perturbatio animi pla-

22. tollenda R 6 P 2 3 6 E 2 M 1 2 Π O 2 3 B 3 *marg.* toleranda. Urs. 3240 *marg.*, *e cont. om.* toll'anda R 1 7 J. tol'anda P 1 W 2. tolleranda R 7 P 4 5 K 2 C O 7 ed. H. tolleranda O 8. toleranda R V G B 1 2 K 1 S E 1 W 1 D O 1 Gr. *Vict.*

XXVIII. § **60**, 1. perturbatio enim V *marg.* ai *atr. uiridi adscr.*

tollenda : this reading, which was also a conjecture of Lambinus, is to be preferred to *toleranda* of the best MSS. *toleranda* is impossible in view of the corresponding phrase in the example taken up in the next clause 'hominem aegre ferre nihil oportere.'

ut, 'for example' as in 28, 61; v 24, 69; Diu. ii 69, 142.

concedendum, 'we may have to leave the field free to'; if an unsuccessful attempt be made to prove that *paupertas* is not an evil, the failure renders it impossible to proceed further and argue that there is nothing which can properly be described as an evil; for *concedere* = *cedere*, cf. 29, 63 and the line from Cicero's poem de suis temporibus quoted in Off. i 22, 77 'cedant arma togae concedat laurea laudi.'

heri : in the discussion reported in Book iii.

malum : the phrase *paupertatis malum* is in the context an easily understood brachylogy for *cogitatio paupertatem esse malum*. Bent. proposed to read (with Gebh.'s Palatine codex) *nomen* and in this he is followed by Bouh.: he gives as his reasons 'quippe alienum est ab hac disputatione concedere paupertatem esse malum: deinde si *aegritudo omnino sublata* sit, non *quodammodo* sed prorsus omnino paupertatis malum tollitur' and he explains his own reading, 'nam qui nihil desiderat...cur pauper est uocandus?' With regard to the first point Bent. is quite right in his assertion; the only logical conclusion to be drawn with regard to poverty from proving 'hominem aegre ferre nihil oportere' is, not 'paupertatem malum non esse' but, 'hominem aegre ferre paupertatem non oportere'; and this very fact is, *pace Bentleii*, the justification for *quodam modo*; once the assertion 'hominem aegre ferre paupertatem non oportere' is established, it becomes increasingly difficult (not logically impossible, but *quodam modo* impossible) to argue that *paupertas* is in any real sense *malum*.

XXVIII. § **60. Sed omnis**... 'But granting that all disturbances of this kind may be cleared away by that process of soothing the mind which consists in proving that, etc.'; *abluatur* is concessive subjunctive; for the concessive use of *quidem* after *ille* and *is* cf. i 3 6 n.: for the metaphor in *abluatur* cf. iii 18, 43 'tum plane luctum omnem absterseris'; de Sen. i 2 'omnis absterserit senectutis molestias.'

Bent. attacks the reading with his usual vigour 'uix crediderim occultius aut sanatu difficilius mendum in toto Cicerone latitare'; he objects to *placatione* on the grounds that, first, the phrase *perturbatio ...abluatur* is absurd; one might as well say *morbum leuari sanitate*: and, secondly, that the word *placatio* cannot properly be used where *res externae* are in question: 'placatio enim potius fit cum ipsa intus aegritudo leniatur, utcumque se habeant res externae.' He objects also to the subj. *abluatur*: his proposed reading is *sed cum omnis eiusmodi perturbatio duplici ratione abluatur*; he claims for *duplici ratione* that it gives a proper reference for *illa* and *haec* which follow: the emendation is adopted by Lall. and (with *hac* for *duplici*) by Nissen. The proposal involves an anacoluthon, *illa quidem* having no *hac* to correspond; it is palaeographically highly improbable that *duplici ratione* should have been corrupted into *animi placatione*; and the objection to *placatio animi* is unsound, the phrase being = *ratio placandi animi*, surely a legitimate description of an argument addressed to an *animus perturbatus*.

catione abluatur illa quidem, cum doceas nec bonum illud esse, ex quo laetitia aut libido oriatur, nec malum, ex quo aut metus aut aegritudo; uerum tamen haec est certa et propria sanatio, si doceas ipsas perturbationes per se esse uitiosas nec habere quicquam aut naturale aut necessarium, ut ipsam aegritudinem leniri uidemus cum obicimus maerentibus inbecillitatem animi ecfeminati, cumque eorum grauitatem constantiamque laudamus qui non turbulente humana patiantur. quod quidem solet iis etiam accidere qui illa mala esse censent, ferenda tamen aequo animo arbitrantur. putat aliquis esse uoluptatem bonum, alius autem pecuniam; tamen et ille ab intemperantia et hic ab auaritia auocari potest. illa autem altera ratio et oratio, quae simul et

2. nec bonum B 3 K 2 W 1 M 1 2 O 1–3 8. et bonum V *atr. uiridi superscr.* 7. bonum W 2 *al. atr. superscr.* bonum E 3 *al. atr. superscr.* neque bonum ed. H. n et bonum J. et bonum R P G B 1 2 K 1 S E 1 2 D C Π O 7. 3. libido R V G B K. 6. aut ipsam V. aut ipsa R *eod. atr.* ut ipsa G. 7. obicimus V B 3 K 2 W 1 2 M 2 D C Π J O 3 7 8. obicim^{9} E 2 *at* m^{9} *al. atr. script.* obicib; E 1. obicīb M 1 *h.e.* obicibus *in* obicimus *mut.* obicibus R P G B 1 2 K 1. obiicimus S O 1 2. obncimus R 6. || merentibus R G B 1 3 E 1. || inbecillitatem E 1. inbecilitatem G *ead. man. superscr.* imbecillitatem R V B 1 2 K S. || ecfeminati R G B. h,ecfeminati K 1 h, *atr. nigriore script.* etfeminati B 2. & feminati V *atr. uiridi superscr.* eſ feminati E 1. effeminati P B 3 S W 1 M 2 C J O 3 7. 8. grauitatem constantiamque V P K. grauitate constantiaque R G. 10. ferenda R V P G B 1 2 S E 1 2 W 1 J. ferendam O 2. ferendum K 1. 11. arbitratur G. || putat K. puta V *atr. uiridi superscr.* puta R G. 12. ab auaritia R P G. auaritia V *eod. ut uid. atr.* 13. et oratio R P G *om.* V.

cum doceas: cf. for these methods iii 31, 76 sqq.

haec est...si doceas: cf. Draeger, Synt. II § 549b (*a*), to whose list of instances this should be added.

qui illa...censent, ferenda...arbitrantur, the Peripatetics and the Cyrenaics.

aliquis...alius: Madv. on Finn. iii 19, 63 shows that *aliquis...alius* is never used in classical Lat. as the equivalent of *alius...alius*; in this case *putat aliquis* gives one instance out of many which might be given, and to it another (*alius... pecuniam*) is added.

illa altera, i.e. 'cum doceas nec bonum illud esse ex quo laetitia aut libido oriatur, nec malum ex quo aut metus aut aegritudo'; though the 'certa et propria sanatio' for *perturbationes* from the philosophical standpoint is to show that a *perturbatio* is in itself unnatural and unnecessary, yet the method which, dealing with a particular case, tries to show that the object which gave rise to the *perturbatio* is not *malum* or *bonum* as the case may be, is more useful, since in addition to getting rid of the *perturbatio* it establishes right views of the object which caused it, a result which the 'certa et propria sanatio' does not aim at. The drawback to the method is that it is seldom successful, and can only be applied in the case of persons of a philosophic mind (*uulgus* = οἱ πολλοί, a Stoic synonym for οἱ φαῦλοι, the non-philosophic).

For *ratio et oratio* cf. 17, 38 n.

Bent. objected strongly to *utilior* ('nihil uidi tetrius foediusue hac lectione... qui, malum, si non proficit, utilis esse poterit?') and proposed *subtilior* which has been accepted by Dav. Bouh. Lall.

opinionem falsam tollit et aegritudinem detrahit, est ea quidem
15 utilior, sed raro proficit neque est ad uolgus adhibenda. **61.** quaedam autem sunt aegritudines quas leuare illa medicina nullo modo possit, ut, si quis aegre ferat nihil in se esse uirtutis, nihil animi, nihil officii, nihil honestatis, propter mala is quidem angatur, sed alia quaedam sit ad eum admouenda curatio, et talis
20 quidem, quae possit esse omnium etiam de ceteris rebus discrepantium philosophorum. inter omnis enim conuenire oportet commotiones animorum a recta ratione auersas esse uitiosas, ut, etiamsi †nec mala sint illa, quae metum aegritudinemue, nec bona,

14. falsam R 2 10 16 P K. falsa R 1 V G. || aegritudinem V K. aegritudine R G. 15. utilior R V P G B 1–3 K 1 2 S E 1 2 W 1 2 M 1 2 D C II J O 1–3 7 8. || uolgus R V G B K. uulgus S E.
§ 61, 16. ulla V *fuerat* illa, i *extra lineam atr. uiridi adscr.* 18. officii R V G B S E. officiii K 1. || si quidem agatur G *in* is q. angatur *alt. man. mut.* 20. omnium etiam R 1 6 P G B 1–3 K 1 2 E 2 W 1 2 M 2 D II J O 1 2 7. etiam omnium V E O 8. omnium esse etiam C. etiam esse omnium M 1. esse omnium de ceteris rebus etiam O 3. 21. omnis R V G B K. 23. nec mala...nec bona R 1 2 6 7 10 16 17 V P 1–5 G B 2 3 K 1 2 S E 2 L 2–4 6 W 1 2 M 1 2 D C II O 1–3 7 8 Urs. 3240. nec maeula E 1. nec ma la B 1 *duabus litt. eras.* etiamsi nec *om.* L 5. etiamsi nec letitiamue J *cett. om.* || quae metum R G. quemmetum V.

Ern. Sff.; the MSS. reading is followed by Mo. Or. F.A.W. Küh. Ml. T.S. Hei. *Utilior* is (it must be granted) ambiguous and may mean either 'productive of benefit to a greater number' (sc. than the rival method) or 'productive of a greater benefit' (sc. than the rival method, to the person with whom both might be successful); the latter is Cicero's meaning here; and though it might have been expressed with less possibility of misunderstanding, the phrase cannot be said to be inaccurate or absurd. *Subtilior*, at any rate, could not have been used here; Cicero's whole contention has been that the rival method, the *certa et propria sanatio*, is the more logical method, the one most in accordance with sound philosophy; *subtilis* as applied to an argument means in Cic. 'precise,' 'accurate,' 'careful' and would not be applied to one which sacrificed logical precision to anything else.

proficit, a medical term. Küh. quotes Cels. v 28, 2 'neque ulla umquam medicina proficit'; Plin. N.H. xxvii 72 'radix aduersatur omnium serpentium generibus....nec alia res celerius proficit.'

§ **61. illa medicina**, the argument that the disturbing cause was not *malum*, since the absence of virtue was the only *malum*. This is another argument in favour of the *certa et propria curatio*, the only method which could possibly afford relief in such a case. This particular kind of *aegritudo* was first it seems brought prominently forward by Posidonius in his criticism of Chrysippus' doctrine of the πάθη, cf. Galen, de Plat. et Hippocr. plac. iv p. 370 M.

ut, 'for example,' 27, 59 n.

nihil in se esse uirtutis: cf. iii 28, 68.

officii, i.e. τοῦ καθήκοντος.

etiam...discrepantium = *etiam si...discrepent*, 'even while differing on other points.'

ut etiamsi nec. The MSS. read *nec mala sint...nec bona*, which is defended by Wopkens, *op. cit.* p. 138, who notes 'sensus est constare inter omnes, tametsi res illas quae perturbationes et commotiones in nobis concitent esse indifferentes concedatur, ipsas tamen commotiones a rebus illis indifferentibus concitatas uitiosas esse.' Hand in his note to Wopkens takes a different view, explaining the passage thus: 'etiamsi perturbationes animi ab ea parte quod nec mala sint quae metum aegritudinemue nec bona quae cupiditatem laetitiamue moueant improbari debeant, tamen ipsa adeo commotio uitiosa est.' Or. in his notes to F.A.W. and Mo. agree with Hand; but it is difficult to see how either this or Wopkens' meaning can be got without violence out of Cicero's Latin.

Küh. who also reads *nec...nec* translates 'so dass, selbst in dem Falle, dass

quae cupiditatem laetitiamue moueant, tamen sit uitiosa ipsa
25 commotio. constantem enim quendam uolumus, sedatum, grauem,
humana omnia spernentem illum esse quem magnanimum et

26. prementem *uel* praementem *codd. omnes.* spernentem *corr. uir doctus apud Lambinum.* || illum esse quem R V G K E 2 W 1 2 O 1 7 8. illum esse quam R 2 B E D. illum esse q̃ P. illum esse ꝙ S *ras. post* ꝙ *et marg.* quē.

einerseits die Dinge, welche Fürcht oder Kummer einflössen, keine Uebel, andererseits die Dinge, welche Begierde oder Fröhlichkeit erregen, keine Güter sind, dennoch die Gemüthsbewegung an und für sich fehlerhaft ist'; i.e. even supposing the Stoic view to be true yet perturbation is undesirable. As this, the only natural meaning of the Latin words, is the precise opposite of what Cicero might be expected to say in the context, most edd. follow Bent. and Lamb. in altering the negative to the positive: Bent. followed by Ml. Sff. Hei. T.S. Schiche reading *uel...uel* in place of *nec...nec*, and Lamb. followed by Fabr. F.A.W. Schz. *et...et*: the meaning will then be 'even if the objects which give rise to fear or vexation are evils and those which arouse desire or delight are goods yet mental perturbation is in itself undesirable,' i.e. even adopting a view which at first sight might seem to justify *perturbatio* if anything could, philosophers would yet be agreed that it was in itself vicious. A superficial support is lent to this view by the fact that Cic. has himself earlier in the § adduced a case of *aegritudo* which required to be cured although the *aegritudo* was *propter mala.*

The objection which may be made to all the explanations proposed above is that they do not take sufficiently into account first, that the clause *ut, etiamsi... ...ipsa commotio* is the statement (not of a fact or a conclusion but) of a point of view to be adopted by agreement among all philosophers; and secondly that the parties to the agreement adopt a common attitude upon one point, *etiam de ceteris rebus discrepantes.* This point of agreement is *uitiosam esse ipsam commotionem*; differences are allowed upon the questions to which the words *etiamsi...moueant* refer. Yet both those who read *et...et* (or *uel...uel*) and those who read *nec...nec* make the sentence contemplate some one definite point of view (whether that of the Stoics or their opponents) as adopted on these other points as a part of the general agreement.

The clause beginning *inter omnes enim conuenire oportet* is, as *enim* shows, explanatory of the preceding *talis quidem... philosophorum* and Cicero's habit of taking up and developing his own statements in detail makes one expect some clause explanatory of, or expanding, the phrase *etiam de ceteris rebus discrepantium*; this clause can only be *etiamsi...moueant* and must of course not contradict *de ceteris rebus discrepantium* in meaning.

These conditions are satisfied by reading *etiam si nec malane sint illa...nec bona quae...moueant*, understanding *conueniat* from *conuenire* in the preceding clause. Trans. 'There should be, I mean, a general agreement that emotions opposed to right reason are morbid states, so that if there should not be any agreement whether those things which excite fear and vexation are evils or not, or those things good which excite desire and delight, still perturbation is in itself a morbid state.' This is supported by the résumé in the next paragraph, where *ut nihil quale sit illud quod perturbet animum* [*docendum sit*] answers to the clause *etiamsi...moueant* here.

quendam: cf. i 12, 27 n.; Nägelsbach, *Stil.* 82, 3.

spernentem, an anonymous conjecture for the MSS *prementem* mentioned (to be rejected) by Lamb. but approved by Bent. and adopted by Mo. Bai. Wes. Ml. TS. Hei. The MSS reading is kept by Lamb. Dav. Or. Küh. Kl. and defended by Wopkens (*op. cit.* p. 138) and Hand. Bouh. conjectured *ferentem.*

Dav. wished to give to *prementem* the sense of *calcantem*, a meaning which Bent. showed was only possible if *pedibus* or some similar word was expressed. *Premere* can be used with words denoting feeling, in the sense of 'repress,' 'control' (Seneca, de Ira iii 6, 1 (quoted by Wopkens); Stat. Theb. 9, 546; Val. Fl. iii 370 etc.), a meaning which is impossible here as *humana* cannot mean 'human *feelings*'; nor is it possible to get a satisfactory meaning out of the sense noted by Hand '*premere* dicitur de omnibus rebus quae ne exsurgant aut euagentur moderatione et temperatione cohibentur,' since the wise man has no control over the accidents of fortune. In silver age

fortem uirum dicimus. talis autem nec maerens nec timens nec cupiens nec gestiens esse quisquam potest. eorum enim haec sunt, qui euentus humanos superiores quam suos animos esse ducunt.

XXIX. **62.** Quare omnium philosophorum, ut ante dixi, una ratio est medendi, ut nihil, quale sit illud, quod perturbet animum, sed de ipsa sit perturbatione dicendum. itaque primum in ipsa cupiditate, cum id solum agitur ut ea tollatur, non est quaerendum, bonum illud necne sit, quod libidinem moueat, sed libido ipsa tollenda est, ut, siue, quod honestum est, id sit summum bonum, siue uoluptas siue horum utrumque coniunctum siue tria illa genera bonorum, tamen, etiamsi uirtutis ipsius uehementior adpetitus sit, eadem sit omnibus ad deterrendum adhibenda oratio. continet autem omnem sedationem animi

29. qui euentus R 1 2 10 16. quę uentus V *atr. uiridi mut.* quae uentus G *in* qui euentus *ead. man. mut.* 30. ducunt R 6 L 4 6 M 1 2 O 1 2. dicunt S *eod. atr.* B 3 *fort. eod. atr.* dicunt R 1 7 17 V P 1 2 4 G B 1 2 K 1 2 E 1–3 L 2 3 5 W 1 D C Π J O 3 7 8 ed. H. dnt W 2.

XXIX. § **62**, 1. ut ante R 1 2 10 16 G. aut ante V. 3. in *ante* ipsa *addidit* G *prima manu.* 5. nece G *ead. man.* || lubidinem R V G B. libidinem K 1. lubidinem J *marg. e contextu om.* 6. lubido R V B K J *marg. e cont. om.* lubidio G ī *ante* o *expunx. alt. man.* || ut siue R G K. ut sine V *atr. uiridi superscr.* 8. tria illa R 1 17 V G B 1 2 K 1 E 1 2 Π O 2. illa tria R 6 P B 3 K 2 S W 1 2 M 1 2 D C J O 1 3. ulla tria O 7. || bonarum G. 9. adpetitus R V G K. 10. adhibenda R V P G B 2 3 K 1 S E 1 2 W 2 M 1 2 D C Π O 1–3 7. adhibita W 1. adhib ∂a B 1 *litt. post* b *eras. et* t *in* d *mut. eod. ut uid. atr.*

Latin *premere* bears the sense of 'be superior to,' 'surpass' e.g. Stat. Silu. i 2, 115 'quantum Latonia nymphas uirgo premit,' but there is no evidence, unless the present passage be such, for this meaning in Cicero.

haec: *maerere, timere, cupere, gestire.*

XXIX. § **62. ante** in § 61.

nihil, 'never a word'; like *nullus*, often used as an emphatic substitute for *non.*

primum: the parenthesis beginning *continet autem* disarranges the intended order; the ideas awakened by his quotation lead Cicero on to think first of *aegritudo* and then of its congener *metus* and he does not return to *cupiditas* before § 65.

horum utrumque coniunctum: cf. v 30, 85 'uoluptatem cum honestate Dinomachus et Callipho copulauit'; Off. iii 33, 119 'quo magis reprehendendos Calliphontem et Dinomachum iudico qui se dirempturos controuersiam putauerunt si cum homine pecudem copulauissent;' Fin. ii 11, 34; Ac. ii 42, 131.

tria illa genera: sc. *animi, corporis, externa*, the view of the Peripatetics and the old Academy; v 30, 85; Fin. *l.c.*; Ac. *l.c.*

uirtutis ipsius, 'if even virtue itself should be the object of an immoderate yearning,' as in the case instanced in 28, 61.

deterrendum: not *ab iis quae perturbent animum* (Kühn. Mo.), since to induce *terror* is hardly a philosophic means of banishing *perturbationes*, but sc. *adpetitum uehementiorem*, which is quasi-personified and represented as being frightened away by the calmness of the mind it was about to invade. Unless, indeed, we should read *detergendum.*

humana in conspectu posita natura; quae quo facilius expressa cernatur, explicanda est oratione communis condicio lexque uitae. **63.** itaque non sine causa, cum Orestem fabulam doceret Euripides, primos tris uersus reuocasse dicitur Socrates:

15 Neque tám terribilis úlla fando orátio est
Nec sórs nec ira caélitum inuectúm malum,
Quod nón natura humána patiendo écferat.

est autem utilis ad persuadendum ea quae acciderint ferri et

12. conditio R V G B K S.
§ **63**, 13. orestem R V G K C. orestē P E 1 J. horestem B 3. horestē B 1. o$^{h\,r}$restem S *marg.* horestis. horestis W 1. || dīcēt Π i *in* o *mut.* diceret R 1 6 7 10 16 17 V P 2 G B 1–3 K 1 2 S E 1 3 L 2–6 W 1 M 1 2 D C J O 1–3 7 ed. H. dīet P 1 E 2. *om.* W 2. 14. tris R V G B K E W 1 2 J O 7. tres P B 3 S. 15. fando R 1 2 7 10 16^{i} V P G B 2 K 1 S O 1 3 7 ed. H. fando Π *at* o *ex* i *mut. ut uid.* fando B 3. fandi R 6 K 2 E 2 3 W 1 2 M 1 O 2. fanda E 1 D. fraudi R 17. || oratio E 1 D C. ratio R 1 6 7 16 17 V P G B 1–3 K 1 2 S E 2 3 W 1 2 M 1 Π J O 1–3 7 ed. H. 16. sors R 6 17 P 1 4 B 3 K 2 E 3 W 2 *marg. e cont. om.* M 2 O 1 ed. H. fors R 1 7 V B 1 K 1 E 2 W 1 D C Π O 2 3 7 Gr. *Vict.* fons E 1. fortis S *marg.* sors. fors *an* sors *incert.* B 2 M 1. sor *in* fors *mut. alt. man.* G. *om.* J. || inuectum O 1. inuēctum O 7. inuentum R 1 2 6 7 10 16 17 V P G B 1–3 K 1 2 S E 1–3 L 2–6 W 1 2 M 1 2 D C J O 2 3 ed. H. 17. ecferat R V G K. hęc ferat B 1 E 1. hec ferat S *al. atr. superscr.* et ferat B 2. efferat P B 3 W 1 M 2 Π J O 2 3 Gr. eferat M 1. ferat O 1. 18. autem R V P G B 1–3 K *plerique.* aūt D. āt W 2. || eaque G. || acciderint R V P G B K *plerique.* acciderit O 7. accidunt O 3.

expressa: cf. iii 2, 3 n. on *eminentem effigiem.*

condicio lexque uitae: cf. iii 16, 34; 24, 59.

§ **63. doceret**: the usual phrase for producing a play (lit. instructing the actors in the play), cf. Brut. 18, 72; Hor. A.P. 288.

reuocasse, 'encored': 'proprie dicitur actor reuocari: sed quia id fit ut repetat quae dixerat etiam *uersus reuocari* dici potest.' Ern.; Boettiger (quoted by Mo.) thinks this could not have occurred at a public performance of the play and must have taken place at the rehearsal.

Neque tam: *οὐκ ἔστιν οὐδὲν δεινὸν ὧδ' εἰπεῖν ἔπος | οὐδὲ πάθος, οὐδὲ συμφορὰ θεήλατος | ἧς οὐκ ἂν ἄραιτ' ἄχθος ἀνθρώπου φύσις.* Eur. Or. 1—3.

fando: a kind of modal abl. 'terrible in the speaking' i.e. 'terrible to speak of.' Draeger, *Synt.* II § 599 (1); cf. N.D. i 29, 82 'ne fando quidem auditum est'; Pacuuius, Teucer (Ribbeck *Scaen. poes. Rom. frag.* I² p. 117 IV) 'nihilne a Troia adportat fando'; Val. Flacc. iv 170 'his fando si nuntius exstitit oris' and Sil. Ital. x 483 'si Porsena fando | auditus tibi.'

Cicero has (as Fabr. Dav. and Mur. pointed out) mistaken the meaning of the Gk. He seems to have construed the first line *οὐκ ἔστιν ἔπος οὐδὲν ὧδε δεινὸν εἰπεῖν*, whereas in the Schol. *ὧδ' ἔπος εἰπεῖν* is paraphrased by *ἐν συντόμῳ εἰπεῖν* (*ut uno uerbo complectar*): and the meaning of the last line evidently is 'nihil tam taetrum esse cuius grauitati natura humana non sit exposita' (Fabr.)

ecferat: Beroald. explains the word as equivalent to *uincere*, 'do away with,' 'efferre enim est ad sepulturam ferre: unde *efferri* dicuntur mala quae patiendo uincimus et quasi tumulamus.' Mo. is, however, undoubtedly correct in explaining it by *perferre*; he quotes in support the words of the *uetus poeta* (i.e. Attius) in Cic. p. Sest. 48, 102 'nisi laborem summa cum cura ecferas' (Ribbeck, *Scaen. Rom. Poes. Frag.* i² p. 164) and Lucr. i 141.

autem: Dav. conjectured *etiam*, which was at one time accepted by Or. Wopkens (*op. cit.* pp. 10 sq.), who compares i 33, 80 *hominum autem* (where Lamb. proposed

posse et oportere enumeratio eorum qui tulerunt. etsi aegri-
20 tudinis sedatio et hesterna disputatione explicata est et in Consolationis libro, quem in medio (non enim sapientes eramus) maerore et dolore conscripsimus; quodque uetat Chrysippus, ad recentis quasi tumores animi remedium adhibere, id nos fecimus naturaeque uim attulimus ut magnitudini medicinae doloris
25 magnitudo concederet.

XXX. **64.** Sed aegritudini, de qua satis est disputatum, finitimus est metus, de quo pauca dicenda sunt. est enim metus, ut aegritudo praesentis, sic ille futuri mali. itaque non nulli aegritudinis partem quandam metum esse dicebant, alii autem
5 metum praemolestiam appellabant, quod est quasi dux conse-

19. *post* oportere *habet* V *trium litt. spat. in ras.* || tulerunt K O 1. tu~~l~~lerunt R *eod. atr.* tu~~l~~lerunt V. tullerunt G. 22. uetat R 1 2 10 16 G B. ue~~r~~tat V. || chrysippus R V G W 1. chrisippus B 1. crisippus E 1. 23. recentis R V G B K E. recentes B 2 S. 24. uim R G B 1–3 K W 1. ç~~u~~m V. || attulimus R B S E. attullimus G K. adtullimus V.
XXX. § **64**, 3. ille B 3 K 2 W 1 2 D J O 1 3 7 B 1 *at* e *ex* i *mut.* illi V. illi R G B 2 K 1 E 1. 5. praemolestiam R 2. praemolestiã R 10 P. premolestiam R 16. premolestiã V. praemolestia R G B 1 2 K. pmoleticia E 1 (*sic*). || appellabant R V G K. || quod est R V G B 3 S L 2–6 W 2 M 2 D C H O 1 3 ed. H. quod ē R 6 7 17 P B E 1–3 W 1 M 1 (*non ut Küh.*) J O 7. quod ∽ B 2. quod ÷ K 1 2. qui ē O 2.

item); N.D. ii 23, 60; Off. i 4, 11, shows that *autem* often means much the same as *etiam* with a slight notion of contrast in addition. Cf. Küh.'s n. on i 18, 42.

etsi: 'still,' cf. i 42, 99 n.

in Consolationis libro: i 26, 65 n.

non enim sapientes eramus. 'Diese leise mit der innigsten Trauer um die geliebte Tochter verbundene Ironie liess sich nicht anmuthiger ausdrücken als durch eine solche, sonst bei Cic. ungewöhnliche, Parenthesezwischend. Adject. und Subst.' F.A.W.

quodque uetat Chrysippus: cf. Chrysippus' words, quoted by Galen, de plac. Hipp. iv 7 (152) p. 398 Mü. *καθ' ὃν λόγον οὐκ ἂν ἀπελπίσαι τις οὕτως τῶν πραγμάτων ἐγχρονιζομένων καὶ τῆς παθητικῆς φλεγμονῆς ἀνιεμένης τὸν λόγον παρεισδυόμενον καὶ οἱονεὶ χώραν λαμβάνοντα παριστάναι τὴν τοῦ πάθους ἀλογίαν*; cf. also Hieron. Epp. 39, 4 'recens uulnus est et tactus iste quo blandior non tam curat quam exasperat: attamen quod tempore mitigandum est, cur ratione non uincitur?'; Ov. Epp. ex P. i 3, 15 f. tempore ducetur longo fortasse cicatrix | horrent admotas uulnera cruda manus: Seneca, Cons. ad Helu. i 2; de Ira iii 39, 2; Plin. Epp. v. 16, 11; Plut. Consol. ad Apoll. 1. Chrysippus, carrying out his idea of the close analogy between mind and body, by which *πάθη* are regarded as diseases, employs the word *φλεγμονή* (which Cic. seems to replace by *tumor*) to denote the inflamed and swollen condition of the mind under the influence of grief.

Pohlenz (*Hermes* XLI p. 336) thinks that the idea was due originally to Krantor, since it is found in the beginning of Plutarch's Consol. ad Apoll., which was closely modelled upon Krantor's *περὶ πένθους*. He compares also Seneca, Cons. ad Helu. i 2; Cons. ad Marc. 4, 2; de Ira iii 39, 2.

Cicero's grief was so violent that he felt justified in attempting a violent remedy.

XXX. § **64. metus**: 7, 16 n.

ille: for the redundant pronoun, used to point the distinction between the *ut* and the *sic* clause, cf. 30, 61; de Or. ii 30, 130 'qui, ut litterae ad uerbum scribendum sic illi ad causam explicandam statim occurrant' and Reid on Ac. ii 5, 13; Draeger, *Synt. d. Lat. Sp.* § 37.

praemolestiam: a word apparently coined by Cicero, as it occurs nowhere else. It is perhaps a translation of Plato's *προλύπησις*; Rep. ix 584 c *οὐκοῦν καὶ αἱ*

quentis molestiae. quibus igitur rationibus instantia feruntur, eisdem contemnuntur sequentia. nam uidendum est in utrisque ne quid humile, summissum, molle, ecfeminatum, fractum abiectumque faciamus. sed quamquam de ipsius metus inconstantia, inbecillitate, leuitate dicendum est, tamen multum prodest ea quae metuuntur ipsa contemnere. itaque siue casu accidit siue consilio, percommode factum est quod eis de rebus quae maxime metuuntur, de morte et de dolore, primo et proximo die disputatum est. quae si probata sunt metu magna ex parte liberati sumus.

XXXI. **65**. Ac de malorum opinione hactenus; uideamus nunc de bonorum, id est de laetitia et de cupiditate. mihi quidem in tota ratione ea quae pertinet ad animi perturbationem una res uidetur causam continere, omnis eas esse in nostra potestate, omnis iudicio susceptas, omnis uoluntarias. hic igitur error est eripiendus, haec detrahenda opinio atque, ut in malis

7. contempnuntur *et infra* contempnere G. 8. ecfeminatum R V G B K. et feminatum B 2 E 1. effeminatum P B 3 K 2 S W 1 J. 10. inbecillitate R V G B 2 K E. imbecillitate B 1. ibecillitate S. 11. siue casu R P G B K E 2 W 2 M 1 2 D J O 1–3. siue causa V. siue caū B 2 W 1 O 7. 12. maxime R V G B K S E. 13. proxumo R G B K. proximo V S E. || de G *alt. man. superscr.*

XXXI. § **65**, 1. actenus G. 3. pertinet B 3 K 2 W 1 M 2 O 1–3. pertinet B 1. ptinēt B 2 W 2 M 1 D J O 7 ed. H. pertinent R V P G K 1 E 1 2 C Π. || perturbationem G B 2 3 K 1 E 2 W 2 M 1 2 D C O 1 7. perturbationē V P B S E 1 W 1 Π J O 2 3 ed. H. 4. omnis (*ter*) R V G B 1 3 K. omīs (*ter*) S B 2. omīs...omīs...omīs E 1.

πρὸ μελλόντων τούτων ἐκ προσδοκίας γιγνόμεναι προησθήσεις τε καὶ προλυπήσεις κατὰ ταύτὰ ἔχουσι;

est: the MSS reading is retained by Schiche alone among recent edd.: Dav. Ern. Küh. TS. Sff. F.A.W. Hei. Or. follow Bentley in altering to *esset*; but there is no reason to assume that Cic. is borrowing the explanation (*quod...molestiae*) along with the term; *quasi* does not mark out *dux* as a translation of an original Gk word, but softens the metaphorical explanation of *praemolestia* by *dux molestiae*.

instantia: τὰ ἐνεστῶτα, cf. 6, 11 n.

consilio: sc. *factum est* to be supplied out of *accidit*.

quae: i.e. *ea quae primo et proximo die dicta sunt*; the plural is implied in *disputatum est*.

XXXI. § **65**. **ac...hactenus**: cf. 2, 3 'et de coniectura quidem hactenus,' a formula of transition.

ratione: 'process of reasoning,' 'enquiry,' μέθοδος.

perturbationem: this, which is the MSS reading, was altered unnecessarily by Bentley, followed by Dav. Ern. Or. Tr., to the plural on account of *eas* following: but the change from singular to plural (from the general to particular cases) is quite common; edd. quote Fin. v 23, 66; Leg. i 14, 40: N.D. i 38, 106 'hoc idem fieri in *deo*...ex quo esse *beati* atque *aeterni intellegantur*': the opposite change is seen in Fin. ii 19, 61 'aliquid de *uoluptatibus* suis cogitabat? ubi ut *eam* caperet aut quando,' where see Madv.'s note.

continere: cf. 10, 24; iii 24, 58.

hic...error: 'this then is the mistake which must be eradicated,' the mistake being the denial of the truth of the preceding statement 'omnes perturbationes esse in nostra potestate.' It is better to assume here that Cic. has expressed himself loosely than to explain *hic error* as

opinatis tolerabilia, sic in bonis sedatiora sunt efficienda ea quae magna et laetabilia ducuntur. atque hoc quidem commune malorum et bonorum, ut, si iam difficile sit persuadere nihil earum rerum quae perturbent animum aut in bonis aut in malis esse habendum, tamen alia ad alium motum curatio sit adhibenda aliaque ratione maleuolus, alia amator, alia rursus anxius, alia timidus corrigendus. **66.** atque erat facile sequentem eam rationem quae maxime probatur de bonis et malis negare umquam laetitia adfici posse insipientem, quod nihil umquam haberet boni. sed loquimur nunc more communi. sint sane ista bona quae putantur, honores, diuitiae, uoluptates, cetera, tamen

7. tolerabilia P B 1 3 K 1 S E 1 2 W 1 2 D C O 1–3. tollerabilia R *eod. atr.* tollerabilia R 7 V G B 2 J O 7. tolerabili or a II *al. atr. mut.* toleraliliora M 2. tolleranda M 1. 8. dicuntur R 1 6 7 10 16 17 V G B 1–3 K 1 2 S E 1–3 L 2–6 W 1 2 M 1 2 II O 1–3 ed. H. dicr̄ P 1. dnr̄ J. dicunt D C O 7. ducuntur *corr. Wolfius.* 9. bonorum et malorum G *at signis ordo inuersus.* 10. aut in bonis aut in malis R V P G B 1–3 K 1 S E 1 2 W 1 2 M 2 J O 1–3 7. aut in malis aut in bonis M 1 D C. 12. maleuolus R G K S. maliuolus V B E.

§ **66**, 14. maxume R V B. maxumae G *in* maxume *ead. man. mut.* maximae K *eod. atr.* 15. adfici R V G K. affici B S. 16. sint sane R P G B 1–3 K 1 S E 2 W 1 2 M 2 J O 2 3 7. sin sane M 1. sunt sane V E 1 D C O 1. 17. diutiae G. cetera R V P G K E 1 2 W 2 J O 1 7. & cetera B 1 *in ras. superscr.* et cetera W 1 M 1. cetera S. ceteraq· M 2. &c̄ ed. H.

'huius rei error, h. e., error in quo homines in hac re uersantur' (Küh.), as *haec opinio* will then have to be explained as 'huius rei opinio,' which is absurd, unless we take *opinio* to mean *opinio praua* which cannot be defended even by the proximity of *error*.

ut in malis...ducuntur, 'just as in the case of what is looked upon as evil, such things are to be shown to be tolerable, so in the case of what is good, things considered important and pleasurable are to be shown to be less emotional.' Erasm. followed by Dav. altered *tolerabilia* to *tolerabiliora* to correspond to *sedatiora* below: the MSS reading is defended, not very convincingly, by Wopkens (*op. cit.* p. 299) as a case of *enallage graduum*, but the exx. he quotes are not to the point. The meaning of the sentence is perfectly intelligible and no laboured explanations are required. As a subject for *tolerabilia efficienda sunt* Küh. supplies by *συνεζευγμένον ea quae grauia et tristia ducuntur* from *ea quae m. et l. d.* below; it seems simpler to assume a pronominal subject to be supplied from *malis opinatis*; in *sedatiora* Cic. has by a not uncommon figure used a word appropriate to the feelings to describe the objects which excite such feelings; for the meaning of *efficere* here cf. i 8, 16 n.

amator: 12, 27 n.

§ **66. erat**: Roby § 1535.

sequentem: of an indefinite subject i 38, 91 n.; iii 17, 38 n.

eam rationem: sc. *Stoicorum*.

negare unquam...boni: Cicero has here in his mind a famous paradox of Chrysippus reported by Plut. de St. rep. c. 25 p. 1046 B 'τὴν ἐπιχαιρεκακίαν' ὅπου μὲν 'ἀνύπαρκτον εἶναί' φησιν· 'ἐπεὶ τῶν μὲν ἀστείων οὐδεὶς ἐπ' ἀλλοτρίοις κακοῖς χαίρει, τῶν δὲ φαύλων οὐδεὶς χαίρει τὸ παράπαν'; since χαρά proceeded only from τὸ ἀγαθόν, and the only ἀγαθόν was ἀρετή, which the *insipientes* lacked, it followed that they could not enjoy the Stoic χαρά: but it was quite possible for them to enjoy the ἄλογος ἔπαρσις of ἡδονή which was its counterpart. Yet towards the end of the § Cic. clearly distinguishes between *gaudere* as the word appropriate to the noble, and *laetari* as appropriate to the ignoble, feeling. He has here carelessly put *laetitia* for *gaudium*.

in iis ipsis potiundis exsultans gestiensque laetitia turpis est, ut, si ridere concessum sit, uituperetur tamen cachinnatio. eodem enim uitio est ecfusio animi in laetitia, quo in dolore contractio, eademque leuitate cupiditas est in appetendo, qua laetitia in fruendo, et, ut nimis adflicti molestia, sic nimis elati laetitia iure iudicantur leues; et, cum inuidere aegritudinis sit, malis autem alienis uoluptatem capere laetitiae, utrumque inmanitate et feritate quadam proponenda castigari solet; atque, ut prouidere decet, timere non

18. potiundis R 1 6 7 17 V B 1 2 K 1 2 E 1 W 1 2 M 1 D C O 1 2. potiundus G dus *in* dis *alt. man. mut.* potiendis P. potiendis B 3 S E 2 M 2 Π O 3 ed. H. pociēdis O 7. || exultans R V G B K S E. 19. cachinnatio R V. chachinnatio G B E. || eodem enim uitio R 1 2 10 16 V P G B 1–3 K 1 E 1 2 L 2 6 W 1 2. in eodem uitio C. 20. ecfusio R V G. h,ecfusio K 1 *at* h, *atr. nigriore script.* hec fusio D. hęc fusio E. h'fusio C. et fusio B 2. effusio B 1 *eod. ut uid. atr.* effusio P B 3 S W 1 M 1 2 J O 1–3 7. 21. appetendo R V G *h. l.* B K S E. 22. afflicti R 6 7 B 3 E 2 W 1 M 1 2 D C Π O 2 3 7. aflicti E 3. afflictiø S *eod. atr.* afflictio P 1. adflictio R V G K ed. H. afflictio R 17 B 1 2 E 1 O 1. afflict'o W 2. afflicto J. || molestia R 1 6 7 V P G B 1–3 K 1 S E W 1 2 M 1 2 D C Π J O 2 3 7. molesta R 17 O 1 ed. H. || ạnimis B 1 *alio atr. puncto adpos.* animis R G B 2 K 1 E 1. animiṣ V. _animi S *litt. post* mi *eras.* animi R 6 K 2 E 2 M 1 2 D C Π O 1–3. aī R 7 17 P B 3 J O 7. || iure iudicantur R P G B 3 K 1 W 1 M 1 2 C Π J. iudicare iudicantur B 2. iure dicantur V S. 24. immanitate R V G B K S. inmanitate E 1. 25. confidere decet R 1 6 7 17 V P G B 1–3 K 1 2 S E 1–3 L 2–6 W 1 2 M 1 2 D C Π J O 1–3 ed. H. uirtus fidei decet O 7. prouidere *corr. Tregder.*

cetera: for the asyndeton cf. iii 34, 81; Off. iii 10, 43 'honores, diuitiae, voluptates, cetera generis eiusdem.'

gestiens, 'impatient,' 'restless': for a good ex. of the force of the word cf. Plaut. Mil. Glor. 1214 'PY. at gestio; PA. at modice decet: moderare animo.'

eodem...uitio: abl. of descr. as *eadem leuitate* below: Ern. inserted *in*, unnecessarily; for though Cic. uses elsewhere the phrase *in uitio esse* (iii 9, 19; Fin. v 11, 31) there is no reason why *uitium*, any more than *leuitas*, should not be used as an abl. of description.

ecfusio ... contractio = διάχυσις, συστολή: Mo. compares Lael. 13, 48 'ut et bonis amici quasi diffundatur et incommodis contrahatur': see n. on 6, 14 above, and Plat. Symp. p. 206 D quoted by Küh. Cf. also Seneca, de Const. 9, 3 'ad offensiones rerum hominumque non contrahitur.'

adflicti molestia: is contrasted with *elati laetitia* in meaning and corresponds to it in construction; to both classes of persons the word *leues* is applied, as *leuitas* in Off. i 26, 90 'nam ut aduersas res sic secundas inmoderate ferre leuitatis est': 'notent tirones,' says Ern. (*Clav. Cic.* s.v. *leuitas*), 'leuitatem tribui omnibus uehementibus et inanibus cupiditatibus et perturbationibus animi quod in his nulla est constantia, nulla grauitas; unde etiam *leues* dicuntur, qui iis dediti sunt.' Bentley's corr. *molles* adopted by Bouh. Dav. F.A.W. Or. neglects this meaning of *leues* and spoils the symmetry of the clause.

proponenda: instr. abl. 'by setting forth their barbarous and (one may say) savage nature'; *quadam* modifies the preceding word. For the constr. cf. i 30, 72 n. and Draeger, *Syntax* ii § 799, 2.

castigari: iii 27, 64 n.

prouidere, Tregder's conj. for the MSS *confidere*, has been accepted by Wes. Ba. Sff. Küh. TS. Sch. and undoubtedly supplies the meaning required by the argument, which turns entirely upon the distinction between permissible and non-permissible feelings of an analogous nature, and between the permissible and non-permissible expressions of such mental states; thus *ridere* is allowable, *cachinnatio* is not; *gaudere* is allowable, *laetari* is not; but *confidere* is not analogous in the same way to *timere*, whereas *prouidere*

decet, sic gaudere decet, laetari non decet, quoniam docendi causa a gaudio laetitiam distinguimus; **67** illud iam supra diximus, contractionem animi recte fieri numquam posse, elationem posse. aliter enim Naeuianus ille gaudet Hector:

30 Laétus sum laudári me abs te, páter, a laudató uiro,

aliter ille apud Trabeam:

Léna deleníta argento nútum obseruabít meum,
Quíd uelim, quid stúdeam; adueniens dígito in-
35 pellam iánuam,
Fóres patebunt; de ínprouiso Chrýsis ubi me aspéxerit,

§ **67**, 28. contractionem G M 1 D O 1 2. contractionē B 1 3 S W 1 2 J. contractionē V *linea supra* e *atr. uiridi ducta.* contractione R B 2 K 1 E 1 2 M 2 O 3. curationem O 7. 29. hector B. haector G. hetor E. 30. a laudato R 1 6 10 V P G B 1–3 K 1 E 1 2 W 1 2 M 2 D C Π J O 1–3 7. laudato M 1 a *om.* patria laudato R 7. 33. delenita R V P G K E 1 2 Gr. delinita R 6 7 B 1 3 W 1 M 1 2 D C Π J O 1–3. delenita S. de lenitate B 2. declinata O 7. 36. inprouiso R V G K E. improuiso B S. || chrysis R G K. chrisis B 2 S. crisis E 1. chysis V. || aspexerit R V G B 1 2 K S E D O 1.

is, the exercise of the εὔλογος ἔκκλισις which is analogous to, but distinct from, fear. Dav.'s conj. *cauere* adopted by F. A.W. Or. Ml. Hasper, Hei. gives a similar sense and Dav. has no difficulty in proving from 6, 13 above, Sen. Epp. 85 and Aug. C.D. xiv 8 that *cautio* was a term in recognised use in this sense; but it is hard to see how *cauere* could have been corrupted into *confidere*. Lamb. followed by Bentley read *diffidere*, but the passage quoted by Dav. from Stobaeus (Ecl. p. 183 (II 6, 11)) *τούτοις δ' ἀκολούθως οὐκ ἀπιστεῖν* [sc. *τὸν σοφόν*], *τὴν γὰρ ἀπιστίαν εἶναι ψεύδους ὑπόληψιν, τὴν δὲ πίστιν ἀστεῖον ὑπάρχειν, εἶναι γὰρ κατάληψιν ἰσχυρὰν βεβαιοῦσαν τὸ ὑπολαμβανόμενον* seems decisive against it. Kl. and Mo. defend the MSS reading, on the ground that Cic. is merely concerned to emphasise the broad distinction between the unruffled placidity of the *sapiens* and the various morbid emotions (and the expression of them) characteristic of the *insipiens*, without going too closely into subtle details; and it must be admitted that Cic. is not always so careful of his philosophical vocabulary as to make us absolutely certain that he cannot have expressed himself loosely here.

The corruption, if such it be, is as old as Nonius Marcellus who quotes (de diff. s.v. *laetari* p. 444 M.) our passage with the reading *confidere*; Müller in his edn. of Non. Marc. (ii p. 35) suggests that *non confidere* should be read here.

gaudere: the distinction between *gaudere* and *laetari* seems to be observed in Lucan vi 792 and 795.

§ **67. supra**: in 6, 14. Cicero's point is that the approach of *bonum* induces in the mind of the *sapiens* a feeling of elation which is *placida atque constans*; whereas the approach of imagined evil, which in the case of the *insipiens* causes *aegritudo*, leaves the mind of the *sapiens*, to whom no external event is an evil, absolutely unmoved.

Naeuianus, 'in Naevius,' cf. iii 26, 62 'Accianus.'

Hector: in the Hector proficiscens, Ribbeck, *Scaen. Rom. P. Rell.* 1^2 p. 8; the line is quoted again by Cic. Fam. v 12, 7; xv 6, 1 and in Sen. Epp. 102, 16.

ille, 'the character in Trabea': the name of the comedy is unknown: the lines are to be found in Ribbeck, *op. cit.* II^2 p. 31 and form the largest extant frg. of Trabea. For another quotation from Trabea see 15, 35. These and the preceding lines are trochaic tetrameters catalectic.

digito: Küh. compares Ter. Eun. ii 2, 53 (284) 'uno digitulo foris aperis.'

fores: Bent. followed by Dav. wished to read 'foris (fori') patebit' here *metri*

Álacris ob uiám mihi ueniet cómplexum exoptáns meum,
40 Míhi se dedet.

quam haec pulchra putet, ipse iam dicet:

Fórtunam ipsam anteíbo fortunís meis.

XXXII. **68**. Haec laetitia quam turpis sit, satis est diligenter attendentem penitus uidere. et ut turpes sunt, qui ecferunt se laetitia tum cum fruuntur Veneriis uoluptatibus, sic flagitiosi, qui eas inflammato animo concupiscunt. totus uero iste, qui
5 uolgo appellatur amor (nec hercule inuenio quo nomine alio possit appellari), tantae leuitatis est ut nihil uideam quod putem conferendum. quem Caecilius

38. complexum R V G B K S. cōplexū P. 40. se dedet R G B 1 2 E W 2 M 2 J O 1. se dedit K 1. sedet V D. se dedet S *cum ras.* sed debet M 1. se deceret O 3.

XXXII. § **68**, 1. haec laetitia. . . . . effe *habet* V *marg. atr. uiridi adscr. e cont. om.*; *in cont.* rūt se, *at atr. uiridi scr.* 2. attendentem G. adtendentem K. || ecferunt B. hecferunt K 1. hęc ferunt P E. haec ferunt G. h^c ferunt B 2. hec fēr P *marg.* ef. efferunt R *at* ef *in ras.* B 3 S W 2 M 1 2 D J. 3. ueneriis R V G *ex correct. alt. fort. man.* B K S E M 2 D C J. uenereis R 6 P E 2 W 2 Π O 1–3 7. uenereis W 1 *at* e *ante* i *mut.* ueneris B 2 3 M 1. 5. uolgo R V G B K. uulgo E *al. atr. superscr.* uulgo S. || appellatur R G B K S E. appellantur V. uocatur J. || hercule R V G K S E. 6. appellari R V G B K S E.

gratia; the second syllable in the line, it is true, must be short, but the law of *breuis breuians* accounts for the scansion of *fores* as a pyrrhic.

Fortunam...meis is the completion of the line beginning 'mihi se dedet.' For the play upon words Küh. compares Cornif. ad Herenn. iv 17, 24; p. Sull. 21, 62 'cum commoda colonorum a fortunis Pompeianorum rei publicae fortuna disiunxerit.'

XXXII. § **68. satis...uidere**: i.e. 'satis est diligenter attendere ut penitus quis uideat,' an easily intelligible brachylogy. Bent. followed by Dav. and Ern. altered *satis* to *facile*. For *attendentem*, referring to an indefinite subject, cf. 31, 66 n. on 'sequentem.'

Veneriis: for the spelling see Neue, *Formenlehre* 1³ pp. 160, 188.

flagitiosi, 'scandalous'; see note on *flagitio* in 33, 70.

amor: Latin has only one word to translate the two Gk words, φιλία and ἔρως, the former denoting 'friendship,' 'affection,' the latter 'passion'; in 33, 70 Cic. uses 'amor amicitiae' as a translation of φιλία. The distinction between ἔρως and φιλία is observed by Maximus Tyrius xviii 3 (ed. Hobein) πρᾶγμα διττόν κτλ. while Dio Chrysostom iv 168 R. uses them together in a good sense.

An echo of the Stoic distinction and of Cicero's phraseology is to be found in St Thomas Aquinas, Summa Theol. Sect. Sec. Quaest. xxvi fin. who distinguishes *amor amicitiae* from *amor concupiscentiae*.

Caecilius: iii 23, 56 n. The lines in the text are obviously an adaptation of the fragment of Euripides' Auge (Nauck, frag. 269) quoted by Stobaeus, Floril. 63, 11 (p. 387)

Ἔρωτα δ' ὅστις μὴ θεὸν κρίνει μέγαν
καὶ τῶν ἁπάντων δαιμόνων ὑπέρτατον
ἢ σκαιός ἐστιν ἢ καλῶν ἄπειρος ὤν
οὐκ οἶδε τὸν μέγιστον ἀνθρώποις θεόν.

Dav. conjectured that Menander, who constantly imitated Eur. (Quint. x 1 69), may have taken over these lines into his Συναριστῶσαι and that Cic. quotes the lines in the text from a translation of this comedy by Caecilius. A fragment of Caecilius' Synaristosae has been preserved by Aul. Gell. xv 15, 2. Ribbeck, however, while he notes the similarity between the present passage and a known fragment

'déum qui non summúm putet,
Aut stúltum aut rerum esse ínperitum' existimat,
10 'Cui ín manu sit, quem ésse dementém uelit,
Quem sápere, quem sanári, quem in morbum ínici,
. . . . . .
Quem cóntra amari, quem éxpeti, quem arcéssier.'

69. o praeclaram emendatricem uitae poëticam! quae amorem flagitii et leuitatis auctorem in concilio deorum conlocandum

9. imperitum R V K. imperium G *alt. man. superscr.* || existumet R V G K. existimat M 1 ed. H. existimet R 6 7 17 P B 1–3 K 2 S E 1–3 L 2–6 W 1 2 M 2 D C Π J O 1–3 7. 10. cui R V P G B 1–3 K S E 1 2 W 1 2 M 1 2 J O 1 3. cuius D C. cū O 7. quia illi O 2. || demente V *atr. uiridi superscr.* demente R G. 11. insanàre K 1 *atr. nigriore corr.* insanire R 1 2 6 7 10 V P G B 1–3 S E 1 2 W 1 2 M 1 2 D C Π J O 3 7. sanari *corr. Manutius.* || inici R V P G B 1–3 K E 1 2 W 2 M 1 2 D C J O 1 3. iniici S W 1. 12. quem R V P G K. quam B E. || arcessiri R 1 2 10 G B K Gr. S *marg.* accersiri. arcesciri V *al. atr. superscr.* accersiri R 6 P B 2 3 E 2 W 1 2 M 1 2 D C Π J O 1 3. arcersiri R 17. accessiri R 16 E 1. acersiri O 7 *fuerat* arcersiri. accersi O 2. arcessier *corr. Erasmus.*

§ **69**, 13. amorem M 1. amorē M 2 B *at linea atr. nigriore duct.* amore R V G. amoreſ K 1 ſ *ex parte eras.* 14. flagitii R V G B K S E D. || concilio R V G B E. consilio S. || conlocandum R V B K E G *ex corr. alt. man., fuerat ut uid.* conlocari dum. collocandum S.

of Menander's Συναριστῶσαι (ἔρως δὲ τῶν θεῶν | ἰσχὺν ἔχων πλείστην ἐπὶ τούτου δείκνυται· | διὰ τοῦτον ἐπιορκοῦσι τοὺς ἄλλους θεούς) does not think the evidence sufficient to warrant him in placing it among the frgg. of Caecilius' Synaristosae (*op. cit.* II² pp. 68, 76).

existimat: the subject is Caecilius: no doubt the word here in the play was *existimo.*

cui: Ern. followed by F.A.W. and Ba. reads here *cuius* which must be scanned as a monosyllable. The change on metrical (or any other) grounds is unnecessary as *cui* can be scanned as a dissyllable with elision of the second syllable.

sanari: Manutius' emendation, adopted by Lamb. Bent. Dav. Or. and all recent edd. (except Küh.) for the MSS *insanire* which, as Bent. shows, introduces confusion into the enumeration: *dementem esse* is answered by *sapere*, and *sanari* by *in morbum inici*; the scribe thought that *sapere* should be followed by its opposite and wrote *insanire.*

Bentley saw that after this line one had been lost, as is shown by *contra* in the last line. He supplied the lacuna with 'quem odio esse, quem contemni, quem excludi foras.'

§ **69. praeclaram**: ironical, as in i 21, 49; Lael. 13, 47 'o praeclaram sapientiam: solem enim e mundo tollere uidentur, qui amicitiam e uita tollunt.'

emendatricem uitae: cf. ii 11, 27; iii 2, 3 for similar complaints about the poets. Xenophanes was, it seems, the first to set the fashion in this; cf. his lines quoted by Sext. Emp. Math. ix 193 πάντα θεοῖς ἀνέθηκαν Ὅμηρός θ' Ἡσίοδός τε | ὅσσα παρ' ἀνθρώποισιν ὀνείδεα καὶ ψόγος ἐστίν | κλέπτειν μοιχεύειν τε καὶ ἀλλήλους ἀπατεύειν. Plato's outburst in the third book of the Republic is well known. It was the attempt to save the poets (and especially Homer) from the charge of teaching immorality that gave rise to the allegoric system of interpretation, which the Stoics seem to have largely adopted in their attempt to fit their theology on to the framework of popular religion. On this question, cf. Decharme, *La Critique des traditions religieuses chez les Grecs*, pp. 270 ff.

Cicero here, of course, as the following words show, is referring especially to the later Greek poetry, principally comedy, and its imitations in Roman literature, which no ingenuity could defend against his criticism.

in concilio deorum, 'amongst the num-

15 putet. de comoedia loquor, quae, si haec flagitia non probaremus, nulla esset omnino; quid ait ex tragoedia princeps ille Argonautarum?

Tú me amoris mágis quam honoris séruauisti grátia.

20 quid ergo? hic amor Medeae quanta miseriarum excitauit incendia! atque ea tamen apud alium poëtam patri dicere audet se 'coniugem' habuisse

Íllum, Amor quem déderat, qui plus póllet potiorque ést patre.

XXXIII. **70**. Sed poëtas ludere sinamus, quorum fabulis in hoc flagitio uersari ipsum uidemus Iouem. ad magistros uirtutis philosophos ueniamus, qui amorem negant stupri esse et in eo

15. nos probaremus R G K S *marg.* non. probaremus B non *om.* ł ait
16. ait R 1 16 V G K S. aut B. aut R 2 10 E. 17. argonautarū V *at* rū *in ras.*: *post* argonautarum *habet* S *in marg.* iason *man. ant. script.* 18. seruasti R V G B 1–3 K S E 1–3 L 2–6 W 1 2 M 2 D C Π J O 2 3 7 ed. H. seruastri O 1. seruauisti *ed. Cratand.* 21. audet sed V B. audet sed R G K.
XXXIII. § **70**, 2. at *in* ad *alt. man. corr.* G.

ber of the gods'; for this use of *concilio* cf. Plaut. Mil. Gl. 249 'sed si ambas uidere in uno miles concilio uolet.'

loquor: for the expression cf. i 15, 34 'loquor de principibus; quid? poetae nonne post mortem nobilitari uolunt?' Fin. v 11, 33.

non: Bentley with some inferior MSS read *nos* here and altered *si* above to *nisi*: this would lay an emphasis upon *nos* 'their readers' or 'their hearers' as distinguished from 'the authors' (*poetae*) which the context will not bear.

ex tragoedia, 'in tragedy'; the quotation is from Ennius' play Medea exul (Ribbeck, *op. cit.* 1², p. 49). Jason's words in Euripides are (Med. 530) *ὡς ἔρως σ' ἠνάγκασε | τόξοις ἀφύκτοις τοὐμὸν ἐκσῶσαι δέμας.*

quid ergo? generally followed (as *quid igitur* in i 25, 61) by another question, cf. Ac. i 4, 13; ii 29, 92 'quid ergo? istius uiti num nostra culpa est?' Off. iii 18, 73; Fin. v 26, 76, etc.: in Or. ii 14, 60 as here there is no question following.

alium poetam: Accius, who wrote a Medea, and Pacuvius, who dealt with the story in his Medus, have been suggested. Ribbeck (*op. cit.* 1² 261) classes the fragment among the *incerta*.

illum...patre: a trochaic tetrameter catalectic.

XXXIII. § **70. sed poetas**: so according to the Epicurean Velleius the poets 'ipsa suauitate nocuerunt, qui et ira inflammatos et libidine furentes induxerunt deos,' Cic. N.D. i 16, 42.

ludere, 'to wanton': the word seems here to combine the amatory implication found, e.g. in Ovid (A.A. i 91, ii 389) with the idea of poetic trifling (e.g. Cat. 50, 2 multum lusimus in meis tabellis).

fabulis = *μύθοις*; had 'dramas' been meant *in fabulis* would have been required.

flagitio: the original meaning of this word is 'shame,' 'disgrace' (Plaut. Poen. 965, Trin. 1035); the meaning 'disgraceful conduct' is one which arose later and was perhaps developed from phrases like *flagitium facere* 'to bring disgrace upon'; the adj. *flagitiosus* always has the meaning 'shameful' 'disgraceful.' See Usener's exhaustive discussion in *Rhein. Mus.* LVI (1901), pp. 1 ff.

stupri, 'say that love is not a matter of sensuality,' for the gen. cf. Madv. *Gr.* § 282. This was the Stoic view, reported by Diog. Laert. vii 130, *τὸν ἔρωτα...μὴ εἶναι συνουσίας ἀλλὰ φιλίας.*

litigant cum Epicuro non multum, ut opinio mea fert, mentiente.
5 quis est enim iste amor amicitiae? cur neque deformem adulescentem quisquam amat neque formosum senem? mihi quidem haec in Graecorum gymnasiis nata consuetudo uidetur, in quibus isti liberi et concessi sunt amores. bene ergo Ennius:

Flágiti princípium est nudare ínter ciuis córpora.

10 qui ut sint, quod fieri posse uideo, pudici, solliciti tamen et anxii sunt, eoque magis quod se ipsi continent et coërcent.

5. adulescentem R V B 2 K. adulestentem G. adolescentem P B 1 S E. 7. gymnasiis R V G B. gynnasiis S. gmgnasiis E. 9. flagitii E 1. flagitii K 1 *atr. nigriore corr.* flagitii R V G B 1 2 S E 2 3 D. || ciuis V B K E. ciuis R e *super* i *eod. atr.* ciues G S. 11. coercent R V G K. cohercent R 2 10 16 P B.

Epicuro: cf. Hermias in Plat. Phaedr. p. 76 [Usener, *Epicurea* 483] οἱ μὲν γὰρ ὑπέλαβον ἁπλῶς φαῦλον τὸ ἐρᾶν ὡς Ἐπίκουρος ὁρισάμενος αὐτὸν σύντονον ὄρεξιν ἀφροδισίων μετὰ οἴστρου καὶ ἀδημονίας; the same definition is also quoted from Epic. by Alexander Aphrod. and Dionysius Thrax [Usener, *l.c.*].

amor amicitiae, i.e. φιλία; the genitive is like that in *nomen uirtutis*, *uirtus continentiae* and similar phrases, Madv. *Gr.* § 286.

cur neque...senem: the sneer as Dav. notes is repeated in [Lucian] Amores 23 ψυχῆς γὰρ ἔρωτα πλάττονται καὶ τὸ τοῦ σώματος εὔμορφον αἰδούμενοι φιλεῖν, ἀρετῆς καλοῦσιν αὐτοὺς ἐραστάς...τί γὰρ παθόντες ὦ σεμνοὶ φιλόσοφοι τὸ μὲν ἥδη μακρῷ χρόνῳ δεδωκὸς ἑαυτοῦ πεῖραν ὁποῖόν ἐστιν, ᾧ πολιὰ προσήκουσα καὶ γῆρας ἀρετὴν μαρτυρεῖ, δι' ὀλιγωρίας παραπέμπετε, πᾶς δὲ ὁ σοφὸς ἔρως ἐπὶ τὸ νέον ἐπτόηται;

The Stoics had themselves with characteristic candour noted the apparent inconsistency; Plut. de Comm. not. c. 28 quotes them as saying αἰσχροὺς μὲν γὰρ εἶναι τοὺς νέους, φαύλους γ' ὄντας καὶ ἀνοήτους, καλοὺς δὲ τοὺς σοφούς· ἐκείνων δὲ τῶν καλῶν μηδένα μητ' ἐρᾶσθαι μήτ' ἀξιέραστον εἶναι. We may infer their explanation from other passages; Diog. Laert. vii 129 quotes Zeno and Chrysippus for the statement ἐρασθήσεσθαι δὲ τὸν σοφὸν τῶν νέων τῶν ἐμφαινόντων διὰ τοῦ εἴδους τὴν πρὸς ἀρετὴν εὐφυΐαν. This σπουδαῖος ἔρως then inferring mental capability for virtue from physical charm (εἶναι δὲ καὶ τὴν ὥραν ἄνθος ἀρετῆς) was attracted to nascent ἀρετή with the desire at once to associate with it and to perfect it; as Stobaeus (Ecl. ii 65) puts it the Stoics παραλαμβάνουσιν εἰς τὰς ἀρετάς (τὴν ἐρωτικήν) considering it to be ἐπιστήμην νέων θήρας εὐφυῶν προτρεπτικὴν οὖσαν ἐπὶ τὴν κατ' ἀρετήν: and Plut. (*l.c.*) θήρα γάρ τις, φασίν, ἐστὶν ὁ ἔρως, ἀτελοῦς μέν, εὐφυοῦς δὲ μειρακίου πρὸς ἀρετήν. In the case of the perfected or nearly perfected σοφοί the ἔμφασις κάλλους does not exist to furnish the occasion, nor the imperfection to furnish the object, for ἔρως.

in Graecorum gymnasiis: edd. refer to de Rep. iv 4, 4, Corn. Nep. praef. § 4. See Girard, *L'Éducation Athénienne*, pp. 40 f. According to Thuc. (i 6) the practice of exercising in a state of nudity was introduced at Olympia shortly before his time and was an invention of the Lacedaemonians: the Schol. to Iliad xxiii 683 says the practice was due to a competitor's περίζωμα becoming loose and tripping him up. It flattered the Roman national pride to assume that their virtues were their own and their vices imported from abroad: so Salvian (de Gub. Dei vii 20, 88) speaking of the *uiri molles* of Carthage describes them as 'Graecis quam Romanis similiores'; Lucan vii 270 ff.

isti, i.e. *adulescentium*, cf. for instances of the fact Plut. Demetr. 24; Xen. Eph. iii 2; Parthenius, Erot. c. 7 *ad init.*

Ennius: it is not certain from what work of Ennius the quotation is taken; Ribbeck (*op. cit.* 1², 70) puts it among the uncertain fragments from the tragedies. The line is a trochaic tetrameter catalectic. For the sentiment cf. Off. i 35, 129 scaenicorum quidem mos tantam habet uetere disciplina uerecundiam ut in scaenam sine subligaculo prodeat nemo; uerentur enim ne si quo casu euenerit ut corporis partes quaedam aperiantur, aspiciantur non decore. nostro quidem more cum parentibus puberes filii, cum soceris generi non lauantur. Plut. Cato, c. 20

71. atque, ut muliebris amores omittam, quibus maiorem licentiam natura concessit, quis aut de Ganymedi raptu dubitat quid poëtae uelint, aut non intellegit quid apud Euripidem et loquatur et cupiat Laius? quid denique homines doctissimi et summi poëtae de se ipsis et carminibus edunt et cantibus? fortis uir in sua re publica cognitus quae de iuuenum amore scribit Alcaeus! nam Anacreontis quidem tota poësis est amatoria. maxime uero omnium flagrasse amore Reginum Ibycum aparet ex scriptis.

XXXIV. Atque horum omnium libidinosos esse amores uidemus. philosophi sumus exorti, et auctore quidem nostro Platone, quem non iniuria Dicaearchus accusat, qui amori auc-

§ **71**, 12. adque K. || muliebris R V B 1 K E. muliebris G is *ex* es *ead. man. corr.* muliebres B 2 S. 13. ganymedi R. ganymedi G *alt. man. superscr.* ganumedi K. ganimedi E 1. ganimedi[f] B 1 *atr. nigr. superscr.* ganymedis V B 3 M 2 O 1. ganỳmedis S i *in* y *al. atr. mut.* ganimedis P B 2 K 2 W 1 2 D J O 3 ed. H. ganimeđ M 1. g animedis II r *inter* g *et* a *eras.* 14. euripidem R G B 1–3 K S. euripidē P E J. eurupidem V. 15. quidenique G *ead. man. superscr.* 16. edunt M 1. edant R 1 6 7 17 V G B 1–3 K 1 2 S E 1–3 L 2 4–6 W 2 M 2 D C II J O 1–3 7 ed. H. edẹant L 3. ẹdant W 1. 17. scribit R 1 7 17 G B 1 2 K 1 2 E 1 3 W 1 2 M 1 D C J O 2. scripsit R 6 P B 3 S E 2 M 2 II O 3 ed. H. scripxit O 7. 19. maxume R V G B K. maxime S E. || reginum R V P G B 1 3 K S E W 1 2 M 2 D C J O 1 2. reginā II. regnū B 2. regium O 3. *om.* M 1. || ibycum R G K. ibỳcum V. hibycum O 1. ibicum B 1 3 W 1 D C. ybicum W 2 J. ibi cum B 2 S E 1 O 3. Ibicum II *fuerat* ibi cum. ibi O 2. || apparet R V G B K E.

XXXIV. 1. lubidinosos R V G B K J. libidinosos B 2 W 1. 3. accussat G.

φησὶν...τὰ αἰσχρὰ τῶν ῥημάτων...εὐλαβεῖσθαι τοῦ παιδὸς παρόντος...συλλούσασθαι δὲ μηδέποτε· καὶ τοῦτο κοινὸν ἔοικε Ῥωμαίων ἔθος εἶναι.

qui, i.e. *amantes* to be supplied out of *amores* above.

§ **71. muliebris**, i.e. *mulierum*. For the adj. taking the place of an objective genitive cf. Nägelsbach, *Stil.* § 20, 3 (a) and exx. quoted there.

Ganymedi: for the form cf. *Vlixi* i 41, 98 and Neue, *Formenlehre* 1[3], pp. 508 ff.

Euripidem: apparently in his Chrysippus which dealt with the relationship of Laius and Chrysippus, the son of Pelops; cf. Aelian V.H. xiii 5 *ἐρασθῆναι πρῶτον γενναίων παιδικῶν λέγουσι Λάϊον ἁρπάσαντα Χρύσιππον τὸν Πέλοπος.*

carminibus ... cantibus, 'poems ... songs'; for the distinction cf. 2, 3 'ex quo perspicuum est et cantus tum fuisse discriptos uocum sonis et carmina.'

Alcaeus of Mitylene in Lesbos flourished at the beginning of the sixth century B.C. Cf. Quint. x 1, 63 'Alcaeus in parte operis aureo plectro merito donatur...sed et lusit et in amores descendit, maioribus tamen aptior.'

nam...quidem: 23, 52 n.

Anacreontis: Anacreon of Teos lived through nearly the whole of the sixth century B.C. The poems in the Anthologia Graeca which bear his name are later forgeries, and his works, divided by the Alexandrian critics into five books, are extant only in fragments.

Ibycum. Ibycus of Rhegium *flor.* c. 544 B.C.: Suidas (s.v. *Ἴβυκος*) *γέγονε δὲ ἐρωτομανέστατος περὶ μειράκια.* He wrote in the Doric dialect and his poems were divided into seven books, of which only fragments are extant.

XXXIV. **Atque** marks the transition to a fresh point in the argument, the contrast between the actual facts with regard to *amor*, and the *auctoritas* with which philosophers had invested it.

Platone: Cic. is referring probably to passages like Symposium 210 A, Phaedrus

toritatem tribueremus. **72.** Stoici uero et sapientem amaturum
5 esse dicunt et amorem ipsum 'conatum amicitiae faciundae ex pulchritudinis specie' definiunt. qui si quis est in rerum natura sine sollicitudine, sine desiderio, sine cura, sine suspirio, sit sane; uacat enim omni libidine; haec autem de libidine oratio est. sin autem est aliquis amor, ut est certe, qui nihil absit aut non mul-
10 tum ab insania, qualis in Leucadia est:

Sí quidem sit quisquám deus,
Cui égo sim curae.

73. at id erat deis omnibus curandum, quem ad modum hic frueretur uoluptate amatoria!

15 Heu me ínfelicem!

nihil uerius. probe et ille:

§ **72**, 5. faciundae R 6 M 2. faciunde B 3 J O 1. faciendae G E 1 O 2. faciende R V P B 1 W 1 O 3. faciende R 7 17 B 2 K 1 S E 2 M 1 D C Π O 7 ed. H. faci de K 2. facande W 2. 6. qui si quis R G K. quinquis V. 8. libidine (*bis*) R V G B K. lubidine J. 12. cui R V P G B 1–3 K 1 2 S E 1 2 W 1 2 M 2 D C Π J O 1–3 7 ed. H.

§ **73**, 13. at id R P G B 3 K 1 2 W 1 2 M 1 2 D J O 1 3. ad id V B 2. aditerat E 1. ‖ deis B 3 M 2 O 2. de is *litt. ante* i *eras.* V B. dehis R P E 1. de his G B 2 K 1 S E 2 W 2 J O 1 7. de hiis K 2 D Π. diis W 1 M 1. 14. frueretur R G K *alii.* fueretur V *atr. uiridi superscr.*

251 A, and to gossip such as is reported by Diog. Laert. iii 29 who quotes several epigrams ascribed to Plato. Christian controversialists like Tertullian (de An. 54) eagerly repeated the charges. It may be sufficient to quote on the other side the frank acknowledgment of S. Augustine (C. D. ii 14) that in Plato's life 'no base deed' could be found.

Nothing is known, except from the reference here, of Dicaearchus' contribution to the indictment of Plato.

§ **72. Stoici**: see the passage from Diog. Laert. quoted above.

conatum: Diog. Laert. *l.c.* *εἶναι δὲ τὸν ἔρωτα ἐπιβολὴν φιλοποιίας διὰ κάλλος ἐμφαινόμενον.*

qui: sc. *amor.*

in rerum natura, 'in actual fact' as opposed to philosophic theory, cf. v 1, 4 'nos autem...rerum naturam quam errorem nostrum damnare malumus'; v 37, 107.

sine sollicitudine: Plato applies even to his ideal passion for beauty such phrases as *ἀδημονεῖ τε τῇ ἀποπίᾳ τοῦ πάθους καὶ ἀποροῦσα λυττᾷ καὶ ἐμμανὴς οὖσα οὔτε νυκτὸς δύναται καθεύδειν οὔτε μεθ' ἡμέραν οὗ ἂν ᾖ μένειν*, Phaedr. 251 D.

sin autem: the apodosis (e.g. *plane reiciendus est*) is omitted after the parenthesis of quotations which occupy the rest of the §. For the anacoluthon cf. 36, 77.

Leucadia, 'The Maid of Leucas,' a comedy by Sextus Turpilius, adapted from a comedy by Alexis (or Menander) with the same title. As Ribbeck (*Gesch. der röm. Dicht.* I, p. 165) points out, the subject was a favourite with the writers of the Middle and New Comedy. The plot turned upon the hopeless passion inspired by an old man called Phaon to whom Aphrodite in return for a service had given an ointment which made all the women he met fall in love with him. The frgg. of Turpilius' comedy are collected in Ribbeck (*Scaen. Rom. Poes. Frag.* II², pp. 97 ff.); see also Servius on Aen. iii 279.

§ **73. at**: ironical; for this use cf. Hand, *Turs.* I, pp. 432 ff.

uerius: sc. *quam quod dixisti te infelicem esse.*

et ille, 'the other character too makes a sound remark'; for *et* (=*etiam*) cf. iii 13, 28 'ex hoc et illa iure laudantur': often in Cicero; Draeger, *Syntax* II § 312.

Sánusne es, qui témere lamentáre?

hic insanus uidetur etiam suis. at quas tragoedias efficit!

Te, Apóllo sancte, fér opem, teque, omnípotens
20 Neptune, ínuoco,

Vosque ádeo, uenti!

mundum totum se ad amorem suum subleuandum conuersurum putat, Venerem unam excludit ut iniquam:

nam quíd ego te appellém, Venus?

25 eam prae libidine negat curare quicquam; quasi uero ipse non propter libidinem tanta flagitia et faciat et dicat.

XXXV. **74**. Sic igitur adfecto haec adhibenda curatio est,

17. sanusne es R V P G B 3 K 1 2 S E 2 W 1 2 M 2 Π J O 1–3 7. sanusne est B. sanusne est B 2 E 1 M 1 D. insanusne est C. || lamentare R V P G B 1 2 K 1 2 S E 1 2 W 1 2 M 2 Π O 1 2 7 ed. H. lamentare B 3. lamentari D C. lamtat M 1. laudare O 3. 18. sic insanus R V G B 1–3. sicut insanus M 1 D. hic *corr. Maduigius.* || at quas V P G. adquas R K. || efficit W 1 M 2 O 1 7. fecit S. effecit R 1 6 7 17 P B 1–3 K 1 2 E 1 3 W 2 M 1 D C J O 2 3 ed. H. affecit V *atr. uiridi superscr.* fecit Π *al. atr. suppl.* feffecit G f *ante* ef *expunx. alt. man.* fecit E 2. 19. et apollo R 1 10 V P B K 1 2 E 1–3 L 2–6 O 1 7. *om.* ed. H. et appollo sanctae G p *post* a *et* a *ante* e *expunx. alt. man.* te Apollo *corr. edd.* || teque V P K 2 E 2 W 1 O 1 7. tequea R G K. teque a B 1. teque ea E 1. 24. appellem V G K S. 25. lubidine R G B K J. libidine V S E W 1. 26. lubidinem R G B K J. libidinem V E W 1.
XXXV. § **74**, 1. adfecto R V G K E. affecto B S.

hic, 'our friend'; *hic* is Madv.'s conjecture, adopted by nearly all recent edd. (except Kühn.) for the MSS. *sic.*

tragoedias: cf. Or. i 51, 219 'neque uero istis tragoediis tuis...perturbor,' *ib.* 53, 228; ii 51, 205. A similar use of *τραγῳδία* is found in Gk. Hyperid. iii 26 (ed. Blass), *ἐὰν δ' ἐπὶ τοῦ γεγενημένου ἑῶμεν, τὰς τραγῳδίας αὐτῆς καὶ τὰς κατηγορίας ἀφῃρηκότες ἐσόμεθα.*

Te, Apollo: an iambic tetrameter acatalectic.

sancte = *ἁγνέ*, a ritual epithet of Apollo.

omnipotens: 'cum...*omnipotens* Iouis epitheton sit, non Neptuni, *amnipotens* uidetur restituendum esse, quae est optima huius dei propter potestatem eius in fluuios appellatio' Rossbach (*Philol.* LXIII N.F. p. 100), who is possibly right.

adeo, 'too': for this use Hei. quotes Enn. Medea 237 (Ribb.) 'Iuppiter, tuque adeo, summe Sol': cf. Hand, *Tursell.* I 145.

flagitia...dicat: 'is guilty of such improper conduct and language.' *flagitium* is used here in the later sense of 'improper act,' cf. Augustin. de doctr. christ. 3, 16 'quod autem agit indomita cupiditas ad corrumpendum animum et corpus suum, flagitium uocatur' (quoted by Usener, *Rhein. Mus.* LVI 5 n.). Mo. quotes also N.D. iii 38, 91 'utrum poetae Stoicos deprauarint an Stoici poetis dederint auctoritatem non facile dixerim; portenta enim ab utrisque et flagitia dicuntur.'

XXXV. § **74**. **haec...ut**: Madv. *Gr.* § 374.

et: a second *et* might have been expected to follow, but the construction is changed, and instead of a clause *et abducatur* dependent upon *ut* we have *abducendus etiam est.* Or. proposed to get rid of the anacoluthon by reading *ei*, unnecessarily.

ut et illud quod cupiat ostendatur quam leue, quam contemnendum, quam nihili sit omnino, quam facile uel aliunde uel alio modo perfici uel omnino neglegi possit. abducendus etiam est non numquam ad alia studia, sollicitudines, curas, negotia, loci denique mutatione tamquam aegroti non conualescentes saepe curandus est; **75** etiam nouo quidam amore ueterem amorem

2. ut et illud R V P G B 1 2 K 1 2 S E W 1 2 M 1 J O 1 2 7 ed. H. ut et id B 3 M 2 O 3. et ut illud Π E 2. ut et ostenda qm̃ leue sit illud C. ut et ostendat qm̃ leue sit illud D. || ostendatur E 2 M 1 Π. ostendat R 1 6 7 1 7 V P G B 1–3 K 1 2 S E 1 W 1 2 D O 1 3 7. ostenda C. || contemnendum R V. conte-nēdum S p *eras.* contempnendum G. continendum E 1. 3. nihili R G B K M 1. nichili R 7 K 2 E 2 Π. nichili P. nihil R 6 V S M 2 O 1–3. nichil R 1 7 B 2 C O 7. quam nihili *om.* W 1 2 J. || uel aliunde uel R 1 1 7 V P B 1 3 K 1 S E 1 2 W 1 2 M 1 2 D J O 1–3 7 ed. H. uell aliende uel G *uidetur fuisse* uel habende uel: l *ante* a *eras. et* u *superscr. ead. man.* i *ex corr. alterius man.* uel aliunde et B 2. *om.* C. 4. neglegi R V G B K E. negligi S. || etiam est R V P G B 1–3 K 1 2 S E 1 2 W 1 M 2 Π J O 1 2. est etiam W 2 M 1 D C O 7. etiam *om.* O 3. 5. luci V. 6. aegroti non R V G B 1–3 K 1 S E 1 2 W 1 2 M 1 2 D C J O 1–3 7.

§ **75**, 7. quidam R 1 1 7 P G B 1–3 K 1 D C. quidam V (*sic*). quidam M 2. quidē E 1. quidem O 7. quidē E 2. quid̃ O 2. q̃dē S *marg.* quodam. quodam R 6 K 2 W 1 2 M 1 J O 1 3. quodē Π o *alio ut uid. atr. mut.*

cupiat : subj. because dependent upon another subj., *ostendatur*; Roby, § 1778.

ostendatur : this correction of Dav.'s (confirmed by three MSS.) has been accepted by most recent edd.; *ostendat* the reading of the majority of the MSS. is retained by Or. who supplies as subject *is qui curaturus est* implied in *curatio*; Bouh. with one MS. reads *ostendas*, comparing *nolis* and *omittas* in § 75.

uel aliunde uel alio modo, 'attained from some other quarter or in some other way.' There is no necessity either (with Hei.) to reject *uel alio modo* as a gloss or (with T.S.) to assume that *adripi* (cf. Or. i 59, 252) has dropped out after *aliunde*.

ad alia studia : Mo. compares Ov. de rem Am. 151 sqq. sunt fora, sunt leges, sunt quos tuearis amici : | uade per urbanae splendida castra togae. | uel tu sanguinei iuuenalia munera Martis | suscipe ; deliciae iam tibi terga dabunt.

loci...mutatione : cf Sen. de Tranqu. 17, 8 'aliquando uectatio iterque et mutata regio uigorem dabunt.'

aegroti non conualescentes, 'patients who are not recovering their strength' (sc. by other methods of treatment). Ern. deleted *non*, referring to Celsus, de Med. iv 32 (25) 'ex quocumque autem morbo quis conualescit, si tarde confirmatur... debet...loca, caelum, cibos saepe mutare.' Ern. took *conualescere* as equivalent to *melius se habere coepisse* as in N.D. ii 4, 12 'ne aegri quidem quia non omnes conualescunt, idcirco ars nulla medicinae est,' and if this were its only meaning we should have to follow him in deleting *non* ; but the word can be used of the whole process of convalescence up to complete recovery, as is seen by the phrase of Celsus a few lines lower down 'cum uero ex toto conualuerit' and Sen. de Ira ii 19, 4 'senes difficiles et queruli sunt, ut aegri et conualescentes'; Cic. pro Sulla 27, 76 'ut...conualescere aliquando et sanari ciuitas posset'; Liv. v 5, 12 'qui curari se fortiter passus extemplo conualescere possit.' Bei. proposed *modo* in place of *non*, but no change is required.

§ **75. nouo...amore** : Mo. quotes Nonnus, Dionys. xi 356 *ἄλλῳ λῦσον ἔρωτι τεῶν σπινθῆρας ἐρώτων | .....παλαιοτέροιο γὰρ αἰεὶ | φάρμακόν ἐστιν ἔρωτος ἔρως νέος.*

clauo clauum : the Gk form of the proverb is *ἥλῳ τὸν ἧλον ἐκκρούειν* or *πάτταλον παττάλῳ ἐκκρούειν*. Cf. Arist.

tamquam clauo clauum eiciendum putant; maxime autem admonendus est quantus sit furor amoris. omnibus enim ex animi perturbationibus est profecto nulla uehementior, ut, si iam ipsa illa accusare nolis, stupra dico et corruptelas et adulteria, incesta denique, quorum omnium accusabilis est turpitudo, — sed ut haec omittas, perturbatio ipsa mentis in amore foeda per se est.

76. nam ut illa praetereamm quae sunt furoris, haec ipsa per sese quam habent leuitatem, quae uidentur esse mediocria,

Iniúriae,
Suspiciones, ínimicitiae, indútiae,
Bellúm, pax rursum! incérta haec si tu póstules
Ratióne certa fácere, nihilo plús agas,
Quam sí des operam, ut cúm ratione insánias.

haec inconstantia mutabilitasque mentis quem non ipsa prauitate deterreat? est etiam illud, quod in omni perturbatione dicitur, demonstrandum, nullam esse nisi opinabilem, nisi iudicio susceptam, nisi uoluntariam. etenim si naturalis amor esset,

8. clauo R G B W 1 2 *alii.* claua V. || eiciendum R 1 6 7 17 V P G B 1 3 K 1 2 E 1 2 W 1 2 M 1 D C J O 7. eiciendum S i *in* ij *mut.* || maxume R V G B K. maxime S E. || admonendus quantus R 1 6 7 V P G B 1–3 K 1 2 S E 1 W 1 2 M 1 2 J O 1–3 7. ammonendus quantus E 2 C Π. amouendus quantus D. est *inseruit Baiter.* 12. ut hec comitas V *atr. uiridi corr.*

§ 76, 14. futuris K. || per sese G K. pesse V. 15. mediocria E 1. mediocra G. 17. suspiciones R K S G *at* c *in* t *alt. man. mut.* suspitiones E. 18. sit u B *litt. post* u *eras.* sit ut V. sit ut E. sit ut S. sit ut R G K. 22. est enim illud R V P G B 1–3 K 1 2 S E 1 2 W 1 2 M 1 2 D C Π J O 1–3 7. etiam *corr. Manutius.*

Pol. viii 1314a, 5 καὶ χρήσιμοι οἱ πονηροὶ εἰς τὰ πονηρά· ἥλῳ γὰρ ὁ ἧλος, ὥσπερ ἡ παροιμία.

ex: for *ex* in place of the partitive gen. cf. Nägelsbach, *Stil.* § 124, 5.

ut, si iam...per se est, another anacoluthon, again due to a parenthesis. Mo. thinks that *ut* can be taken here as equivalent to *uelut*, 'zum Beispiel.' For *si iam = etiam si*, cf. 31, 65.

corruptelas: cf. Lact. Inst. Diu. vi 19, 'utuntur libidine ad capiendas tantum uoluptates: hinc stupra, hinc adulteria, hinc corruptelae omnes exstiterunt.'

accusabilis est, 'furnishes ground for accusation'; *accusabilis* is ἅπαξ εἰρημένον in Cicero: it is found again in Salvianus (de Gubern. Dei, viii 1, 3).

§ **76. furoris**: 'which fall under the head of insanity'; the *illa* are *stupra, corruptelae* and *adulteria,* which are only committed when the mind has fallen so much under the dominion of passion as to be no longer master of its own actions.

haec ipsa, 'even the following'; in this sense *illa* would be more usual than *haec*, but it has just been used in the sense of 'the former.'

iniuriae: Ter. Eun. i 1, 14 sqq. Dav. compares Hor. Sat. ii 3, 260 sqq.

suspiciones: for the lengthening of the second syllable cf. Enn. 266, 281; Afran. 317 (Ribbeck).

postules, 'expect': for this meaning cf. Plaut. Men. 443 'sed ego inscitus qui domino me postulem moderarier.'

ratione certa...cum ratione, 'on a fixed principle...with all your wits about you': *cum ratione insanire* is, as the Schol. Bemb. notes, an oxymoron.

est etiam introducing a further consideration: *etiam* is the conjecture of Manutius (adopted by Tr. Ba. Sff. T.S. etc.) for the MSS *enim*, retained by Küh.

25 et amarent omnes et semper amarent et idem amarent, neque alium pudor, alium cogitatio, alium satietas deterreret.

XXXVI. **77.** Ira uero, quae quam diu perturbat animum dubitationem insaniae non habet, cuius inpulsu exsistit etiam inter fratres tale iurgium:

A. Quís homo te exsuperáuit usquam géntium
5 inpúdentia?

M. Quis aútem malitiá te?

nosti quae sequuntur; alternis enim uersibus intorquentur inter fratres grauissimae contumeliae, ut facile appareat Atrei filios esse, eius qui meditatur poenam in fratrem nouam:

25. *Post* et amarent omnes *habent* et amarentur et semper R 16 L 2 ed. H. et amarentur omnes et semper R 17. amarentur omnes et semper K 2. *post* amarent *om.* omnes L 5. 26. satietas R G B K. sacietas V.

XXXVI. § 77, 1. ira uero quae R V *at* ae *in ras.* G B K E 1 W 1 M 2 O 2 3. ira uero que B 2 3 S E 2 M 1 D C Π J O 1 7. ira uero q̄ P. ira uero q̄ W 2. 2. inpulsu V G B 2 E. impulsu R P B K. ‖ existit R V G B K S E. 4. exsuperauit R G B K E 2 M 2. ‖ umquam R V P G K E 2 M 1 D ed. H. unquam B 1–3 K 2 S L 3–6 W 1 C Π J O 1–3 7. ūquam E 1 W 2. nūq̄ L 2. usquam *corr. Bentleius.* 5. inpudentia R V G K E J. inprudentia B 2 S. impudentia B. 6. quis autem R V P G B 1–3 K 1 2 S E L 2–6 M 2 C Π J O 1–3 ed. H. quis aūt E 2 W 1 M 1 D O 7. quis aut' R 17. quis aut R 6 7. quis āt W 2. 7. sequuntur B 1 2 S W 1 2 M 1 D C Π J *alii.* secuntur R V P G B 3 K. 8. grauissimae R V G K. gratissimę E. gratissimę B. ‖ appareat R V G B K E. 9. meditatur R G. mediatur V *atr. uiridi superscr.*

cogitatio, 'reflexion,' perhaps suggested by the context of the passage quoted from the Eunuchus, e.g. i 1, 19 'et quod nunc tute tecum iratus cogitas,' etc.

XXXVI. § **77.** **ira uero**: another anacoluthon: the apodosis (deferred by the digression in this and the subsequent paragraph) would have been (as we see from the beginning of § 79) something like *quomodo utilis esse dici potest?*

Dav. following Lamb. and Man. avoided the anacoluthon by omitting *quae*, and he is followed by Tr. and Kl. Bentl. proposed in addition to change *quam* to *cum.*

dubitationem...habet: cf. i 49, 119 n.; Off. iii 2, 9; Fin. v 12, 34, and Nägelsbach, *Stil.* § 95, p. 257.

fratres: Agamemnon and Menelaus. The lines are assigned by Ribbeck (*Scaen. Rom. Poes. Fragg.* 1^2, 41) to the Iphigeneia of Ennius; earlier critics had assigned them to the Atreus of Accius; the metre is iambic octonarius.

usquam: Bentley's emendation for *unquam* of nearly all MSS; he compared Plaut. Poen. 825, Pseud. 98.

autem: Fleckeisen (followed by Küh. T.S. Sff. Hei.) proposed *item*, taking the metre to be trochaic tetrameter; but, as Ribbeck (*op. cit.* p. xxvii) points out, 'in responsis uel interrogatis uel exclamatis ubi quid augetur uel intenditur, sollemne est *autem*': he compares Plaut. Cas. 165; Pseud. 305; Amph. 901; Ter. Eun. 798; Hec. 817; Phorm. 775, etc.

intorquentur: cf. iii 26, 63 n. and Sil. Ital. Pun. xi 340 si uiso intorserit ense | diram, qua uertit per campos agmina, uocem.

fratrem: sc. 'Thyestem': the lines following are from the Atreus of Accius (Ribbeck, *op. cit.* 1^2, p. 162) and are quoted again in Or. iii 58, 219 and de Nat. Deor. iii 26, 68: the metre is iambic trimeter.

10 Maiór mihi moles, máius miscendúmst malum,
Qui illíus acerbum cór contundam et cónprimam.
quo igitur haec erumpit moles? audi Thyestem:
Ípsus hortatúr me frater, út meos malís miser
Mánderem natós....
15 eorum uiscera apponit. quid est enim quo non progrediatur eodem ira, quo furor? itaque iratos proprie dicimus exisse de potestate, id est de consilio, de ratione, de mente; horum enim

10. miscendum malum R 1 6 7 17 V P G B 1–3 K 1 2 S E 1 2 L 2–6 W 1 2 M 1 2 D C Π J O 2 3. miscendum est malum O 1. miscēdis malū O 7. miscendumst malum *corr. Wolfius.* 11. conprimam G. cōprimam R P B E. comprimam V K S. 12. quo R V P 1–6 G K 1 2 E 1 2 J O 3. quę S *at* ę *fuerat* o *ut uid.* W 1. que Π O 1. quae O 2. qui C. ‖ haec R G K. hęc V B E. hec O 1. ħ P. h' O 7. hae R 6 O 2. hee Π O 3. heę R 10. he P 5 6 B 3 E 2 *litt. post* e *eras.* J ed. H. hec R 7 17 P 2 4 K 2 M 1. hic C. eę P 3 S *at* h *eras., fuerat ut uid.* hec. ‖ erupit M 1 ed. H. erunt R 1 6 V P 3 4 5 G B K 1 2 S E 1 L 2–6 O 1 3 Urs. 3240. erūt R 7 P 6 B 2 3 W 2 M 2 J O 2. erut E 3. eruṇt P 1. eruit P 2. eī R 17. erit W 1 D C O 7 Gr. ferunt E 2 Π. erumpit *corr. Bentleius teste Dauisio.* ‖ thyestem R V G K. thiestem S E. 13. ipsum R 1 6 V G B K S L 3 W 1 M 2 D C O 1 3. ipsū P E Π. ipûm E 3 L 4 6. ipm R 7 17 B 3 E 2 L 2 5 W 2 J O 2 7 ed. H. ipe B 2. istum K 2. 14. mandarem R 1 17 V P 4 G B K 1 2 E 1 2 M 1 D C J O 7. manderem R 6 7 P 1 2 B 3 W 1 M 2 O 1–3. mandarem W 2. mandare S. mandere ed. H. maderem B 2. 15. uiscera B 1–3 E 2 3 W 1 M 1 2 D C O 2 3 7 ed. H. uisceræ V. uiscerea O 1. uiscere R G K E W 2. ‖ apponit R V G B K S E. ‖ quo R G K. quo V *atr. uiridi superscr.* 16. eodem R 1 6 7 17 V P 3 G B 2 3 K 1 2 W 1 M 2 J O 1 2 ed. H. eo ē W 2 *litt. post* o *eras.* eorum P 1 2 4 B 1 S E 1 2 M 1 D C Π O 3. eorūdē O 7.

moles: sc. *mouenda* out of *miscendum*; for the metaphor in the latter cf. Cat. iv 3, 6.

quo...erumpit, a correction of the MSS. attributed by Dav. to Bentley, though in Bentley's *notae ineditae* printed at the end of Dav.'s edition the word is *erupit*.

For *erumpere* cf. Q. Fr. i 2, § 2 'sentire potuit sermones iniquorum in suum potissimum nomen erumpere,' pro Mur. 38, 81 'omnia...in hos dies, in hos mensis, in hoc tempus erumpunt.' Lael. 21, 76 'erumpunt saepe uitia amicorum tum in ipsos amicos tum in alienos.'

ipsus hortatur: Ribbeck, *op. cit* I², p. 165: the lines are quoted again in Or. iii 58, 217, whence the correction *ipsus* of the MSS. reading *ipsum* here is derived.

manderem: this reading which has less MSS. support here than *mandarem* is read by the majority of MSS. in Or. *l.c.* and adopted by Ribb. who quotes Sen. Thyest. 779 'artusque mandit ore funesto suos': *mandarem* is supported by Lucr. ii 638 'ne Saturnus eum malis mandaret adeptus.'

uiscera, 'flesh,' cf. ii 7, 19 n. For other exx. cf. N.D. ii 6, 18 'terrenam ipsam uiscerum soliditatem'; Seru. ad Aen. i 211, iii 622 'uiscera proprie carnes sunt'; Lucan. vi 545, ix 1052; Salu. de Gub. Dei vi 2, 10; vii 1, 3 and (metaphorically) Amm. Marc. xxiv 4, 9 'miles uisceribus hostium pascebatur.'

quo: 'what length is there to which anger may not go, just as readily (lit. just as far) as madness': *quo...eodem* may be compared (with Mo.) to such expressions as *quod idem* Ac. ii 17, 52, Diu. i 45, 102; *quam eandem* Off. i 7, 20, *quem eundem* Lael. 18, 65.

Hand in a note to Wopkens, *Lect. Tull.* p. 143, explains *quo* as equivalent to *quare*; which, even were it supported by parallels, would give a poor sense. Bentl. proposed 'quid enim est quo n. p. ira? eo demum quo furor,' arriving at the same sense as the MSS. reading by an unnecessarily circuitous route.

exisse de potestate: cf. iii 5, 11 n.

horum: sc. *consilii, rationis, mentis.*

potestas in totum animum esse debet. **78.** his aut subtrahendi sunt ii in quos impetum conantur facere, dum se ipsi colligant (quid est autem se ipsum colligere nisi dissipatas animi partis rursum in suum locum cogere?), aut rogandi orandique sunt ut, si quam habent ulciscendi uim, differant in tempus aliud, dum deferuescat ira. deferuescere autem certe significat ardorem animi inuita ratione excitatum. ex quo illud laudatur Archytae, qui cum uilico factus esset iratior, 'Quo te modo,' inquit, 'accepissem, nisi iratus essem!'

XXXVII. **79.** Vbi sunt ergo isti, qui iracundiam utilem

§ 78, 19. ei R V G B S E *plerique.* ii M 1 *h. l.* hi W 2 *in ras.* eis P. || impetum R V G B 1 2 K S E. || se ipsi B 1–3 S E 1 2 W 1 2 M 1 2 D C J O 2. ipse ipsi V P. ipse ipsi R G K. se illi O 1. || conligant R V G *h. l.* B K E. colligant P S *alii.* 20. colligere R V G B K S E. || dissupatas V K. dissipatas G i *ex* u *ead. man. mut.* R i *ex* u *ras. mut.* dissipatas B 1 2 S E. || partis V G B K E. partes R i *in* e *mut.* 24. archytae R G. archyte K. architę S E. 25. uilico R V G B 1 2. uilico E 1 *al. atr. superscr.* uillico S J O 1. || inquit R G B. inquid V K.

§ 78. **dissipatas...cogere.** Anger according to Stoic doctrine was primarily due to an *agitatio animi* (Sen. de Ira ii 3, 4) or *ψυχῆς κίνησις* caused inevitably by *oblata species iniuriae* : when this was transformed by the will into an *impetus* (*ὁρμή*) out of control of the reason it became anger. From another point of view the phenomenon was expressed in purely physical language: anger was defined (e.g. by Nemesius, de nat. hom. c. 19 *ap.* Arnim, *St. vet. frgg.* iii § 416) as *ζέσις τοῦ περὶ καρδίαν αἵματος ἐξ ἀναθυμιάσεως τῆς χολῆς ἢ ἀναθολώσεως γινομένη* or as a dissipation of the vital heat of the soul towards the periphery (Galen in Hippocr. de hum. 1, vol. xvi, p. 174 K *ap.* Arnim *l.c. ἐν γὰρ τῇ ὀργῇ καὶ τῷ θυμῷ ἡ ἔμφυτος αὐτῇ* [sc. *τῇ ψυχῇ*] *θερμασία ἐκτείνεται· καὶ χολὴ τότε γίνεταί τε καὶ αὐξάνεται*). This scattering of the vital heat from the heart explained the *rubor* and other physical effects of anger. But there was always the danger that it might lead to a permanent weakening of the intellectual centre, the life of which was the fire or vital heat that was of the essence of the soul; for this reason excessive anger often led to madness, cf. Sen. de Ira ii 36, 5 'nulla celerior ad insaniam uia est: multi itaque continuauerunt irae furorem nec quam expulerant mentem umquam receperunt.' To recover then from a fit of anger was to recall to the centre the *partes animi* which had been temporarily disturbed and scattered.

differant: cf. Sen. de Ira iii 12, 4 'maximum remedium irae dilatio est, ut primus eius feruor relanguescat et caligo quae premit mentem aut residat aut minus densa sit.' Plut. de cohib. ira, c. 11, p. 459 E *ὅ τε γὰρ χρόνος ἐμποιεῖ τῷ πάθει διατριβὴν καὶ μέλλησιν ἐκλύουσαν ἥ τε κρίσις εὑρίσκει καὶ τρόπον πρέποντα καὶ μέγεθος ἁρμόττον κολάσεως.*

Archytae. Archytas of Tarentum, a statesman and Pythagorean philosopher, flourished 400—365 B.C. R. and P. § 61. The story here told of him occurs again in a slightly different form in Rep. i 38, 59 and Val. Max. iv 1, 1 ext. Seneca, de Ira i 15, 3, tells the same story of Socrates and in iii 12, 5 has a precisely similar tale about Plato, who, being in a rage, asked the obliging Speusippus to flog his slave for him; the latter story is repeated by Plut. adu. Col. 2, p. 1108 A, while Diog. Laert. (iii 26) attributes Archytas' saying to Plato (*μεμαστίγωσο ἂν εἰ μὴ ὠργιζόμην*). It is impossible to say of whom the story was originally invented.

accepissem : see ii 14, 34 n. on *uerberibus accipiuntur.* This use of *accipere* is found in Lucilius (vi 667) and is according to Marx *ad loc.* derived from the *sermo uolgaris* : cf. also Plaut. Aul. 630 and Cic. Verr. ii 1, 54, 140.

XXXVII. § 79. **isti** : sc. 'Peripatetici,' cf. 19, 43.

magis iracundus : Cicero's argument seems to be this: if anger were a natural effect of certain impressions, then an im-

dicunt (potest utilis esse insania?) aut naturalem? an quicquam est secundum naturam quod fit repugnante ratione? quo modo autem, si naturalis esset ira, aut alius alio magis iracundus esset, aut finem haberet prius quam esset ulta ulciscendi libido, aut quemquam paeniteret quod fecisset per iram? ut Alexandrum regem uidemus, qui cum interemisset Clitum familiarem suum, uix a se manus abstinuit; tanta uis fuit paenitendi. quibus cognitis quis est qui dubitet quin hic quoque motus animi sit totus opinabilis ac uoluntarius? quis enim dubitarit quin aegrotationes animi, qualis est auaritia, gloriae cupiditas, ex eo, quod

XXXVII. § 79, 2. aut naturalem R V P 1 4 G B 1 2 K E 2 O 7. aut naturalē R 10 E 1. aut naturale R 7 16 17 K 2 W 2 M 1 D C J O 1. aut naturale est B 3. aut naturalis L 3. aut naturalis est II *al. atr. superscr.* *et* is *in ras.* aut naturalis est R 6 E 3 L 6 W 1 M 2 O 2 3. an naturale ed. H. ‖ an quicquam (quidquam) R 2 6 10 B 3 E 3 L 6 W 1 M 2 II O 2 3. an potest quicquam L 3. hanc quicquam P *marg.* an. ~~hanc~~ quicquam E 1. hac quicquam S *at in ras.; marg. at eras.* naturalis? an. hanc quicquam R V P 4 G B 1 2 K E 2 O 7. hanc quicqd R 17. hoc quicquam R 16 L 5 J O 1 ed. H. h' quicquam W 2. ñ quicquam K 2. hoc aut quicquam R 7 L 2. quicquam M 1 D C an *om.* 3. est E 1 W 1 C. es R L 2–6. ēē R 10 V P 1 4 B 1 2 E 2 W 2 J O 1 7. esse G K 1 ed. H. ēē^ S *marg.* pt^. ēē E 3 *al. atr. superscr.* esse^ II esse potest R 6 B 3 M 2 O 3. est et D. esse et M 1. potest esse O 2 *om.* K 2. ‖ fit R V P G B 1 2 K 1 2 S E 1 2 W 1 2 M 1 D C J O 1 3 ed. H. sit B 3 E 3 M 2 O 2 7. 5. ulla R 1 6 7 10 16 V P 1 3 4 G B 1–3 K 1 2 S E 1–3 L 2–6 W 1 2 M 1 2 D C II J O 1–3 7 Gr. ull'a R 17. ulta *corr. Manutius.* ‖ lubido R V G K J. libido P B S E. 6. pęniteret B S. peniteret R V G K E O 1. poeniteret W 1. ‖ qd̄ fecisse V *atr. uiridi superscr.* 8. pęnitendi S. penitendi R V G K E. poenitendi B 1 W 1.

pression, which angers any one, ought to produce the same kind and amount of effect upon every one; but as it is notorious that some men are angered by, and others are indifferent to, the same occurrence, it follows that anger is not *secundum naturam*.

Cicero forgets for the moment the 'mixtura elementorum,' which was the work of nature, and yet was responsible for 'uarietates morum' so that Seneca can say 'natura quosdam procliues in iram facit' (de Ira ii 20, 1).

finem: if anger were *naturalis*, it would be an *appetitus* or impulse directed towards some end, which would last until the end was attained, the attainment being accompanied by a feeling of satisfaction. Cic. seems, by this argument, to class all natural impulses together and draw no distinction between emotions and appetites.

uidemus: 22, 50 n.

Clitum: the incident is told in Arrian, Anab. iv 8, and with great variations in detail in Plut. Alex. 50 and 51.

quis enim dubitarit: from these words down to *perturbatio erroris est* in § 80 is bracketed as spurious by TS. and Hasper on the grounds chiefly that it interrupts the argument, and that the reasoning is illogical. It is true that it is more or less a digression and repeats in substance what has been already said in 7, 14 sqq. But Cicero is rather fond of digressions and repetitions and the reasoning is not so illogical as to justify the wholesale condemnation of the passage. The special difficulties are dealt with below.

unde intellegi debet ... in opinione. This sentence, according to TS., should have been preceded by a statement that the *aegrotationes animi* are due to *perturbationes*: but in a summary repetition Cicero was entitled to assume that his readers could remember what had been taken as proved throughout the whole book.

magni aestimetur ea res ex qua animus aegrotat, oriantur? unde intellegi debet perturbationem quoque omnem esse in opinione. **80.** et si fidentia, id est firma animi confisio, scientia quaedam est et opinio grauis non temere adsentientis, metus quoque est diffidentia [exspectati et inpendentis mali], et, si spes est exspectatio boni, mali exspectationem esse necesse est metum. ut igitur metus, sic reliquae perturbationes [sunt in malo]. ergo

12. magni aestumetur G. magnia estumetur R K. magni estumetur B. magni estimetur P 1. magna estumetur V B 2. magna estimetur K 2. magni a existimetur M 1 a *indistincte script.*: magni estimetur E 2 3 D C O 1. magni existimetur Π ed. H. magni extimetur W 1 2 M 2 O 2. magis extimetur O 3. magnis extimetur B 3. || oriantur K 2 O 7. oriant B 1. oriaꝯ E 1. oriatur R V P G B 2 K 1 E 2 W 2 O 1 3. 13. intellegi V B K. intelligi R G S E.

§ **80,** 15. adsentientis R V P G K 1 E 1. assentientis B 1–3 S W 1 2 M 1 D C Π J O 1–3. 16. diffidentia B 3 K 2 E 2 W 1 2 M 1 2 D C Π J O 1–3. d̊effidentia S *i.e.* ef *in* iff *mut.* defidentia E 1. difidentia K 1. difidentiae V. defidentia R P G B 1 2. || expectati, -tatio, -tationem R V B G K S. exspectati, -tatio, -tationem E. || inpendentis V G E. impendentis R B K S. 17. esse necesse est R 1 6 V P G B 1 3 K 1 S E 1 2 W 1 M 2 D C Π. necesse est esse J O 1 3. esse *om.* B 2 M 1 O 2 7 W 2 *marg.* necesse est esse. || mecum V *atr. uiridiore superscr.* mecum G c *in* t *alt. man. mut.*

§ **80. et si fidentia ... necesse est metum.** The interpretation and meaning of this sentence involve special difficulties: it is a trifle that *fidentia* only occurs again in Cic. in de Invent. ii 54, 163, and that *confisio* is ἅπαξ εἰρημένον—neither can be seriously urged against the genuineness of the sentence: the real crux is in the clause *metus quoque est diffidentia exspectati et inpendentis mali.* Heine (*Posen Progr.* pp. 19 f.) asserts that *diffidentia* with a gen. can only mean 'distrust of,' quoting Suet. Otho, 9 'desperatione ulla aut diffidentia copiarum,' and Plin. Epp. v 1, 7 'non diffidentia causae sed metu temporum,' and proposes to read *opinio* in its place. But this only introduces fresh difficulties: in the first place as TS. and Hasp. point out the proper antithesis to the feeling of *metus* in relation to an *exspectatum et inpendens malum* is (acc. to 6, 13) not *fidentia* but *cautio*; and one feels that *fidentia* has only been used in the clause before to lead up to *diffidentia* here: besides the description of the object of *metus* (or of the feeling of *diffidentia*) destroys the balance of the clause (*fidentia* having been defined as it is in itself without reference to external circumstances) and anticipates the statement of the following clause *si spes...necesse est metum.* The words *exspectati et inpendentis mali* are probably due to a marginal gloss that has crept into the text. If they are omitted, the discussion (in Küh.) as to whether *metus* or *diffidentia* is the subject of their clause and Dav.'s proposal to interchange the words become unnecessary.

Cicero's argument, then, is this: if self-reliance is a kind of knowledge in a mind that does not come to rash conclusions, and fear is the opposite of this, and further if hope is an expectation of good (hope being the feeling excited when the mind has quietly come to the conclusion that the circumstance impending is not a *malum*) then *metus* resolves itself into the expectation that what is impending is evil. The discussion of the force of *quoque* in Dav. and Hei. (*l.c.*) is avoided by taking the protasis to extend to 'exspectatio boni.'

ut igitur metus ... in malo. This sentence is condemned as spurious by Wesenberg, who says 'Obscurius, praesertim post *mali* aliter positum, est *sunt in malo.* Vulgo intellegitur esse idem quod *sunt in uitio, uitiosae.* sed ut hoc ita sit, quomodo ex iis quae praecedunt concludi potest?' (*Em.* III p. 14), and in this he is followed by Hei. and Ba. Both contentions are sound, but both can be

ut constantia scientiae, sic perturbatio erroris est. qui autem
20 natura dicuntur iracundi aut misericordes aut inuidi aut tale
quid, ii sunt constituti quasi mala ualetudine animi, sanabiles
tamen, ut Socrates dicitur, cum multa in conuentu uitia con-
legisset in eum Zopyrus, qui se naturam cuiusque ex forma
perspicere profitebatur, derisus est a ceteris, qui illa in Socrate
25 uitia non agnoscerent, ab ipso autem Socrate subleuatus, cum
illa sibi insita, sed ratione a se deiecta diceret. **81.** ergo ut

21. ei sunt constituti R V P G B K E 2 W 1 II J O 1 S *marg.* eis ii sunt constituti O 3. ei sint constituti O 7. hii sunt constituti W 2 *at* hii *in ras. et al. atr.* eis sunt constituti E 1 D C. eis modi sunt constituti M 1. ii sunt eius modi constituti M 2. || ualetudine R G K. ualetudini V. ualitudine P B S E. || sanabiles R 16 B 3 W 2 D O 1 ed. H. sanabile est R 1 2 10 V G B 1 2 K 1 2 S E 1 2 O 7. 22. ut R 1 2 10 16 V G B 2 3 K 1 2 D. ~~a~~ut E 1. aut B 1. || Socrates R V P G B 1–3 W 2 D J. || conlegisset R V B 1 K. collegisset G *h. l.* B 2. collegissent P. 23. zopyrus R V B 1 3 O 1. zopirus G B 2 E 1 W 2. zop$^{h}_{\wedge}$irus S. zophirus D. zephyrus W 1. 25. agnoscerent R V G *h. l.* B K S E W 2 D. 26. sibi signa sed R 1 17 V P G B 1 K 1 2 E 1–3 L 2 3 5 J $\underset{ee}{\underline{\ }}$O 1–3. sibi signa$_{\wedge}$sed S *marg.* essent. sibi signa sed W 1 *marg.* fuisse. sibi signa sed R 7. sibi signa sed II. sibi signa (sed *om.*) B 2 3 L 6 M 2. sibi signa W 2 *at* sed *post* signa *eras. et spat. relict.* sibi inesse signa sed L 4. sibi signa inesse sed R 6 D C. sibi uitia in esse sed M 1. sibi signa uitia inesse sed ed. H. sibi insita *corr. Bentleius.* || a se V G B 2 K 1 E 2 W 1 M 2 J. ab se S. a$\underset{\wedge}{\text{l}}$se R *eod. atr.* a$\underset{\wedge}{\text{d}}$se E 1. adse B 1.

removed by omitting *sunt in malo*: they are just the sort of explanatory addition one would expect to find to a sentence like 'ut igitur metus, sic reliquae perturbationes,' 'the statement about fear applies to other emotions as well.'

ii: for this, which is the reading of the best MSS, Bentley proposed *eis*, necessitating the further alteration of *Socrates* to *Socratis*, in which he is followed by Dav. Mo. Bouh. F. A. W. Or.

constituti: cf. ii 4, 11 'ita animo ac uita constitutus'; pro Sest. 65, 137 'a bonis uiris sapientibus et bene natura constitutis.'

dicitur: Bake is surely right in his contention that to end the sentence with *dicitur* makes the opening of the following sentence rather abrupt, and that the natural complement to *dicitur*, when we take the following words into account, is *de se dixisse*, not *constitutus fuisse* (Or.) or *sanabilis fuisse*. He is followed in his assumption of an anacoluthon (the construction being broken with *derisus est*) by Ba. TS. and Hei., the latter however contending that Cic. meant to complete the construction of *dicitur* by some words like *subleuasse Zopyrum*.

conlegisset: Dav. conjectured *coniecisset*, alleging that *colligere in aliquem* was bad Latin: but as Wopk. (*op. cit.* p. 332) points out it is equivalent to *collecta memorare in aliquem*: *colligere uitia* occurs again in Fin. i 19, 62. For the pregnant constr. see Nägelsb. *Lat. Stil.* § 102.

Zopyrus: ὁ φυσιογνώμων, cf. de Fato 5, 10: Maximus Tyr. xxv 3 (p. 299 ed. Hobein); Orig. c. Cels. i 33 quoted by Dav. who denies, however, the identification of this Zopyrus with Alcibiades' Thracian παιδαγωγός made in Spencer's note to Orig. *l.c.* and thinks him to have been the Syrian μάγος who is said by Diog. Laert. (ii 5, 24) to have foretold Socrates' death. This view is adopted by Förster (*Scriptores Physiognomici* I p. vii n.).

The story is told in Alexander Aphrodisiensis, de Fato, quoted by Eusebius, Praep. Evang. vi 9, 22, where Socrates' reply is given as ἦν γὰρ ἂν τοιοῦτος ὅσον ἐπὶ τῇ φύσει, εἰ μὴ διὰ τὴν ἐκ φιλοσοφίας ἄσκησιν ἀμείνων τῆς φύσεως ἐγένετο, and by Cassian, Conl. xiii 5, 3, where quoting perh. from Phaedo's lost dialogue Zopyrus (Diog. Laert. ii 9, 2) he gives Socrates' words as παύσασθε, ἑταῖροι· εἰμὶ γάρ, ἐπέχω δέ.

insita: Bentley's emendation for the meaningless *signa* of the MSS is adopted

optima quisque ualetudine adfectus potest uideri uel natura ad aliquem morbum procliuior, sic animus alius ad alia uitia propensior. qui autem non natura sed culpa uitiosi esse dicuntur,
30 eorum uitia constant e falsis opinionibus rerum bonarum et malarum, ut sit alius ad alios motus perturbationesque procliuior. inueteratio autem, ut in corporibus, aegrius depellitur quam perturbatio, citiusque repentinus oculorum tumor sanatur quam diuturna lippitudo depellitur.

XXXVIII. **82**. Sed cognita iam causa perturbationum, quae omnes oriuntur ex iudiciis opinionum et uoluntatibus, sit iam huius disputationis modus. scire autem nos oportet cognitis,

§ **81**, 27. optuma R V G B K. || quisque R V P G B 1–3 K 1 S E 1 2 W 1 2 M 2 D C J O 1–3 7. || ualetudine V G K. ualitudine R B S E. || adfectus V G. adfectos E. affectus R B K S. || uideri ut natura R 1 6 7 17 V P G B 2 3 K 1 2 S E 1–3 L 3–6 W 2 M 2 D C J O 1–3 7 ed. H. uideri ~~ut~~ natura W 1. uideri utrũ natura L 2. uideri anã M 1. uideri ut natura Π *alio atr. superscr.* uideri ut natura B 1 *cum ras. post* ut. uideri uel natura *corr. Seyffertus.* 30. bonarum et R 1 7 17 V P G B 1–3 K 1 S E 1 2 W 1 2 M 1 2 D C J O 1–3. bonarum ac R 6 Π. et *om.* K 2 O 7. 34. lippitudo depellitur R V P G *plerique.* lippitudo diuturna depellitur O 1.

XXXVIII. § **82**, 3. nos B 2 3 S M 2 C Π (*at* n *mut. esse uid.*) O 1 2 7. uos R V P G B 1 K 1 2 E 1 2 W 1 2 M 1 (*non ut Küh.*) D J O 3.

by CFWM. Bait. TS. Hei. Sch.; Sff. prefers *innata*, which he wrongly credits to Nissen; it is due to Bentl. who wrote 'probo conjecturam cujusdam, quam Gebhardus memorat illa sibi INGENITA: nisi forte mauis INSITA uel INNATA' (*Emend. ad. Tusc. Disp.* p. 477 in Dav.'s edn. Ox. 1805). It is possible that *signa sed* of the MSS is a corruption of *sic natura* (*n̄a̅*) *esse sed*, which would reproduce the contrast between φύσις and ἄσκησις in the version quoted above from Eusebius.

§ **81. quisque.** 'Accordingly, just as every man, though in the enjoyment of excellent health, may show signs of being naturally prone to contract some one disease more than another, in the same way one mind is more inclined to one fault, another to another'; for the position of *quisque* cf. Off. i 31, 113; Bent. (followed by Dav.) altered *quisque* of the MSS to *quis* and read *at* before *natura* for the MSS *ut*; but not merely is *quisque* the reading of all the MSS, but it is essential to Cicero's argument, which is, that every one is liable to some natural bodily and mental bias, which varies from one individual to another; in the second place there is no such opposition between good health and a natural liability to some particular ailment as *at* implies: Hei. TS. Ml. Sch. who retain *quisque* omit *ut* before *natura*, but it is hard to see how it came to be inserted. Sff.'s conjecture *uel* (ut) gives an excellent sense and lays the proper emphasis upon *natura*.

culpa: cf. iii 30, 73 'sunt enim ista non naturae uitia sed culpae.'

inueteratio: ἅπαξ εἰρημένον: here = 'inueteratum uitium,' 'a chronic complaint.'

oculorum tumor: a concomitant of the ordinary *lippitudo* (described in Cels. de med. vi 6, 1 ff.) in which 'tument ac distenduntur cum dolore oculi': the *arida lippitudo* is described *ib.* vi 6, 29 'neque tument neque fluunt oculi sed rubent tantum...quantoque minor generis huius impetus, tanto finis minus expeditus est.'

depellitur is suspected by Dav. to be a repetition, due to a copyist, of *depellitur* above; the word is bracketed by Wes. Hei. Bait.

§ **82. cognita...causa**: this is, as Mo. notes, a *locutio iudicialis*; cf. de Or. ii 24, 100 'nihil est negotii eiusmodi causam cognoscere': Or. 42, 143; Brut. 70, 246.

opinionum, 'judgments resting upon opinions,' as opposed to the *iudicia* proceeding from *scientia* (ὁ ὀρθὸς λόγος).

disputationis: for the gen. cf. 'cala mitatis praesentis...medicina' iii 22, 54 'finem faciet Tusculanarum disputationum' v 1, 1.

quoad possunt ab homine cognosci, bonorum et malorum finibus
5 nihil a philosophia posse aut maius aut utilius optari quam haec,
quae a nobis hoc quadriduo disputata sunt. morte enim con-
tempta et dolore ad patiendum leuato adiunximus sedationem
aegritudinis, qua nullum homini malum maius est. etsi enim
omnis animi perturbatio grauis est nec multum differt ab amen-
10 tia, tamen ita ceteros, cum sunt in aliqua perturbatione aut
metus aut laetitiae aut cupiditatis, commotos modo et per-
turbatos dicere solemus, at eos, qui se aegritudini dediderunt,
miseros, adflictos, aerumnosos, calamitosos. **83.** itaque non for-
tuito factum uidetur, sed a te ratione propositum, ut separatim de
15 aegritudine et de ceteris perturbationibus disputaremus; in ea

4. quoad R. qoad B 1. qd̃ ad V *atr. uiridi corr.* quod ad G K 1 E 1. 6. quadriduo R V G K D. quatriduo P B 2 3 S E 1 2 W 1 2 M 1 C II J O 1–3 7. quadruuio B 1. 10. tamen ita R 1 6 17 V P G B 2 3 K 1 2 S E 1 2 W 1 2 M 1 2 D II J O 1–3 7. tũ ita C. tamen in B 1 *at fuerat* ita. || cum sunt R V G B 1 2 K 1 2 S E 1 2 W 2 D C II O 1–3. cum sint R 6 B 3 W 1 M 1 2 O 7. cum s̃ P J. 11. commotos R G. commotus V. cõmotos K. 12. qui se aegritudini R. qui se aegritudinis K. quisegritudini V e *atr. ant. inculc.* quasaegritudinis G *in* quis aegritudini *ead. man.* (*ut uid.*) *mut.* 13. adflictos V G E. afflictos R B K S.

quoad...cognosci: Cic. intends by these words to safeguard his position as an adherent of the New Academy; for a similar qualifying expression, cf. Fin. ii 25, 80 'si haec uera sunt, nihil enim affirmo.'

bonorum ... finibus: the treatise de Finibus had been finished shortly before (v 11, 32), probably by the end of June 45 B.C. See Introd. vol. i pp. xv f.

ad patiendum, 'so that it can be endured'; for the constr. cf. 17, 37 'aut intolerabile ad demittendum animum aut nimis laetabile ad ecferendum' and n. there.

ita ceteros: *ita* is bracketed by most edd. and Nissen includes *tamen* in his condemnation, arguing that *tamen ita* is but a repetition of *amentia* preceding. Klotz defends *ita*, remarking (*Quaest. Tull.* i 124 sq.) 'ut magis illud quod ante dictum erat legenti adhaeresceret particulam istam adiecit qua illud denuo repeteret'; Mo. and Küh. adopt the more satisfactory explanation of Stuerenburg, who takes *ita* with the following *cum*, as in Brut. 62, 222 'grauem oratorem ita dumtaxat cum de re publica diceret.' Sff. conjectures *in uita*, thus making a contrast between the true philosophic doctrine enunciated in the preceding clause and the view adopted by the ordinary man—a contrast which is sufficiently well brought out by *dicere solemus* following.

Cicero's point is that whereas in theory every *perturbatio* is practically insanity, yet in practice and common usage we draw a distinction between various kinds of *perturbatio*, reserving for those suffering from *aegritudo* our most emphatic expressions of pity; *ceteros* refers to all *perturbati* with the exception of those *aegritudini deditos*; trans. 'we nevertheless in all the other cases, namely when people are suffering from a mental disturbance such as fear or joy or desire, in this case (*ita*) merely say usually that they are excited and disturbed, while in the case of those who have surrendered themselves to *aegritudo* we say that they are wretched, despairing, miserable, undone.'

metus: gen. of definition, cf. i 15, 34 n.; i 45, 109; iv 15, 34.

§ **83. propositum**: in iii 4, 7 'uidetur mihi cadere in sapientem aegritudo' where the interlocutor limited his assertion to *aegritudo*, reserving his statement about the other *perturbationes* for the following day's discussion (iv 4, 7).

est enim fons miseriarum et caput. sed et aegritudinis et reliquorum animi morborum una sanatio est, omnis opinabilis esse et uoluntarios ea reque suscipi quod ita rectum esse uideatur. hunc errorem quasi radicem malorum omnium stirpitus philo-
20 sophia se extracturam pollicetur. **84.** demus igitur nos huic excolendos patiamurque nos sanari. his enim malis insidentibus non modo beati, sed ne sani quidem esse possumus. aut igitur negemus quicquam ratione confici, cum contra nihil sine ratione recte fieri possit, aut, cum philosophia ex rationum conlatione
25 constet, ab ea, si et boni et beati uolumus esse, omnia adiumenta et auxilia petamus bene beateque uiuendi.

§ **83**, 16. sed et aegritudinis R G. sed ęgritudinis V. 17. omnis R V G B 1 K. omnes B 2. omns S E. || opinabilis R V G B K. opinabiles B 2 S E. 18. ea re que V B 1 2 J. ea req; R 17 W 2. ea re q3 S *at* q3 *in ras. et spatio post relicto.* ea re q̃ P *marg.* q3. ea re quae R G K. ea re quoque O 7. ea quę re E 1 *atr. ant. superscr.* eaq; re R 6 B 3 K 2 E 2 W 1 M 2 D C Π O 1–3 ed. H. eaq; nec R 7. eaq; de re M 1.

§ **84**, 20. igitur nos R 1 7 17 V P G B 1 3 K 1 2 S E 1 2 W 1 2 M 1 2 Π J O 1–3 7 ed. H. nos igitur D C. ergo nos R 6 B 2. 22. nommodo G. 23. ratione confici P. rationi confici V *al. atr. superscr.* rationi confici R 1 2 10 16 G K 1. 24. conlatione G B. collatione R P K E 2 *alii.* consolatione V. collocatione S *marg.* collatione. *om.* E 1.

enim: for the order of words cf. i 27, 66 n.; 'in his est enim' i 32, 78.

fons...et caput, 'fountain head and source': this is nearly always the meaning of *caput* as applied to streams and rivers, but cf. Liv. xxxiii 41, 7; Caes. B.G. iv 10; for the phrase here edd. compare de Or. i 10, 42; Fin. v 6, 17; pro Planc. 23, 57.

omnis opinabilis esse: for the acc. and inf. in loose explanation of *sanatio est* cf. Ac. ii 38, 120 'quanti libertas ipsa aestimanda est non mihi necesse esse quod tibi est?' with Reid's note.

ea re...quod: for the constr. cf. Ac. ii 34, 111 'illud ea re a se esse concessum quod uideretur esse quaedam in uisis differentia'; Off. iii 13, 53 'ea re, quia turpe sit, non esse faciendum.'

stirpitus is ἅπαξ εἰρημένον in Cicero.

§ **84**. **non modo**: cf. i 36, 87 n.

M. TVLLI CICERONIS
TVSCVLANARVM DISPVTATIONVM
LIBER QVINTVS

I. **1.** Quintus hic dies, Brute, finem faciet Tusculanarum disputationum, quo die est a nobis ea de re quam tu ex omnibus maxime probas disputatum. placere enim tibi admodum sensi et ex eo libro quem ad me accuratissime scripsisti et ex multis sermonibus tuis uirtutem ad beate uiuendum se ipsa esse contentam. quod etsi difficile est probatu propter tam uaria et tam multa tormenta fortunae, tale tamen est ut elaborandum sit quo facilius probetur. nihil est enim omnium quae in philosophia tractantur quod grauius magnificentiusque dicatur. **2.** nam cum ea causa inpulerit eos qui primi se ad philosophiae

uerba uirtutem ad beate uiuendum se ipsa esse contentam om. R V P B E 1 2 W 1 M 1. *glossatoris manu subscr. habet* Π.

I. § **1**, 2. ea de re R V P G B 2 3 K 1 2 E 2 L 5 W 2 M 1 2 Π J O 1 3. ea dere S *at* ea *in lit.* addere B 1 E 1 D C O 7. de ea re W 1 O 2. 3. maxime R V B K S. *habet* G *alt. man. superscr.* 4. accuratissime R V G B K. 5. semmonibus G *in* sermonibus *alt. man. mut.* 6. contentam R V K. conten tam B 1 *ras. ante et post* n. contentam G n *ex* mp *alt. man. mut.* contēptā P. ‖ difficile P K. difficili R V. dificili G *alt. man. superscr.* 8. quod G *at* d *ead. man. deleto.* ‖ probetur R V G B K. probætur E 1. ꝓpet P. 9. tractatur G *ead. man.*

§ **2**, 10. impulerit R V P G B K S. inpulerit E 1.

I. § **1**. **finem faciet...disputationum**: for the gen. cf. iv 18, 41 n. on *uitio* and Madv.'s note on Fin. ii 9, 27 'qualis ista philosophia est, quae non interitum afferat prauitatis' and Madv.'s *Lat. Gr.* § 241, 3, § 242, 2.

quo die: for the repetition of the antecedent in the relative clause for the sake of clearness (a usage frequent in legal formulae) cf. p. Mil. 20, 53 'ante fundum Clodi, quo in fundo, etc.'; Q.F. iii 3, 1 'diem scito esse nullum quo die non dicam'; Rep. i 26, 41 'ad eam causam referendum est, quae causa genuit ciuitatem.'

ea de re: for the order of the words cf. i 27, 66 n.

admodum goes with *sensi*, acc. to the usual Ciceronian rule: see Reid's n. on Lael. 1, 2.

eo libro: i.e. his de Virtute, cf. Fin. i 3, 8 'quamquam a te ipso id quidem facio prouocatus gratissimo mihi libro quem ad me de uirtute misisti'; Sen. ad Helu. 9, 4 quotes 'Brutus in eo libro quem de uirtute composuit.' Quintilian's criticism on Brutus' philosophical style is well known (x 1, 123) 'suffecit ponderi rerum: scias eum sentire quae dicit.'

ad me...scripsisti, 'wrote and dedicated to me'; i.e. *ad me scriptum misisti*, the form of expression employed in 4, 11; cf. Lael. 1, 4 'in Catone maiore qui est scriptus ad te de senectute.'

§ **2**. **ea causa**: Küh. and Hasp. are clearly wrong in taking this to mean 'the foregoing consideration,' a meaning which Cicero would have expressed by *quae causa cum*; *ea* is explained by the clause *ut...conlocarent*; the 'primi qui se ad

studium contulerunt ut omnibus rebus posthabitis totos se in optimo uitae statu exquirendo conlocarent, profecto spe beate uiuendi tantam in eo studio curam operamque posuerunt. quodsi ab iis inuenta et perfecta uirtus est, et si praesidii ad beate
15 uiuendum in uirtute satis est, quis est qui non praeclare et ab illis positam et a nobis susceptam operam philosophandi arbitretur? sin autem uirtus subiecta sub uarios incertosque casus famula fortunae est nec tantarum uirium est ut se ipsa tueatur, uereor ne non tam uirtutis fiducia nitendum nobis ad spem beate
20 uiuendi quam uota facienda uideantur. **3.** equidem eos casus in

12. optumo R V G B K. || conlocarent R V G B K E. collocarent S.
14. ab his R V P G B K S E. || praesidii R V G B K S E O 3 7. 18. tantam R *eod. ut uid. atr.*

philosophiae studium contulerunt' are not the early physicists, as this would make 'totos se in optimo uitae statu exquirendo conlocarent' hopelessly unhistorical (a blunder which Hei. is content to attribute to a lapse of memory on Cicero's part), nor Socrates and his followers (Küh.), which would involve an equally serious lapse in *primi*, but the *σοφοί* 'a quibus uita hominum instructa primis sit' (§ 6) and the others mentioned in §§ 7 sq.; the *optimus uitae status* will then have a meaning primarily political and social, not ethical.

Sff., while rightly rejecting Bentley's *aliqua* for *ea* as palaeographically unlikely, and Bake's *nam quaecumque causa* as bad grammar with *compulerit*, proposes to omit *ea* as a dittography of the *ca* in *causa*. But as his object is to get rid of the historical difficulty in the interpretation of the words *qui primi...conlocarent*, a difficulty which does not exist if the passage be interpreted (as above) in view of §§ 6 and 7, the emendation becomes unnecessary; his proposal further involves the awkwardness of taking the clause *ut ... conlocarent* as limiting the application of *primi se contulerunt* in the preceding clause, a case in which Cic. would almost certainly have used *ita...ut*.

Transl. 'For since the motive impelling those who first devoted themselves to the study of philosophy was such that ...they gave their whole attention to the discovery of the ideal state of existence, it must certainly have been from the expectation of a happy life that they devoted so much care and attention to the pursuit of it.'

inuenta et perfecta, 'discovered and elaborated, thoroughly discussed'; for this use of *perficere* cf. 25, 72 'sequentia adiungit, perfecta concludit'; iv 5, 9 'erit enim hoc totum, quod quaero, ex utroque perfectius' ('more thoroughly discussed'); Legg. i 13, 35; Diu. ii 1, 3 'quae (sc. quaestio) ut plane esset cumulateque perfecta.' Generally *perfecta*, when applied to *uirtus*, means 'thoroughly performed,' e.g. pro Sest. 40, 86 'et sentire uero et facere perfectae cumulataeque uirtutis'; cf. Off. iii 3, 14 'illud autem officium, quod rectum idem appellant, perfectum atque absolutum est.' Cicero seems fond of contrasting *inuenire* and *perficere*, e.g. de Or. i 4, 13 'Athenas, in quibus summa dicendi uis et inuenta est et perfecta'; Brut. 18, 71 'nihil est enim simul et inuentum et perfectum.'

positam: used here to recall *operamque posuerunt* above: Nissen strangely takes it as equivalent to *depositam* forming a contrast with *susceptam*.

subiecta, 'brought under the power of': Madv. in his n. on Fin. ii 15, 48 shows that *subicere* is followed either by the dative, as in Off. ii 6, 22; pro domo 40, 106; or by *sub* with the acc. as here, and in iv 7, 16; iv 8, 19; Ac. ii 23, 74.

tantarum uirium: Mo. notes that the gen. plur. is more rarely used in this constr. than the abl. plur.; he quotes Plin. N.H. vii 2 'gens...stridoris horrendi, hirtis corporibus.'

§ 3. **eos casus**: his political disappointments and domestic troubles which had been increasing since 47 B.C.; see vol. I, Intr. pp. xiv sq.

in quibus: Lamb. deleted *in* which is supported by pro Arch. 11, 28 'quid est

quibus me fortuna uehementer exercuit mecum ipse considerans huic incipio sententiae diffidere interdum et humani generis inbecillitatem fragilitatemque extimescere. uereor enim ne natura, cum corpora nobis infirma dedisset iisque et morbos insanabilis
25 et dolores intolerabilis adiunxisset, animos quoque dederit et corporum doloribus congruentis et separatim suis angoribus et molestiis inplicatos. **4.** sed in hoc me ipse castigo, quod ex aliorum et ex nostra fortasse mollitia, non ex ipsa uirtute, de uirtutis robore existimo. illa enim, si modo est ulla uirtus,
30 quam dubitationem auunculus tuus, Brute, sustulit, omnia quae cadere in hominem possunt subter se habet eaque despiciens casus contemnit humanos culpaque omni carens praeter se ipsam nihil censet ad se pertinere. nos autem omnia aduersa cum

§ 3, 22. interdum et R 1 7 V P G B 1 2 K 1 2 S E 1 W 1 M 1 D C O 3 7. interdum et iam Π *al. atr. superscr.* interdum & W 2 O 2. interdum etiam R 6 B 3 M 2 J O 1. ‖ imbecillitatem R V P G *h. l.* B 2 K. inbecillitatem B 1 S E 1. 24. hisque R V G B. ‖ insanabilis R V G K. insanabiles P B 1 2 S E 1. 25. intolerabilis P B E 1. intollerabilis R V G K. intolerabiles S. 26. congruentis R V G B 1 K E. congruentes B 2 S. 27. implicatos R V G B K S. implicatos E 1.

§ 4. in hoc R 1 6 V P G B 1–3 K 1 2 S E 1 2 W 1 2 M 1 2 D C Π J O 1–3 7. hoc Gr. in *om.* 29. existumo R G B K. existumē V. 30. auunculis tuus E 1. ‖ sustulit R G B K. sustu lit V *litt. erasa.* 31. in hominem K 1. in hominē V P B. in homine R G. 33. aduersa tum R 1 6 7 10 17 V P G B 1 3 K 1 2 S E 1–3 L 2–6 W 1 2 M 2 D C Π J O 1–3 7 ed. H. aduersa tamē R 16. aduersa nobis B 2. aduersa M 1 tum *om.* cum *corr. Dauisius.*

quod...tantis nos in laboribus exerceamus': for *exercere* edd. compare pr. Planc. 32, 78; Fam. xii 4, 1; p. Mil. 2, 5.

congruentis, 'responsive to': cf. de Or. iii 59, 222 'est enim actio quasi sermo corporis, quo magis menti congruens esse debet'; Wopkens, *op. cit.* p. 143, defends the reading of the MSS. against Davies' conjecture *conruentes* and Lambinus' *coaegrentes*. For the thought cf. Ov. Tr. v 13, 3 'aeger enim traxi contagia corpore mentis.'

§ 4. **in hoc**, 'in speaking of this'; cf. *in eo libro* 9, 24 n.

castigo, 'rebuke,' the usual (but not invariable) meaning of the word in class. Lat. Cf. ii 21, 50 'uidesne ut obmutuerit non sedatus corporis sed castigatus animi dolor'; Liv. xxvi 35, 8; xxvii 34, 14; xxviii 26, 3; xxxi 6, 5, etc.

auunculus: M. Porcius Cato Uticensis: Brutus' mother was Servilia, Cato's ὁμομήτριος ἀδελφή (Plut. Cat. 1, Brut. 2). For Cicero's opinion of Cato's character cf. Att. ii 5, 1 'Cato ille noster qui mihi unus est pro centum milibus'; Phil. xiii 14, 30 'quorum princeps M. Cato idemque omnium gentium uirtute princeps.' Quintilian (xii 7, 4) couples the uncle and nephew 'quorum alter appellatus sapiens, alter nisi creditur fuisse uix scio cui reliquerit huius nominis locum.'

subter: only here and in i 10, 20 in Cicero, it is found also in Varro, R.R. iii 3, 5, but is almost entirely confined to poetry before the time of Livy; the abl. after *subter* is found only in Catullus and Virgil; Draeger, *Synt. d. Lat. Spr.* i p. 621; Neue, *Formenl.* ii³ pp. 931 sqq. Detlefsen (in *Philol.* XLII p. 181) sees in *subter* the influence of poetry, and suggests that *despiciens...humanos* is the conclusion of a hexameter line from Cicero's Laus Catonis; in a later number (*ib.* p. 413) he withdraws the unhappy suggestion that 'contemnit humanos' can end a hexameter, but makes the fresh conjecture that a word has been omitted in quotation and that *humanos* is the first word of the following line.

uenientia metu augentes, tum maerore praesentia rerum naturam
35 quam errorem nostrum damnare malumus.

II. **5.** Sed et huius culpae et ceterorum uitiorum peccatorumque nostrorum omnis a philosophia petenda correctio est. cuius in sinum cum a primis temporibus aetatis nostra uoluntas studiumque nos compulisset, his grauissimis casibus in eundem
5 portum ex quo eramus egressi, magna iactati tempestate confugimus. o uitae philosophia dux, o uirtutis indagatrix expultrixque uitiorum! quid non modo nos, sed omnino uita hominum sine te esse potuisset? tu urbis peperisti, tu dissipatos homines

34. naturarum G *in* naturam *alt. man. corr.* naturā~~rū~~ E 1. 35. damnare *om.* G *in marg. alt. man. adscr.*

II. § 5, 2. correctio R V P G K. correptio E 1. 4. compulisset R V P G B 2 K 1 2 S M 1 D C O 1–3 Gr. cōpulisset B 1 E 1 W 2 II. conpulisset R 7. 9pulisset O 7. cōpulsisset E 2. contulisset R 6 W 1 J. contulisset M 2 *at marg. al. manu* compulisset. || grauissimis R V G B. grauisimis K. 6. expultrixq; V P B 1 S E 2 W 1 2 M 1 2 J O 1–3 7. expultrixque R *at fuerat* excultrixque. excultrixque G B 2 K. expultrix excultrixq3 D. expultrix excultrix C. expultrixq; excultrixq; E 1. 7. quid non modo R G. quinonmodo V. quiñm P. 8. urbis V G B K. urbis R *eod. atr.* urbes P. || dissipatos R V G B. disipatos K.

cum...praesentia: cf. iii 7, 14 'quarum enim rerum praesentia sumus in aegritudine, easdem impendentis et uenientis timemus'; *cum* is Dav.'s correction of the MSS *tum* and is adopted by all recent edd. except Or.; *tum...tum* can only mean 'at one time...at another time,' whereas here *uenientia* and *praesentia* being in apposition to *omnia* require the meaning 'both...and.'

II. § **5. sinum**, 'protection,' a common meaning of the word; the literal and metaphorical uses are happily blended in Virg. Aen. viii 711 sqq. 'contra autem magno maerentem corpore Nilum | pandentemque sinus et tota ueste uocantem | caeruleum in gremium latebrosaque flumina uictos.'

a primis temporibus: cf. Off. ii 1, 4 'in his studiis ab initio uersatus aetatis existimaui honestissime molestias posse deponi si me ad philosophiam rettulissem'; pro Arch. 6, 14; Brut. 91, 315.

aetatis: cf. i 39, 93 n. on 'exacta aetate.'

compulisset: Dav. preferred here the reading *contulisset* found in some MSS but (as Küh. points out) the word *compellere* is used 'ad summum uehementissimumque animi impetum, quo Cicero ad philosophiae studium deferretur, exprimendum.'

portum: for the metaphor edd. quote Eur. Med. 768 οὗτος γὰρ ἀνὴρ ᾗ μάλιστ' ἐκάμνομεν | λιμὴν πέφανται τῶν ἐμῶν βουλευμάτων; Anthol. Pal. ix 49 ἐλπὶς καὶ σὺ τύχη, μέγα χαίρετε, τὸν λιμέν' εὗρον: the metaphor is common in Cicero; see i 49, 119 n.

o uitae...dux: Cicero's apostrophe is sharply criticized by Lactantius, Instit. Diu. iii 13 fin. 'potuit eodem modo gratias agere cibo et potui, quia sine his rebus uita constare non possit.'

indagatrix, like *expultrix*, is ἅπαξ εἰρημένον in Cicero. For the metaphor Mo. compares Diog. Laert. viii 1, 6, where Pythagoras is said to have called philosophers θηραταὶ τῆς ἀληθείας, and Didymus ap. Stobaeum, Ecl. Eth. ii 1, 18 ἡ μὲν γὰρ φιλοσοφία θήρα τῆς ἀληθείας ἐστὶ καὶ ὄρεξις: cf. also Iamblichus, Protrept. c. 5 p. 72 K αἱ μὲν ἄλλαι πᾶσαι ἐπιστῆμαι θηρευτικαί τινές εἰσι...τῶν ἀγαθῶν, and N.D. i 30, 83 'physicum, id est speculatorem uenatoremque naturae.'

quid: cf. iv 23, 52 n. on 'quid... foedius.'

tu urbis peperisti. With this paragraph cf. Or. i 8, 32, where the institution of civil society is ascribed to the *uis oratoria*, and pro Sest. 42, 91, where it is ascribed to those 'qui primi uirtute et consilio praestanti exstiterunt'; de Rep. vi

in societatem uitae conuocasti, tu eos inter se primo domiciliis,
10 deinde coniugiis, tum litterarum et uocum communione iunxisti,
tu inuentrix legum, tu magistra morum et disciplinae fuisti; ad
te confugimus, a te opem petimus, tibi nos, ut antea magna ex
parte, sic nunc penitus totosque tradimus. est autem unus dies
bene et ex praeceptis tuis actus peccanti inmortalitati ante-
15 ponendus. cuius igitur potius opibus utamur quam tuis, quae et
uitae tranquillitatem largita nobis es et terrorem mortis sus-
tulisti? **6.** ac philosophia quidem tantum abest ut proinde ac

14. peccanti R 2 7 10 17 V P G B 1 2 K W 2 O 1. peccan$\overset{\tau}{\cancel{d}}$i R *eod. atr.* peccandi O 7. pene toti R 6 16. || inmortalitati R V K S. immortalitati G *h. l.* B. immortalitate E 1. 15. quae uitae G *alt. man. superscr.*

§ 6, 17. ac R V P G B 1 K 1 2 E 1 M 1 D C O 3 7. at R 6 B 3 S M 2 J O 1 2. a W 1 c *post* a *eras.* a W 2 *al. atr. superscr.* at Π t *al. man. inculc.* a R 7 E 2. ex B 2. || proinde R V P G B 1 2 K 1 2 S E 2 W 2 M 1 D C Π J O 2 7. per proinde B 3. perinde W 1 M 2 O 1 3. pro ac E 1.

13, 13 'nihil est enim illi principi deo, qui omnem mundum regit, quod quidem in terris fiat, acceptius quam concilia coetusque hominum iure sociati, quae ciuitates appellantur,' Hor. A.P. 396 sqq. Though each state owed its inception to some lawgiver, yet the universality of organized communities is due to the natural law, 'nos ad coniunctionem congregationemque hominum et ad naturalem communitatem esse natos,' Fin. iii. 20, 65. Hei. thinks that the statement here is probably due to the formulation of the Stoic view by Posidonius as quoted by Sen. Epp. 90, 5.

Lucretius seems to express a similar view in v 1105 sqq. 'inque dies magis hi uictum uitamque priorem | commutare nouis monstrabant rebus benigni | ingenio qui praestabant et corde uigebant.' But the Epicurean doctrine of the origin of society was diametrically opposed to that of the Stoics: the view of Epicurus is quoted in Epictet. diss. ii 20, 7 *οὐκ ἔστι φυσικὴ κοινωνία τοῖς λογικοῖς πρὸς ἀλλήλους.*

penitus totosque: for the connection of adj. and adv. by means of a conj. cf. Plaut. Trin. 268 'sunt tamen quos miseros maleque habeas,' and Bacch. 474 'tu Pistoclerum falso atque insontem arguis'; Sall. Iug. 5, 4 'magnum ac late imperium ualebat' (quoted by Ussing, *ad loc.*); cf. also Panegyricus Messallae 201 'quod tibi si uersus noster, totusue minusue, | uel bene sit notus'; Quintil. ii 10, 5 'haec supra fidem et poetica...themata.'

unus dies ... anteponendus: for the sentiment Dav. compares Posidonius ap. Sen. Epp. 78, 28 'unus dies hominum eruditorum plus patet quam imperitis longissima aetas'; Philo, Quis rer. diu. her. p. 522 A *μίαν γὰρ ἡμέραν ὑγιεινῶς εἶπε προφήτης ἀνὴρ βούλεσθαι βιῶναι μετ' ἀρετῆς ἢ μυρία ἔτη ἐν σκιᾷ τοῦ θανάτου, σκιὰν τὸν φαῦλον αἰνιττόμενος βίον*: add to these reff. Plut. Cons. ad Apoll. 17 p. 428 *οὐχ ὁ μακρότατος βίος ἄριστος ἀλλ' ὁ σπουδαιότατος.* The passage quoted by Mo. from Julian's letter to Oreibasios (ep. 17, p. 498, 4 Hertl.), *ἄμεινον γὰρ ὀλίγον ὀρθῶς ἢ πολὺν κακῶς πρᾶξαι χρόνον*, is not parallel (cf. *Philol.* LXII pp. 586 ff.).

The Stoics held that the happiness produced by virtue was so great that no prolongation could make it greater; cf. Fin. iii 14, 46 'Stoicis non uidetur optabilior nec magis expetenda beata uita si sit longa quam si breuis,' and the reff. given in Zeller, *Stoics, etc.* p. 225 n. 1. A similar view was held by Epicurus *ὁ ἄπειρος χρόνος ἴσην ἔχει τὴν ἡδονὴν καὶ ὁ πεπερασμένος*, Diog. Laert. x 145; Fin. i 19, 63. Later sophistic writers sometimes contrast the happiness of a moment's pleasurable experience with the happiness supposed to attach to immortality as such, e.g. Charit. Aphr. vi 7, 12 *οὐδὲ ἀθανασίαν προὐτίμησεν ἂν ἡμέρας μιᾶς τῆς μετὰ Χαιρέου.*

§ **6. ac...quidem**: a formula of transition, iii 2, 4 n.; iii 13, 28 n.

proinde ac: i 36, 86 n.; Draeger, *Synt. der Lat. Spr.* II § 315, 13 (6).

de hominum est uita merita laudetur, ut a plerisque neglecta a multis etiam uituperetur. uituperare quisquam uitae parentem et hoc parricidio se inquinare audet et tam impie ingratus esse, ut eam accuset quam uereri deberet, etiamsi minus percipere potuisset? sed, ut opinor, hic error et haec indoctorum animis offusa caligo est, quod tam longe retro respicere non possunt nec eos a quibus uita hominum instructa primis sit fuisse philosophos arbitrantur.

III. **7.** Quam rem antiquissimam cum uideamus, nomen tamen esse confitemur recens. nam sapientiam quidem ipsam quis negare potest non modo re esse antiquam, uerum etiam nomine? quae diuinarum humanarumque rerum, tum initiorum causarumque cuiusque rei cognitione hoc pulcherrimum nomen

18. neglecta G. negleta V. neclecta R K. 20. parricidio R P G S E. paricidio R *atr. nigriore superscr. habet* V *ras. duarum fere litt.* paricidio V. || impie R V G K. *ante* impie 24. primis sit V B 2 K 1 2 E 2 W 2 Gr. primiss& R *eod. atr. superscr.* primi sit G. primi sit P. primum sit R 17 B 1 W 1 J O 1. primo sit B 3 E 1 M 2 Π O 2 3. primitus sit S M 1. prius sit R 6. ī primis sit R 7. primo instructa sit D C.

III. § 7, 1. antiquissimam R V P G. antiquissimāṣ K *atr. nigriore corr.* 4. nomineque G. || *uerba* rerum...causarumque *in marg. habet* G *alt. man. adscr.* 5. cuiusque rei R 2 6 7 10 16 P B 1–3 E 1 2 M 1 2 D C Π O 1 3. cuius rei V *ead. man.* cuiusque W 1 rei *om.* cuius rei R 1 17 K 2 W 2. cuiu rei G *alt. man. superscr.* cuius reg K 1. rei cuiusque O 2 7. || pulcherrimum R G B K.

parentem, 'mother,' as is shown by *eam* below. For this, the original, meaning of *parens*, cf. Phil. ii 20, 49 'aude dicere te prius ad parentem tuam uenisse quam ad me'; Catullus lxii 28; Ciris 68; Consol. ad Liuiam 81; Tac. Ann. xiii 13.

caligo: a metaphor from the darkness which sometimes swims before the eyes as the result of nervousness; the phrase is used literally in Liv. xxvi 45, 3 'quidam stantibus scalis cum altitudo caliginem oculis offudisset, ad terram delati sunt'; the same metaphor is found in Fin. v 16, 43; Tac. H. ii 80 'tantae altitudinis obfusam oculis caliginem disiecit'; cf. also Plaut. Mil. Gl. 405 'nunc demum experior mi ob oculos caliginem obstitisse'; Plat. Soph. 264 c *καὶ τοῦθ' ἡμῶν ἀπορουμένων ἔτι μείζων κατεχύθη σκοτοδινία*; Theaet. 155 c *ἐνίοτε ὡς ἀληθῶς βλέπων εἰς αὐτὰ σκοτοδινιῶ.*

Cic. here probably intends *longe retro respicere* to convey the idea of looking back after having mounted to a considerable height rather than after having advanced a considerable distance.

III. § **7. antiquissimam**: according to Diog. Laert. (prooem. § 1) *τὸ τῆς φιλοσοφίας ἔργον ἔνιοί φασιν ἀπὸ βαρβάρων ἄρξαι...*; § 3 *λανθάνουσι δ' αὐτοὺς τὰ τῶν Ἑλλήνων κατορθώματα, ἀφ' ὧν μὴ ὅτι γε φιλοσοφία ἀλλὰ καὶ γένος ἀνθρώπων ἦρξε, βαρβάροις προσάπτοντες.* But Cic. would hold that the philosophy of which he is speaking here arose independently wherever men became civilized.

nomen: the word *σοφίη* occurs once in Homer (Il. xv 412); the word *σοφός* occurs first in Archilochus (*frg.* 45); the earliest use of the word *φιλοσοφεῖν* is in Herod. i 30, where it is applied to Solon. In Latin the word was borrowed as early as the time of Ennius, 'sophiam, sapientia quae perhibetur' (Ann. vii 218 ed. Vahl., acc. to the certain emendation of Scaliger), and it occurs in Afranius' Sella (Ribb. *Scaen. Rom. p. fragm.* II² p. 202) and in the fabulae Atellanae (*id. ib.* p. 274); cf. Sen. Epp. 89, 6.

quae...cognitione: for this definition of *sapientia* cf. iv 26, 57 n.

tum, 'as well as,' cf. Phil. iii 3, 7 'ueteranorumque, fortissimorum uirorum,

apud antiquos adsequebatur. itaque et illos septem qui a Graecis *σοφοί*, sapientes a nostris et habebantur et nominabantur, et multis ante saeculis Lycurgum, cuius temporibus Homerus etiam fuisse ante hanc urbem conditam traditur, et iam heroicis aetati-
10 bus Ulixem et Nestorem accepimus et fuisse et habitos esse

6. adsequebatur R V G K E. assequebatur B S. 7. et habebantur R 2 6 7 10 17 V P B 1–3 E 1 2 W 1 2 M 2 II O 1–3 7. habebantur D C et *om.* et habeantur R K. et et habeantur G. 8. saeculis R G K. seculis S E. || lygurgum R V G. lygilürgum K *eod. atr.* ligurgum B E. || etiam R V P G B 1 2 K 1 S D J. ēt W 1. $\overline{2}$ W 2. et M 1. 10. ulixem R P B 1–3 K 1 S E 2 W 2 M 1 2 D J O 1 3. ulixem G i *ex correct. alt. man.* uxē E 1. ulyxem V. || nestorem R V G S J. nestora E 1. || fuisse & R G K. fuisse V *atr. ant. superscr.*

tum legionis Martiae quartaeque mirabilis consensus.'

septem. The list of the Seven Wise Men as given by Plato (Protag. p. 343 A) is Thales of Miletus, Pittakos of Mytilene, Bias of Priene, Solon the Athenian, Kleoboulos of Lindus, Myson *ὁ Χηνεύς* and Chilon of Sparta. Other authorities differ both as to the number of the Wise Men and as to their names; cf. Grote, *Hist. of Greece* iii pp. 316 ff.

The claims of these men to the title of *σοφοί* or *sapientes* would have been disputed by the strict Stoics, their wisdom being merely *φρόνησις*, the 'rerum expetendarum fugiendarumque scientia,' not *σοφία*, the 'rerum diuinarum et humanarum scientia' (Off. i 43, 153), which comprised the virtues. Cicero himself in other passages takes the strict view with regard to their claims, e.g. Off. iii 4, 16 'nec ii qui sapientes sunt habiti et nominati, M. Cato et C. Laelius, sapientes fuerunt, ne illi quidem septem, sed ex meliorum officiorum frequentia similitudinem quandam gerebant speciemque sapientium'; Lael. 2, 7. In the present passage as in Rep. i 7, 12 they seem to be mentioned mainly for their political activities; and it was political virtue only which Dicaearchus admitted them to have, Diog. Laert. i 1, 14 *Δικαίαρχος οὔτε σοφοὺς οὔτε φιλοσόφους φησὶν αὐτοὺς γεγονέναι, συνετοὺς δέ τινας καὶ νομοθετικούς.*

saeculis, 'generations,' *γενεαῖς*; cf. the Panegyricus Messallae ll. 50, 112, where Nestor's three *γενεαὶ μερόπων ἀνθρώπων* are referred to as 'terna saecula.' Censorinus (de die nat. c. 17 pp. 30 ff. ed. Hultsch) defines *saeculum* as 'spatium uitae humanae longissimum partu et morte definitum,' or more accurately, according to the 'rituales Etruscorum libri, in quis scriptum esse fertur initia sic poni saeculorum, quo die urbes atque ciuitates constituerentur, de his qui eo die nati essent eum qui diutissime uixisset die mortis suae primi saeculi modulum finire, eoque die qui essent reliqui in ciuitate, de his rursum eius mortem, qui longissimam egisset aetatem, finem esse saeculi secundi.' The Roman authorities preferred, for practical purposes, the round number of one hundred years (cf. Kukula, *Römische Säkularpoesie*, pp. 2 ff.).

Lycurgum: the claims of Lycurgus were not admitted by the Stoic authorities, any more than those of the Seven; Cleisthenes, Lycurgus and Solon were all *φαῦλοι καὶ ἀνόητοι* (Plut. de St. rep. 3 p. 1033 F) and neither their laws nor those of the Twelve Tables were anything more than *scripta* (Ac. ii 44, 136).

Homerus: Dav. in a learned note has collected the ancient authorities for the dates of Homer and Lycurgus, e.g. Plut. Lyc. i 4; Strab. x p. 482 C; Clem. Alex. Strom. i p. 322, who thinks Lycurgus and Solon were *μακρῷ νεώτεροι* than Homer and Hesiod.

A slightly different chronology is adopted by Cic. in Rep. ii 10, 18 'Homerum autem, *qui minimum dicunt*, Lycurgi aetati triginta annis anteponunt fere. ex quo intellegi potest permultis annis ante Homerum fuisse quam Romulum.'

Modern criticism, holding it doubtful whether such a person as Lycurgus ever existed (cf. Gilbert, *Greek Constitutional Antiq.* p. 15 and authorities quoted there), and being equally doubtful with regard to Homer, leaves the question to one side.

Ulixem et Nestorem: *πολύμητις* is one of the Homeric epithets for Ulysses, and Nestor's wise counsel was as proverbial as his garrulity; cf. ii 21, 48, where Ulysses is called 'sapientissimus Graeciae.'

sapientis. **8.** nec uero Atlans sustinere caelum nec Prometheus adfixus Caucaso nec stellatus Cepheus cum uxore, genero, filia traderetur, nisi caelestium diuina cognitio nomen eorum ad errorem fabulae traduxisset. a quibus ducti deinceps omnes qui in rerum contemplatione studia ponebant sapientes et habebantur et nominabantur, idque eorum nomen usque ad Pythagorae manauit aetatem, quem, ut scribit auditor Platonis Ponticus Heraclides, uir doctus in primis, Phliuntem ferunt uenisse,

11. sapientis R 2 V G B 1 K E. sapientes R *eod. atr.* sapientes B 2 S. § **8.** Atlans K 1. at‖lans R *eod. atr.* athlans V B 2 D. athalans G *in* athlans *alt. man. mut.* atlant̃ E 1. athlas P B 13 K 2 S E 2 L 5 W 12 M 12 J O 13. athalas O 7. 12. adfixus R V G K E. affixus B S. 14. traduxisset B 3 W 12 M 12 J O 1–3. traduxissent V. traduxissent B 1. traduxisset G *ead. man.* traduxissēt O 7. traduxissent R K 1 S E 12 D C II. ‖ ducti R V P G B 1–3 K 1 S E 1 W 2 M 12 D C II J O 13. 15. sapientes R V P G K. 16. pythagorę W 1. pytagorę V. phitagore G E 1. 18. phliuntem R 6. philuntem R V G B 1 K 1 E 12 D C O 13. philontem K 2 S W 2 M 12 J O 2. philunthem R 17. philnutē II. phylontē W 1 O 7. philātem B 3. philumem B 2. silontem R 7.

Atlans: in Homer, Atlas appears to be a divinity of the sea *ὅς τε θαλάσσης | πάσης βένθεα οἶδεν* (Od. i 52); according to Professor T. D. Seymour, *Life in the Homeric Age*, p. 441 'he does not appear to be a mountain; the columns which support both earth and heaven appear to be the sea itself.' In Hesiod, Theog. 517 ff., 746 ff., he is a giant supporting the heaven upon his head and hands, the schol. at the latter passage drawing attention to the discrepancy between Hom. and Hesiod; cf. Aesch. P.V. 348. In Ovid, Met. iv. 626, he is identified with the African Mt. Atlas, into which he is said to have been metamorphosed; so Virg. Aen. iv 247, where see Servius' note. The view that he was an astronomer, about whose personality myths were formed, is not put forward earlier than Cicero's time (Hoffter quoted by Mo.), and is probably due to the combined influence of Euhemerus and the Stoic allegorizing doctrines. It appears in Virgil, Aen. i 741; Diod. Sic. iii 60; cf. Paus. ix 20, 3.

There is a long astronomical explanation of the myth in the Hesiodic *Ἀλληγόριαι* p. 475 (Gaisford, *Poetae Minores Gr.* ii 579 sq.) in which Atlas is regarded as an allegory for *ἡ τοῦ παντὸς περιφορὰ ἐπὶ τῷ ἄξονι*; Cornutus, Theol. Gr. c. 26 (p. 48, 9 ed. Lang), regards Atlas as a synonym for *ὁ ὅλος κόσμος*.

Prometheus: cf. Hesiod, Theog. 251 ff.; Aesch. (P.V. 457, 484) represents Prometheus as having taught mankind astronomy and *μαντική*. Cornutus, Theol. Gr. c. 18 (p. 31, 19 ed. Lang), allegorizes him in the Stoic fashion into *ἡ προμήθεια τῆς ἐν τοῖς ὅλοις ψυχῆς*.

stellatus: here in the sense of *καταστερισθείς*, Milton's 'starr'd' (*Il Penseroso* 19), cf. Manilius, Astron. i 341; for the usual meaning cf. Virg. Aen. iv 261 'stellatus iaspide fulua | ensis.'

Cepheus, with his wife Cassiopeia, his daughter Andromeda, and their son-in-law Perseus, were transformed into stars; Cassiopeia had incurred the wrath of Juppiter Ammon and the nymphs by boasting of her beauty (Ovid, Met. iv 607; Cic. Aratea 442 ff.; Manil. Astr. i 350 ff.).

traduxisset: for *traducere* cf. iii 17, 37 where, as here, it bears the sense of bringing into another sphere of ideas or thought.

ducti, 'descended': cf. *ducere genus, progeniem* (Virg. Aen. v. 568; vi 835; i 19).

ad Pythagorae...aetatem: Pythagoras' life may be set between 572 B.C. and 500 B.C.; v. R. and P. § 54.

Heraclides: in his treatise *περὶ τῆς ἄπνου* (Diog. Laert. prooem. 12). Heraclides was a pupil of Speusippus *ἀλλὰ καὶ τῶν Πυθαγορείων διήκουσε καὶ τὰ Πλά-*

eumque cum Leonte, principe Phliasiorum, docte et copiose
20 disseruisse quaedam; cuius ingenium et eloquentiam cum admiratus esset Leon, quaesiuisse ex eo, qua maxime arte confideret; at illum artem quidem se scire nullam, sed esse philosophum. admiratum Leontem nouitatem nominis quaesiuisse quinam essent philosophi et quid inter eos et reliquos interesset;
25 **9**. Pythagoram autem respondisse similem sibi uideri uitam hominum et mercatum eum qui haberetur maximo ludorum

19. phliasiorum R K 1 M 2 O 1. philiasiorum G *at* i *ante* l *exp. alt. man.* philiasiorum V B 1 3 E 2 C O 2. phliasicorum J. philasiorum M 1. philiasorum O 3. phyliasiorum O 7. phorum B 2. 20. admiratus R V P G. ammiratus B. 21. maxime R V B K S. maximae G a *ante* e *exp. alt. man.* 23. admiratum R K. atmiratum G. ammiratum B. 24. essent G K. ess& R *et* V *atr. ant. suppl.*
§ **9**, 25. pythagoram R V G K. phytagorā B. Phitagorā E 1. ‖ uitam W 1. uitā P B D. uitā V *at linea alt. man. supraduct.* uita R G K. 26. maxumo R V G B K. maximo S.

τωνος ἐζηλώκει; the Athenians called him Πομπικός because *ἐσθῆτί τε μαλακῇ ἐχρῆτο καὶ ὑπέρογκος ἦν τὸ σῶμα* (Diog. Laert. v 6, 1—3). For the inversion of the name and the adjective cf. 32, 90 'Scythes Anacharsis'; i 24, 59 'Scepsius Metrodorus'; Ac. ii 45, 137 'Stoicus Diogenes' with Reid's n.

Phliuntem: there was a difference of opinion as to the place where this conversation took place; some authorities said Sicyon (Diog. Laert. prooem. 12); Sosicrates (*id.* viii 1, 8) agreed with Heracleides.

eumque: for the so-called transition from the relative to the demonstrative cf. ii 25, 61 n. Dav. denied the possibility of this transition here, reading *uenisse cumque Leonte*. It must be admitted that none of the passages adduced in support of the reading by Küh. or other edd. (*ad loc.*) or Wopkens (*op. cit.* p. 144) is really parallel; they merely prove (what Dav. would not have denied) that it is common in Latin instead of repeating a relative with an alteration of the case either to omit it or to substitute a demonstrative, as in 13, 38; iii 8, 16, etc.; in the present passage a demonstrative in the same case as the relative is needlessly inserted, as in Plaut. Capt. 555 'quibus insputari saluti fuit atque is profuit'; it is, of course, possible that *eumque* is a corruption for (e.g.) *tumque* or *diuque*.

illum: sc. *respondisse* to be supplied *κατ' ἀντίθεσιν* from *quaesiuisse*. The story is told in Diog. Laert. viii 1, 6 Σωσικράτης δ' *ἐν* Διαδοχαῖς *φησιν αὐτὸν ἐρωτηθέντα ὑπὸ* Λέοντος *τοῦ τῶν* Φλιασίων *τυράννου τίς εἴη, φιλόσοφος, εἰπεῖν· καὶ τὸν βίον ἐοικέναι πανηγύρει· ὡς οὖν εἰς ταύτην οἱ μὲν ἀγωνισόμενοι, οἱ δὲ κατ' ἐμπορίαν, οἱ δέ γε βέλτιστοι ἔρχονται θεαταί, οὕτως ἐν τῷ βίῳ οἱ μὲν ἀνδραποδώδεις, ἔφη, φύονται δόξης καὶ πλεονεξίας θηραταί, οἱ δὲ φιλόσοφοι τῆς ἀληθείας.*

admiratum, 'astonished at,' a less common meaning of the word; cf. Cic. Att. vi 9, 1 'admiratus sum, ut uidi obsignatam epistulam, breuitatem eius.'

nouitatem nominis, 'the novel name,' which, according to the tradition, was of Pythagoras' invention; Diog. Laert. prooem. 12 *φιλοσοφίαν δὲ πρῶτος ὠνόμασε* Πυθαγόρας *καὶ ἑαυτὸν φιλόσοφον*; Iamblich. uita Pyth. viii 44.

§ **9. similem**...**mercatum**: cf. Iambl. uita Pyth. xii 58 *ἐοικέναι γὰρ ἔφη τὴν εἰς τὸν βιὸν τῶν ἀνθρώπων πάροδον τῷ ἐπὶ τὰς πανηγύρεις ἀπαντῶντι ὁμίλῳ· ὡς γὰρ ἐκεῖσε παντοδαποὶ φοιτῶντας ἄνθρωποι ἄλλος κατ' ἄλλου χρείαν ἀφικνεῖται, ὁ μὲν χρηματισμοῦ καὶ κέρδους χάριν ἀπεμπολῆσαι τὸν φόρτον ἐπειγόμενος, ὁ δὲ δόξης ἕνεκα ἐπιδειξόμενος ἥκει τὴν ῥώμην τοῦ σώματος· ἔστι δὲ καὶ τρίτον εἶδος καὶ τό γε ἐλευθεριώτατον, συναλιζόμενον τόπων θέας ἕνεκα καὶ δημιουργημάτων καλῶν καὶ ἀρετῆς ἔργων καὶ λόγων, ὧν αἱ ἐπιδείξεις εἰώθεσαν ἐν ταῖς πανηγύρεσι γίνεσθαι· οὕτω δὴ κἀν τῷ βίῳ παντοδαποὺς ἀνθρώπους ταῖς σπουδαῖς εἰς ταὐτὸ συναθροίζεσθαι· τοὺς μὲν γὰρ χρημάτων καὶ τρυφῆς αἱρεῖ πόθος, τοὺς δὲ ἀρχῆς καὶ ἡγεμονίας ἵμερος φιλονεικίαι τε δοξομανεῖς κατέχουσιν· εἰλικρινέστατον δὲ εἶναι τοῦτον ἀνθρώπου τρόπον, τὸν ἀποδεξάμενον τὴν τῶν καλλίστων θεωρίαν, ὃν καὶ προσονομάζειν φιλόσοφον.* For the sentiment,

apparatu totius Graeciae celebritate; nam ut illic alii corporibus exercitatis gloriam et nobilitatem coronae peterent, alii emendi aut uendendi quaestu et lucro ducerentur, esset autem quoddam genus eorum, idque uel maxime ingenuum, qui nec plausum nec lucrum quaererent, sed uisendi causa uenirent studioseque perspicerent quid ageretur et quo modo, item nos quasi in mercatus quandam celebritatem ex urbe aliqua sic in hanc uitam ex alia uita et natura profectos alios gloriae seruire, alios pecuniae; raros esse quosdam, qui ceteris omnibus pro nihilo habitis rerum naturam studiose intuerentur; hos se appellare sapientiae studiosos (id est enim philosophos); et ut illic liberalissimum esset spectare nihil sibi adquirentem, sic in uita longe omnibus studiis contemplationem rerum cognitionemque praestare.

27. apparatu R V G B K S E. || graeciae G. gra&iae R K. grecę E. || illic S W 1 O 1. illi W 2. illi R V G B K E O 7. 30. maxime R V B K S E. maxume G. 31. luchrum G. || studioseque R V P G K. studioque B *eod. ut uid. atr.* 32. item R V G B 3 K 1 2 S E 2 W 2 M 1 2 C Π O 3. itē P B 1 E 1 D J O 1 2 7. ite B 2. ita W 1. || mercatus R 2 10 G. maercatus R. mercatos K. mercatum W 1 O 3. m̃eatu R 16. 33. quandam R V G B 1 2 K 1 M 1. quamdam D C. quādā E 1. quadam R 6 7 17 K 2 S W 1 2 M 2 Π J O 1–3 7. quadā R 2 10. q̃dā E 2. q̃d̃ R 1 6. || celebritatem M 1 C. celebritatē V B E 1 D. celebritate R 1 2 6 7 10 16 17 P G B 23 K 2 S E 2 W 1 2 M 2 Π J O 1–3 7. caelebritate K 1. 37. enim R 1 7 V G B 1 3 K 1 E 1 W 1 2 M 2 J O 1–3 7. enim S *marg.* nomine id enī P *marg.* id est. enim *om.* B 2 E 2 M 1 D C Π. || liberalissimum R V P G B. liberalissμmū K. 38. adquirentem R V G B K E. acquirentem S. 39. cognitionemque R 6 B 3 W 1 2 M 1 2 D C J O 1–3 7. cogNItionemq; V *eod. atr. at* NI *in ras.* cogitationemque R 1 7 17 P G B K 1 2 S E 1 2 Π. *uerba* rerum cognitione mqu *om.* B 2.

which became a commonplace, Dav. quotes Menander, *frag.* 481 K; Alexis ap. Athenaeum xi 9 p. 463 d; Dio Chrys. xxvii p. 287; Arrian, Epict. ii 14, 23; Synes. de prouid. 128 (col. 1280 Migne); Sen. Epp. 118, 3.

For **similem...et**: in place of the more usual *atque* (*ac*) cf. de leg. agr. ii 17, 46 'simile uero est multa committi et condonari omnia'; Fin. ii 7, 21 'dicit absurde similiter et si dicat.'

mercatum eum qui...celebritate: the periphrasis is probably intended, not to provide an equivalent for πανήγυρις, but to avoid the mention of the particular Greek festival which Cic. found specified in his authority for the story.

corporibus exercitatis: abl. instr. 'by their athletic frames.'

emendi: the religious festivals in Greece gave an opportunity for the holding of annual fairs; cf. Becker, *Charicles* (E.T.) p. 292 and the authorities quoted there.

uisendi: i 19, 44 n.

item, 'so' for the more usual *ita*; cf. Or. 60, 202 'non item in oratione ut in uersu'; II Verr. iv 9 21 'item ut praedones solent.'

quasi...sic: Mo. compares Cato M. 19, 71 'et quasi poma ex arboribus, cruda si sunt, uix euelluntur, si matura et cocta, decidunt, sic uitam adulescentibus uis aufert'; Lael. 17, 63.

ex alia uita et natura, 'another life and mode of existence,' a reference to Pythagoras' doctrine of μετεμψύχωσις.

id est enim philosophos, a parenthetical comment of Cicero's: for *id est* explanatory of the following, instead of, as is more usual, the preceding, word cf. the exx. quoted in iii 27, 65 n.

IV. **10.** Nec uero Pythagoras nominis solum inuentor, sed rerum etiam ipsarum amplificator fuit. qui cum post hunc Phliasium sermonem in Italiam uenisset, exornauit eam Graeciam quae magna dicta est et priuatim et publice praestantissimis et
5 institutis et artibus. cuius de disciplina aliud tempus fuerit fortasse dicendi. sed ab antiqua philosophia usque ad Socraten, qui Archelaum, Anaxagorae discipulum, audierat, numeri motusque tractabantur, et unde omnia orerentur quoue recederent, studioseque ab iis siderum magnitudines, interualla, cursus anquirebantur

IV. § **10**, 1. pythagoras R V G K W 1. pytagoras B 1. phitagoras E 1. 2. amplicator G. || phliasium R V G B 3 K. philiasium B 1 2 E 1 W 1. phyliasium S. 3. sermonem R. 4. prae(pre)stantissumis R G K. p̄stantissumis V *at* su *in ras. et spatio inter* u *et* m *relicto.* p̄stantissummis B. p'stantissimis P. 6. socraten B 1. socratem R V G K S W 1 O 1 3. 8. orerentur R V G. orirentur R 6 7 17 P B 1–3 K 2 S E 1 2 W 2 M 1 2 D C J O 1–3 7. orientur Π. orarentur K 1. exorirentur W 1. || recederent V *atr. ant. superscr.* ·recederent R 1 6 7 10 16 17 P G B 1 3 K 1 2 S E 1–3 L 2–6 W 1 2 M 1 2 D C Π J O 1–3 7. redeńt B 2. 9. ab iis O 3 S *at fuerat* his. ab hiis D. ab his R V P G B 1 2 K E 1 W 2 M 1 J O 1 7. || siderum R 1 2 10 16 V G. syderum P B. || currus G 1 *in* s *alt. man. corr.* || anquirebantur R V P B K E. antiquirebantur G. inquirebantur E 2 W 1 2 M 2 D J O 2 3 7. ac|quirebantur S. in querebantur M 1. querebantur B 2. requirebantur O 1.

IV. § **10. rerum...amplificator**, 'not merely devised a name for philosophy, but also extended its scope,' i.e. by the inclusion of politics and psychology; cf. the fragment of Herakleitos quoted in Diog. Laert. viii 1, 6 Πυθαγόρης Μνησάρχου ἱστορίην (i.e. philosophical enquiries) ἤσκησεν ἀνθρώπων μάλιστα πάντων.

in Italiam: to Croton, Diog. Laert. viii 1, 3. The date of his arrival is given by Cicero (Rep. ii 15, 28) as the fourth year of Tarquinius Superbus. On Pythagoras and his work in Italy see Burnet, *Early Greek Phil.* pp. 96 ff.

quae magna dicta est: cf. i 16, 38 n.

fuerit: fut. perf. used in postponing the consideration of a question; cf. Roby, *Gr.* § 1485. Hei. conjectures that Cic. intended to devote a book to Pythagoreanism to which his translation of the Timaeus was a preliminary.

Archelaum: cf. Diog. Laert. ii 4, 16 οὗτος πρῶτος ἐκ τῆς Ἰωνίας τὴν φυσικὴν φιλοσοφίαν μετήγαγεν Ἀθήναζε καὶ ἐκλήθη φυσικός, παρὸ καὶ ἔληξεν ἐν αὐτῷ ἡ φυσικὴ φιλοσοφία, Σωκράτους τὴν ἠθικὴν εἰσαγαγόντος· ἔοικε δὲ καὶ οὗτος ἅψασθαί τῆς ἠθικῆς· καὶ γὰρ περὶ νόμων πεφιλοσόφηκε καὶ καλῶν καὶ δικαίων· παρ' οὗ λαβὼν Σωκράτης τῷ αὐξῆσαι αὐτὸς εὑρεῖν ὑπελήφθη. Clem. Alex. Strom. i. 301 A (quoted by FAW) τοῦτον (i.e. Anaxagoras) διαδέχεται Ἀρχέλαος, οὗ Σωκράτης διήκουσεν· "ἐκ δ' ἄρα τῶν ἀπέκλινε λαόξοος ἐννομολέσχης | Ἑλλήνων ἐπαοιδός," ὁ Τίμων φησὶν ἐν τοῖς Σίλλοις, διὰ τὸ ἀποκεκλικέναι ἀπὸ τῶν φυσικῶν ἐπὶ τὰ ἠθικά. According to Gomperz (*Gk Thinkers* i 378) A. was employed 'in building a serviceable bridge between the doctrines of Anaxagoras and Anaximenes.'

numeri motusque, 'mathematics and the theories of motion'; cf. Fin. v 29, 87 'cur Plato Aegyptum peragrauit ut a sacerdotibus barbaris numeros et caelestia acciperet?'; *ib.* i 21, 72 'aut se, ut Plato, in musicis, geometria, numeris, astris contereret.' The following words refer to the earlier physicists, such as Thales, who sought for a universal principle (e.g. air) out of which the universe arose and into which all things were resolved (*recederent*): in support of *recidere* against the MSS. Bentley quotes N.D. ii 26, 66; Lucr. i 857; v 280.

10 et cuncta caelestia. Socrates autem primus philosophiam deuocauit e caelo et in urbibus conlocauit et in domus etiam introduxit et coëgit de uita et moribus rebusque bonis et malis quaerere. **11.** cuius multiplex ratio disputandi rerumque uarietas et ingenii magnitudo Platonis memoria et litteris consecrata plura genera 15 effecit dissentientium philosophorum, e quibus nos id potissimum consecuti sumus quo Socraten usum arbitrabamur, ut nostram ipsi sententiam tegeremus, errore alios leuaremus et in omni disputatione quid esset simillimum ueri quaereremus. quem morem cum Carneades acutissime copiosissimeque tenuisset, fecimus et 20 alias saepe et nuper in Tusculano ut ad eam consuetudinem disputaremus. et quadridui quidem sermonem superioribus ad

10. deuocauit R 1 7 V P G B 1–3 K 1 S E 1 2 W 1 M 1 2 D C Π O 2 3 7. euocauit W 2 J O 1. 11. e caelo R 7 V G W 1 2 M 1 O 1 7. ex caelo B 2. a caelo S. a caelo P B 1 3 E 1 2 M 2 D C O 3. || conlocauit R V G K. collocauit B 1 2 S E 1 W 1. || domus R V P G K 1 S E 1. domos R 6 7 B 1–3 E 2 W 1 2 M 1 2 D C Π J O 1 2 7. domibus O 3 Gr.

§ **11**, 13. ïngenii R V G B K S E. 15. effecit R 7 K 2 E 1–3 M 1 2 D C O 3 ed. H. efficit B 3. efficit R 1 6 1 7 V G B 1 2 K 1 W 1 2 O 1 7. effic̄ V P. fecit O 2. || dissententium G ten *in* tien *alt. man. corr.* || potissimum R V P G B K. 16. consecuti R 1 2 7 10 1 7 P G B 1–3 K 1 S E 1 W 2 M 1 D C J O 1 7 Gr. consequuti R 16 K 2 E 2 Π O 3. consectati R 6. ~~cons~~ecuti V *atr. ant. mut.* ~~con~~secuti M 2. secuti W 1. || socratem R V P G K S. socratē B 1 2 E 1 W 2 Π J. || arbitrabamur R P G B K S E 2 Π O 7. arbitrabamur V *atr. ant.* arbitramur R 6 7 1 7 B 2 3 E 3 L 5 W 1 2 M 1 2 D C J O 1–3 ed. H. habitam̃ E 1. 18. simillimum R V G B K. || quaeremus G *in marg.* re *ead. manu.* || mouerem G *in* morem *alt. man. mut.* 19. acutissime copiosissimeque R V G B K. 20. ut ad eam V P G B K. ut ad eadem R. 21. quadridui R V G K. quadridui P *al. atr. superscr.* quadtridui B 2. quatridui B 1 3 S W 1 2 Π J O 1 2 7. quatriduo E 1. quatriduo C.

Socrates: cf. Ac. i 4, 15 'S. mihi uidetur, id quod constat inter omnis, primus a rebus occultis et ab ipsa natura inuolutis, in quibus omnes ante eum philosophi occupati fuerunt, auocauisse philosophiam et ad uitam communem adduxisse,' with Reid's note there.

e caelo: Sff.'s correction *a caelo* though apparently supported by Ac. i 4, 15, quoted above, is unnecessary and misses the point. Cicero means to say that Socrates made philosophy a denizen of earth, while before she had been a denizen of heaven. Sff.'s objections against the use of *e* here are in reality objections against Cicero's judgment in the use of metaphors.

§ **11. multiplex ... uarietas**, 'many-sided genius for argument and wide range of topics,' referring to the perpetually recurring unexpected turns of the Socratic dialogue. The word *multiplex* may be used in either a good or a bad sense; see Reid's n. to Ac. i 4, 17.

consecrata, 'enshrined in the records of literature.' Billerbeck compares ad Qu. Fr. i 1, 44 'non neglegeres, praesertim cum amplissimis monumentis consecrare uoluisses memoriam nominis tui.'

genera, 'schools,' *αἱρέσεις*, the Megarians, Academicians, Peripatetics, Cynics, etc.

arbitrabamur: cf. ii 18, 43 n. on *excellebat*.

Carneades, a native of Cyrene, succeeded Lacydes as head of the New Academy (Diog. Laert. iv 9, 62). His eloquence and dialectical powers were

te perscriptum libris misimus, quinto autem die cum eodem in loco consedissemus, sic est propositum de quo disputaremus:

V. **12.** Non mihi uidetur ad beate uiuendum satis posse uirtutem.

At hercule Bruto meo uidetur, cuius ego iudicium, pace tua dixerim, longe antepono tuo.

5 Non dubito, nec id nunc agitur, tu illum quantum ames, sed hoc, quod mihi dixi uideri, quale sit, de quo a te disputari uolo.

Nempe negas ad beate uiuendum satis posse uirtutem?

Prorsus nego.

Quid? ad recte, honeste, laudabiliter, postremo ad bene 10 uiuendum satisne est praesidi in uirtute?

Certe satis.

Potes igitur aut, qui male uiuat, non eum miserum dicere aut, quem bene fateare, eum negare beate uiuere?

Quidni possim? nam etiam in tormentis recte, honeste, lauda- 15 biliter et ob eam rem bene uiui potest, dum modo intellegas, quid

22. libri miṣsimus G *alt. man. corr.* || eodem in loco R 1 6 7 V P G B 1–3 K 1 S E 2 3 L 5 W 1 2 M 1 2 J O 1 2. in eodem loco R 1 7 II O 7. eodem loco *om.* in E 1 D C O 3.

V. § **12.** *Litteras* A *et* M *habent* W 1 O 3: M *et* D *habent* W 2 D. Dis (Di) *et* M *habet* O 1: *non habent* R V G K E 1 O 7. 1. at R G B 1 2 K. ad V *atr. uiridi superscr.* 5. sed hoc R 6 W 1 M 1. sed de hoc R 1 1 7 V P G B 1–3 K 1 2 S E 1–3 L 5 W 2 M 2 D C II J O 1–3 7 *om.* R 7. 6. de quo R V P G B 1 2 K 2 S E 1 2 W 2 M 1 2 D C II J O 1 2 7. de quo B 3. de eo K 1 *om.* R 7 W 1. 10. presidi R G. p̄sidi E 1. pręsidi V *eod. atr. fort.* praesidii *uel* pręs. *uel* pres. *uel* p̄sidii P B 1–3 K 1 2 S E 2 W 1 2 M 1 2 J O 1–3 7 *om.* D. 14. laudabiliter V. 15. intellegas R V G B K. intelligas S E.

famous (Or. i 11, 45; Ac. ii 45, 139). His embassy to Rome in 155 B.C. along with Diogenes and Critolaus is well known.

V. § **12.** On A and M to distinguish the interlocutors in Cicero's dialogues see an article by Pohlenz in *Hermes* LXIV pp. 627 ff. He holds that A and M were originally Δ and M standing for *Discipulus* and *Magister* and that they were first used in a translation of an exegetical treatise by Paulus, a Persian of Nisibis, made for African Christians by Junilius Africanus.

uirtutem: for the (unusual) acc. and inf. after *uidetur* cf. 8, 22: it is defended by edd. on the analogy of the Gk construction after δοκεῖ; so after *dicitur* in Fin. iii 18, 60, quoted by Nipperdey in his note on Tac. Ann. i 69.

pace tua dixerim, 'by your leave,' for the formula cf. Legg. iii 12, 29; Off. iii 10, 41; Ov. Tr. v 12, 45.

nec: adversative, 'still,' 'and yet,' as in i 24, 58; and Att. xiv 14, 5 'nos et liberati ab egregiis uiris nec liberi sumus' where as here *neque*=*neque tamen*.

hoc: sc. *agitur*.

nempe: ironical, as in iii 20, 49; Brut. 3, 14.

postremo=*denique*, 'in short,' an unusual use: Hei. compares II Verr. iii, 2, 4, where after the mention of avarice, cruelty, lust is added 'omnia postremo quae uindicaris in altero tibi ipsi uehementer fugienda sunt.'

et, 'and accordingly,' summing up the force of the previous adverbs, cf. iii 2, 3 n. on *et inhaerescunt*.

nunc dicam 'bene.' dico enim constanter, grauiter, sapienter, fortiter. **13.** haec etiam in eculeum coiciuntur, quo uita non adspirat beata.

Quid igitur? solane beata uita, quaeso, relinquitur extra
20 ostium limenque carceris, cum constantia, grauitas, fortitudo, sapientia reliquaeque uirtutes rapiantur ad tortorem nullumque recusent nec supplicium nec dolorem?

Tu, si quid es facturus, noua aliqua conquiras oportet; ista me minime mouent, non solum quia peruulgata sunt, sed multo
25 magis quia, tamquam leuia quaedam uina nihil ualent in aqua, sic Stoicorum ista magis gustata quam potata delectant. uelut iste chorus uirtutum in eculeum inpositus imagines constituit ante oculos cum amplissima dignitate, ut ad eas cursim perrec-

§ **13**, 17. eculeum R V P G B 2 K 1 S E 1 2 D Π O 1 3 7. ęculeum B 1 M 1. equuleum B 3 W 2 M 2 J. aculeum W 1. || coiciuntur V P B 1 K 1 E 1 M 1. coitiuntur R G. coniciuntur B 3 M 2 D J O 7. 9iciuntur B 2. 9niciuntur W 2. conitiuntur C. cōniciuntur O 3. cōijciuntur S *at* j *fort. postea add.* || adspirat R G. aspirat V B S. 20. ostium R V B 1 *alii.* hostium G S E 1 2 *alii.* 21. reliquaeque (reliquęque, reliqueque) R V P G B 1–3 K 1 2 S E 1 2 W 1 M 2 Π J O 1 3. reliq̄ q3 W 2 O 2 7. relique q; M 1 C. relique R 6. 22. supplicium G *alt. man. superscr.* 23. facturas G as *in* us *alt. man. corr.* 24. minime R 1 2 V P G B K. memini R 10 16. || peruulgata R V P G K S J. puulta E 1. 26. stoicorum R G K E. istoicorum V. || potata R 1 16 V P G K *alii.* pota S. pota R 2 10 B 1 2 E 1. 27. corus V *atr. ant. superscr.* corus R G K. || impositus R V G B K S. inpositus E 1. 28. amplissima R V G B K. || cursim R V G B 3 K E 2 M 1 2 D J Π O 3. cursī W 2 *ex* cursū *ras. mut.* cursum P B 1 2 S W 1 C O 7. cursū E 1. cursum O 1. cursin O 2. || perrecturas G s *exp. alt. man.*

§ **13. haec**, 'qualities like these,' i.e. *constantia, grauitas, sapientia, fortitudo*, to be supplied out of the advv. in the preceding sentence.

eculeum: Fin. iv 12, 31; Mil. 21, 57, an instrument of torture, of the precise nature of which we have no direct evidence; the sufferer was possibly made to sit astride upon a sharp ridge of wood with weights attached to his hands and feet. See Rich, *Diction. of Rom. and Gk. Ant. s.v.*

adspirat: 9, 27; p. Quinct. 29, 89; Sull. 18, 52; II Verr. i 54, 142; edd. note that the verb is used in Cicero only in negative sentences, or in questions implying a negative.

Quid igitur, used as in i 25, 61 to introduce a supposed *reductio ad absurdum*: so *quid ergo* in iii 32, 78; *quid enim* i 25, 60.

ostium ... carceris, carrying on the imagery of *in eculeum coiciuntur*.

nullumque, more emphatic than *neque ullum*, the emphasis being further increased by the repetition of the negative *nec...nec*: cf. *nihilque* for *nec quicquam* in i 49, 118.

facturus, 'if you are to make any impression.'

tamquam with the indicative in the sense of *ut* is not very common, cf. i 36, 88 n.; iii 10, 23; Quint. Fr. i 1, 46.

in aqua, 'mixed with water.' Cicero seems to mean that as a connoisseur judges a wine, not only by its taste, but by its suitability for mixing with water and making a sound drink, so a philosopher should judge a proposition not by its attractiveness in the abstract, but by the manner in which it works out in practice.

uelut, 'As, for example,' αὐτίκα; this use of *uelut* is common in Plautus, v. Brix and Lorenz on Plaut. Mil. Gl. 25.

chorus uirtutum: for the phrase cf. Stob. Ecl. Eth. ii p. 268 πᾶς ὁ τῶν ἀρετῶν

tura nec eas beata uita a se desertas passura uideatur; **14** cum
30 autem animum ab ista pictura imaginibusque uirtutum ad rem
ueritatemque traduxeris, hoc nudum relinquitur, possitne quis
beatus esse quam diu torqueatur. quam ob rem hoc nunc quae-
ramus; uirtutes autem noli uereri ne expostulent et querantur se
a beata uita esse relictas. si enim nulla uirtus prudentia uacat,
35 prudentia ipsa hoc uidet, non omnis bonos esse etiam beatos,
multaque de M. Atilio, Q. Caepione, M'. Aquilio recordatur,
beatamque uitam, si imaginibus potius uti quam rebus ipsis
placet, conantem ire in eculeum retinet ipsa prudentia negatque
ei cum dolore et cruciatu quicquam esse commune.

§ **14**, 31. nudum R 1 6 7 17 V P G B 1–3 K 1 2 S E 1 2 W 1 2 M 1 2 D C Π J O 1–3 7. 33. uerereri R V G K. ‖ quaerantur se beata G *alt. man. superscr.* 36. matilio R 1 10 16 G B 1 2 K 1. matilio V til *in ras.* M. Attilio R 6 B 3 W 2 M 2 O 2. .m. attilio R 2 E 2. m. atilio P S O 1. marco attilio O 7. attilio W 1. malitio E 1. ‖ Q. B 3 W 1 M 1 2 D C O 1–3. Qu. R 6. quinto R 1 2 10 V P G B 1 2 K 1 2 E 1 2 W 2 Π O 7. ~~quinto~~ S *marg.* Q. quitto R 16. q3 R 17. ‖ caepione M. aquilio R 6. cepione m. aquilio B 3 M 2 D C O 2 3. caepionē aquilo V *marg.* m̄. cepione m. aquilo R 2 10. caepionemaquilo R G. coepionem aquilo K 1. cipione .m. aquilio P. cepionē aquilo E 1 2. cepionē aquilo S *marg.* Q. Scipione. scipione M. aquilio Π. cepione aquilio O 1. cepione aquilo R 16 17 B 1. cepiōē aliq W 2. scipione aquilo B 2.

θεῖος χορός; Plat. Phaedr. 247 A *φθόνος γὰρ ἔξω θείου χοροῦ ἵσταται.*

ante oculos, 'presents to our eyes an extremely impressive spectacle'; the *oculi* are those of the spectators, not of the supposed *chorus virtutum*.

beata uita: the subject is sometimes (and often in poetry) placed in the second half of a double sentence: cf. Ac. i 8, 30 (quoted by Wopkens, *op. cit.* 148), 'quamquam oreretur a sensibus, tamen non esse iudicium ueritatis in sensibus' where Lamb. thinks that *iud. uer.* should come immediately after *oreretur*, as Ern. here proposes to put *beata uita* after *porrectura*. Sff. thinks that *beata uita* has been inserted between *eas* and *a se* to prevent the possibility of *se* being taken to refer to *eas*.

§ **14**. **nudum**, 'the abstract difficulty remains.' Hei. compares Parad. 3, 24 'nuda ("in the abstract") ista si ponas, iudicare qualia sint non facile possum.'

nulla uirtus prudentia uacat: *prudentia* though usually employed in Cic. (e.g. iii 8, 17) as a translation of *φρόνησις* is here used as equivalent to *ἐπιστήμη*, *scientia*, the knowledge which enters into the definition of all virtues (Stob. Ecl. ii 59, 4 W.). Cf. Off. i 43, 153 where the distinction between the *sapientia* (*σοφία*) common to all virtues and the particular virtue *prudentia* (*φρόνησις*) is clearly drawn.

M. Atilio: M. Atilius Regulus, 'the prototype of heroic misfortune' (Mommsen) with the Romans, cons. 256 B.C., defeated and captured by the Carthaginians in 255, and according to the legend put to death with tortures, cf. Off. iii 26, 99; Hor. C. iii 5, 13 sqq.; Mommsen, *R.H.* II 178 ff.

Q. Caepione: Q. Servilius Caepio, cos. 106 B.C., defeated by the Cimbri at Arausio in 105, deprived of his office, of his seat in the senate, and of his property, does not seem to have been such a striking example of virtue struggling against misfortune as Cicero thinks. Mommsen, *R.H.* III 436 ff.

M' Aquilio: M' Aquilius the younger, cos. 101 B.C., despatched as Roman ambassador to Asia in 90 B.C., induced Nicomedes of Bithynia to declare war on Mithradates and was captured and put to death by Mithradates the following year. Mommsen, *R.H.* IV 24 ff.

ipsa prudentia, expunged unnecessarily by Dav. and Ern. A number of similar exx. of repetition are quoted by Wopkens, *op. cit.* p. 359.

VI. **15.** Facile patior te isto modo agere, etsi iniquum est praescribere mihi te quem ad modum a me disputari uelis. sed quaero utrum aliquid actum superioribus diebus an nihil arbitremur.

5 Actum uero, et aliquantum quidem.

Atqui, si ita est, profligata iam haec et paene ad exitum adducta quaestio est.

Quo tandem modo?

Quia motus turbulenti iactationesque animorum incitatae et 10 impetu inconsiderato elatae rationem omnem repellentes uitae beatae nullam partem relinquunt. quis enim potest mortem aut dolorem metuens, quorum alterum saepe adest, alterum semper inpendet, esse non miser? quid, si idem, quod plerumque fit, paupertatem, ignominiam, infamiam timet, si debilitatem, caeci- 15 tatem, si denique, quod non singulis hominibus, sed potentibus populis saepe contigit, seruitutem? potest ea timens esse quis-

VI. § **15**, 1. ito G *in* isto *alt. man. corr.* || agere P W 1 D C O 1 3 7. a egere V *et* B *atr. ant. superscr.* aegere K 1. egere R G B 2 E. 2. praescribere R G. pscribere V. 10. impetu R G B K S. impetum V. inpetu E (*h. l.*). || aelate R V K G a *ante* e *exp. alt. man.* || omnem *alt. man. superscr. habet* G. 13. inpendet G E. impendet R V B K S. || quid si R V P G B 1–3 S E 2 M 2 H O 2. quod si E 1 W 1 D C J. Q si M 1 O 3. qđ si K 1 O 1. qd' si W 2. qui si O 7. 14. infamia R G *alt. man. superscr.* infamia K *atr. nigriore mut.* 15. non modo singulis V. 16. contingit G *at* n *post* i *exp. alt. man.*

VI. § **15. facile patior**, 'I am quite content that,' i 23, 55, p. Planc. 25, 62; Att. xv 2, 2.

aliquid: cf. i 20, 45 'etenim si nunc aliquid adsequi se putant' and n. there.

et aliquantum quidem: cf. iii 20, 48 n.

profligata: 'virtually finished.' Aul. Gell. N.A. xv 5 devotes a chapter to the castigation of writers who used the word *profligare* in the sense in which Cic. uses it here and in Fam. viii 9, 2; xii 14, 2; 30, 2 'qui profligato bello ac paene sublato renouatum bellum gerere conamur,' prou. cons. 14, 35; according to him it should always be used in the sense of *ad perniciem interitumque deducere*; the proper Latin for the meaning given to *profligata* here is, he asserts, *adfectus* for which he quotes Cicero prou. cons. 8, 19 'bellum adfectum uidemus' and *ib.* 12, 29: it seems clear that the scruples felt by Aul. Gell. were unknown to Cicero and Livy (iii 50, 10; ix 37, 1; xxi, 40, 11; xxxv 6, 3).

alterum...alterum, 'the latter (i.e. *dolor*) ...the former (i.e. *mors*)' as in i 38, 91: the neuter is used, since *quorum*, referring to nouns of different genders, is neuter: for other neuters referring to masc. and fem. nouns cf. i 24, 56; iii 4, 7.

ignominiam, infamiam, 'disgrace, degradation,' cf. de Rep. iv 6, 6 'censoris iudicium nihil fere damnato nisi ruborem adfert: itaque...animaduersio illa ignominia dicta est' whereas *infamia* involved the loss of civil rights; the same climax in iv 20, 45.

non...sed differs from *non modo...sed etiam*: in *non...sed* the speaker definitely excludes from consideration an idea which, whether true or false, is not relevant or is inadequate: in *non modo... sed etiam* he includes both statements in order to emphasize the greater importance of the second: cf. Ac. ii 23, 73; Off. ii 8, 27; Fin. i 2, 6. Contrast the expression in Fin. i 13, 43 'cupiditates...quae non modo singulos homines, sed uniuersas familias euertunt, totam etiam labefactant saepe rem publicam.'

quam beatus? **16.** quid, qui non modo ea futura timet, uerum etiam fert sustinetque praesentia? adde eodem exsilia, luctus, orbitates; qui rebus his fractus aegritudine eliditur, potest tan-
20 dem esse non miserrimus? quid uero? illum quem libidinibus inflammatum et furentem uidemus, omnia rabide adpetentem cum inexplebili cupiditate, quoque affluentius uoluptates undique hauriat, eo grauius ardentiusque sitientem, nonne recte miserrimum dixeris? quid? elatus ille leuitate inanique laetitia
25 exsultans et temere gestiens nonne tanto miserior quanto sibi uidetur beatior? ergo ut hi miseri, sic contra illi beati quos nulli metus terrent, nullae aegritudines exedunt, nullae libidines incitant, nullae futtiles laetitiae exsultantes languidis liquefaciunt uoluptatibus. ut maris igitur tranquillitas intellegitur nulla ne
30 minima quidem aura fluctus commouente, sic animi quietus et placatus status cernitur cum perturbatio nulla est qua moueri queat. **17.** quodsi est qui uim fortunae, qui omnia humana, quaecumque accidere possunt, tolerabilia ducat, ex quo nec timor

§ **16,** 18. adde V S E 1 3. at de R G K 1 2 L 5 ed. H. at de P *marg.* adde. acde B 1. || exilia R V G B K S E. 20. miserrimus R V G B K. || libidinibus R V G B K. 21. adpetentem R V G K E. appetentem B S. 22. affluentius R V G B K S E. 24. miserrimum R V G. miṣserrimum K. || elatus V P G B S E. eleuatus R K. 25. exultans R V G B K S E. || temere J. temē P. tĩmere V i *in* e *mut.* tl̃mere R 1 i *in* e *mut.* timere G K S E. timore B. 26. sic contra R G S. sicontra V *eod. atr.* sicontra K. 27. libidines R V G B K. 28. futtiles R V G K. futiles B 1 W 1. || exultantes R V G B K S E. || liquaefaciunt G. 29. intellegitur R V G B K. intelligitur S E. 30. minima R V P G B K.

§ **17,** 32. quaecumque R 6 7 W 1 J O 1 3. quae cuique R V P G B 1–3 K 1 S E 1 2 M 1 2 D C II O 2 7. q̄c̄ 3 W 2. 33. tolerabili V *eod. atr.* tollerabilia G.

§ **16. eliditur**, 'is crushed'; the word is used of ships broken up in a storm (Caes. B.C. iii. 27), of strangling (*elisa fauce* Ov. M. xiv 738; ix 198; xii 142), of grinding between the teeth (Ov. M. xiv 196 *elisi sub dentibus*), of being crushed in a crowd (Ov. Epp. ex Pont. iv 9, 21 *turba quamuis eliderer*).

sitientem, often used metaphorically in Cic. pro Planc. 5, 13 'sitientem me uirtutis tuae deseruisti' Q. Fr. iii 5, 3; Phil. v 7, 20.

futtiles: 'futtiles dicuntur qui silere tacenda nequeunt sed ea effundunt; sic et uasa futilia a fundendo uocata' Fest. p. 89 M.

liquefaciunt: cf. ii 22, 52; iv 17, 37.

§ **17. Quodsi est qui**: 'But if there is such a character...what is there to prevent his happiness?' The form of the conclusion does not throw any doubt upon the existence of such characters as are described; but as the discussion has turned not upon their existence, but upon their happiness in misfortune, the hypothetical form of the conclusion is appropriate.

Many edd. follow F.A.W. in punctuating 'quod si est, qui...' 'if this is so, the person who, etc.': but this makes an extremely harsh anacoluthon (*qui ducat... idemque si nihil concupiscat*), and as Küh. points out, Cic. never elsewhere uses *quod si est* in this sense but *quod si ita est*, or *id si est*, or *id si ita est*, or *quod ut ita sit* or *quod cum ita sit*.

quaecumque accidere possunt, an emphatic amplification of *omnia*; the reading *quae cuique* adopted by Kl. and C.F.W.M. introduces a distributive idea

eum nec angor attingat, idemque si nihil concupiscat, nulla
35 ecferatur animi inani uoluptate, quid est cur is non beatus sit?
et si haec uirtute efficiuntur, quid est cur uirtus ipsa per se non
efficiat beatos?

VII. Atqui alterum dici non potest quin ii qui nihil metuant,
nihil angantur, nihil concupiscant, nulla inpotenti laetitia ecferantur, beati sint, itaque id tibi concedo; alterum autem iam
integrum non est. superioribus enim disputationibus effectum
5 est uacare omni animi perturbatione sapientem.

18. Nimirum igitur confecta res est; uidetur enim ad exitum
uenisse quaestio.

Propemodum id quidem.

Verum tamen mathematicorum iste mos est, non est philo-
10 sophorum. nam geometrae cum aliquid docere uolunt, si quid ad
eam rem pertinet eorum quae ante docuerunt, id sumunt pro
concesso et probato, illud modo explicant de quo ante nihil
scriptum est; philosophi quamcumque rem habent in manibus, in
eam quae conueniunt congerunt omnia, etsi alio loco disputata
15 sunt. quod ni ita esset, cur Stoicus, si esset quaesitum satisne
ad beate uiuendum uirtus posset, multa diceret? cui satis esset
respondere se ante docuisse nihil bonum esse, nisi quod honestum

35. ecferatur R V G B. efferatur P B 3 W 1 2 J O 7. hœcferatur K 1. feratur O 1.

VII. 1. quin hi G B. 2. agantur V *atr. ant. superscr.* N || impotenti R V G B S. inpotenti E. in potenti O 3. || ecferant V B 1. ecferant R G. hęcferant K 1 ec *in* hęc *atr. nigr. mut.* efferantur P B 3 S E 2 W 1 2 M 1 2 C II J O 1–3 7. efferant R 10. et ferant E 1. efferentur R 6. ferantur B 2. 5. uacari G.

§ **18,** 9. uerumtamen R V G K. ueruntamen B S. 16. beatae G. 17. se ante docuisse R 6 7 17 K 2 E 3 L 5 W 1 2 O 3 ed. H. se ante docuisset II t *ex parte eras.* se ante C docuisse *om.* se aūt docuisse D O 7. se satis ante docuisse J O 1. sed ante docuisset P *marg.* se ante docuisse. sed ante docuisset R G B 1 2 K 1 E 1. sed ante docuisset V *atr. uiridi mut.* si ante docuisset B 3 E 2 M 1 2 O 2.

which is quite out of place; the reading favoured by Bentl. *quae cuiquam* is superior to *quae cuique* but lacks adequate MSS. support.

ex quo=*ut ex eo*, 'so that, as a result.'

idemque si=*et si idem*; the construction is *quodsi est qui...ducat, et si idem nihil concupiscat*, the second *si* being a repetition after the parenthesis, and *idem* being put at the beginning of the clause to make clear that the second *si*-clause relates to the same subject.

VII. **dici non potest quin**: for the constr. cf. Phil. iii 8, 21 'quid potest dicere quin...se hostem confesssus sit'; Fin. iv 13, 32 quoted by Draeger, *Synt.* II p. 641.

alterum...integrum non est: 'the second point is no longer open to discussion': for *integrum* cf. 21, 62, Liv. xxvi 15, 9, p. Ligar. i 1 'confitendum est, opinor, praesertim cum meus necessarius Pansa fecerit ut id integrum iam non esset.'

§ **18. ad eam rem** refers to *aliquid*: *ea res* is used to avoid the repetition of *id*.

conueniunt, 'are pertinent'; cf. Inu. ii 5, 16 'hoc autem...oportebit attendere non omnis [sc. locos communes] in omnem causam conuenire.'

esset, hoc probato consequens esse beatam uitam uirtute esse contentam, et quo modo hoc sit consequens illi, sic illud huic, ut, si beata uita uirtute contenta sit, nisi honestum quod sit, nihil aliud sit bonum. **19.** sed tamen non agunt sic; nam et de honesto et de summo bono separatim libri sunt, et cum ex eo efficiatur satis magnam in uirtute ad beate uiuendum esse uim, nihilo minus hoc agunt separatim. propriis enim et suis argumentis et admonitionibus tractanda quaeque res est, tanta praesertim. caue enim putes ullam in philosophia uocem emissam clariorem ullumue esse philosophiae promissum uberius aut maius. nam quid profitetur? o di boni! perfecturam se, qui legibus suis paruisset, ut esset contra fortunam semper armatus, ut omnia praesidia haberet in se bene beateque uiuendi, ut esset semper denique beatus. **20.** sed uidero quid efficiat; tantisper hoc ipsum magni aestimo quod pollicetur. nam Xerxes quidem

18. beatauirtute V B 1. beata uitaute E 1. beata uirtute R G B 2 K 1. 19. contentam R 2 10 V P G B 1 E 1 O 1. contemptam R 1 K 1. conc͡atam (*sic*) R 16. 20. contenta R 2 10 G O 1. contempta R 1 16 K 1 E 1. § **19**, 24. nihilo minus V. nichlo minus P. nihilhominus R *eod. atr.* nihilhominus G. 25. admonitionibus R. ammonitionibus B 1 S. amonitionibus V. ammonitionibus E 1. amonitionibus G. 26. ullam in R 17 P B 1–3 K 12 S E 12 W 12 M 12 D C II J O 1–3. ullam in V *atr. ant.* ullam a G. ullam ph'ye O 7. 27. ullaue G *in* ullumue *alt. man. corr.* 28. dii R V P G B 1–3 K 1 S E 1 J O 7.

§ **20**, 32. magni V P. magi G *alt. man. superscr.* magi R K. || aestumo R V G. estumo B K. estimo P.

sit: the change from secondary to primary sequence is due probably to the fact that in the writer's mind *cui satis esset respondere* was practically equivalent to *qui respondebit*.

§ **19. libri**: thus Chrysippus wrote both περὶ ἀρετῶν (Diog. L. vii 127) and περὶ ἀγαθῶν (Plut. St. rep. p. 1048 A), Cleanthes both περὶ καλῶν and περὶ ἀρετῶν (Diog. L. vii 175).

ex eo, the identity of *honestum* and the *summum bonum*, which is proved by the Stoics in two separate lines of argument.

hoc, the sufficiency of virtue to promote happiness, which though virtually proved in the discussion on *honestum* and again in that on the *summum bonum* is made the subject of a separate treatise.

propriis...et suis: cf. i 29, 70 'quae est ei natura? propria, puto, et sua'; Or. ii 10, 39 'adsumpto aliunde uti bono, non proprio nec suo.'

paruisset...esset: for secondary sequence depending upon a primary tense (*profitetur*) cf. iii 15, 32 n. on *uenisset*.

§ **20. uidero**: cf. i 11, 23 n. on *uiderit*.

nam Xerxes quidem: *nam* here introduces a clause giving not so much an intellectual as an emotional reason for the preceding statement: 'the promise of happiness is not to be despised, because one would give a great price to be persuaded it could be realized' is perhaps not a logical but certainly a comprehensible statement. The following sentence falls into two parts (*Xerxes quidem... praemium proposuit* and *nos uellem praemio elicere possemus*) forming the statement of a contrast; *quidem* (like μὲν) points forward to the second part which might have contained an *autem* or *sed* to correspond: cf. Lael. 8, 26 'an esset hoc quidem proprium amicitiae, sed antiquior...alia causa;...nam utilitates quidem...percipiuntur...in amicitia autem nihil fictum est.'

refertus omnibus praemiis donisque fortunae, non equitatu, non pedestribus copiis, non nauium multitudine, non infinito pondere
35 auri contentus praemium proposuit qui inuenisset nouam uoluptatem; qua ipsa non fuit contentus; neque enim umquam finem inueniet libido. nos uellem praemio elicere possemus qui nobis aliquid attulisset quo hoc firmius crederemus.

VIII. **21**. Vellem id quidem, sed habeo paulum quod requiram. ego enim adsentior eorum quae posuisti alterum alteri consequens esse, ut, quem ad modum, si quod honestum sit, id solum sit bonum, sequatur uitam beatam uirtute confici,
5 sic, si uita beata in uirtute sit, nihil esse nisi uirtutem bonum. sed Brutus tuus auctore Aristo et Antiocho non sentit hoc; putat enim, etiamsi sit bonum aliquod praeter uirtutem.

33. donisque R 1 2 10 16 G K. donique V *atr. ant. superscr.* 34. nonnauium K. nonauium V *atr. ant. superscr.* nonauium R G. 35. *uerba* praemium.....contentus *om.* E 1. || proposuit qui R V P G B 1–3 K 1 2 S E 2 W 1 2 M 1 2 D C J O 1 7. || inuenisset R V P G B 1–3 K 1 2 S E 2 W 1 2 M 1 2 D C II J O 1–3 7. || uoluntatem G B. 36. non fuit R 1 10 16 V G L 4. non fuerit E 3. fieret L 2 non *om.* 37. inueniet R 1 7 V P G B 1–3 K 1 E 2 W 2 M 2 D II J O 1–3 7. inuenifet M 1. inuenit W 1 C. || libido R V G B 1 2 K S E. 38. attulisset R S E. adtulisset V d *in* t *eod. atr. mut.* adtulisset G. atulisset K 1.

VIII. § **21**, 1. paulum R V G B 1 K 1 E 1 W 1 2 D C J O 1. paululum P B 2 3 S E 2 M 1 2 O 2 3 7. 2. adsentior V G E. assentior R B K S. 6. aristone R 1 6 7 10 16 17 V P G B 1–3 K 1 2 S E 1–3 L 2–5 W 1 2 M 1 2 D C II J O 1–3. aristore O 7. antione R 2. Aristo *corr. Lambinus.* 7. *post* praeter uirtutem *habet* V *manu ant. in marg. script.* tam̄ ad beate uiuendū satis pose uirtutē, *quae uerba scribae qui grassabatur in* § 24 *libri tertii tribuenda uidentur.*

praemiis: Lamb. altered to *muneribus* and Bentl. who thought *muneribus* too wide a departure from the MSS. tradition himself proposed *corporis bonis et fortunae*: for *praemium* in the sense of 'advantage.' Hei. compares Lucr. iii. 956 'omnia perfunctus uitai praemia marces.'

proposuit qui inuenisset, i.e *prop. ei qui inuenisset*: for the omission of the antecedent Wopkens (*op. cit.* p. 250) quotes amongst other passages iv 23, 51 'qui rem publicam saluam esse uellent se sequi iussit,' Fin. ii 28, 90 'qui... loquitur ut Frugi ille Piso non audio': Ern. and Dav. unnecessarily insert *ei*.

fuit contentus: Bentl. followed by Ern. and Bait. read *fuisset* and Kl. *fuerit*. There is no necessity for any alteration. It is true that none of the other authorities who tell this story either of Xerxes (Val. Max. ix 1, 3 ext.) or of Darius Codomannus (Clearchus ap. Athen. xii 539 B) or of the Persian kings in general (Theophr. ap. Athen. iv 144 F) has any corresponding statement with regard to the result of the new pleasure upon the king's happiness. But Cicero may either have made the assertion on his own responsibility or have regarded Xerxes' attempt to conquer Greece as sufficient evidence of a continued dissatisfaction with his fortunes.

hoc, 'our present contention' sc. *philosophiam omnia praesidia habere in se bene beateque uiuendi.*

VIII. § **21**. **sic**: sc. *sequatur.*

Aristo: that this and not *Aristone* is the right reading here is proved by the fact that Cic. elsewhere refers to Aristus, the brother of Antiochus of Ascalon, as being the teacher of Brutus (Brut. 97, 332; Ac. i 3, 12; Fin. v 3, 8); also the coupling of the two names here in apposition to a singular noun *auctore* implies a closer connexion between them than we know to have existed between Antiochus

Quid igitur? contra Brutumne me dicturum putas?
Tu uero, ut uidetur; nam praefinire non est meum.

10 **22.** Quid cuique igitur consentaneum sit, alio loco. nam ista mihi et cum Antiocho saepe et cum Aristo nuper, cum Athenis imperator apud eum deuersarer, dissensio fuit. mihi enim non uidebatur quisquam esse beatus posse, cum in malis esset; in malis autem sapientem esse posse, si essent ulla corporis 15 aut fortunae mala. dicebantur haec, quae scriptitauit etiam Antiochus locis pluribus, uirtutem ipsam per se beatam uitam efficere posse neque tamen beatissimam; deinde ex maiore parte plerasque

8. brutumne R 6 7 17 B 3 S E 2 W 1 2 M 1 2 D C Π O 1 2 7. brutum ne⁄ V *atr. ant. corr.* brutum nec R 1 P G B 1 2 K 1 E 1 J *om.* O 3.
§ **22,** 11. aristone R 1 6 10 17 V P B 1–3 K 1 S E 1–3 L 3–6 W 1 2 M 1 2 D C Π J O 1–3 7 ed. H. aristhone G. aristono L 2. Aristo *corr. Lambinus.* 12. dissentio G. 15. scriptasit R 1 10 G B K E S *marg.* scripsit. scripsit V *atr. ant. mut.* scripsit R 6 7 17 P B 3 E 2 L 2–4 6 W 1 M 1 2 Π O 2 3. scripta sunt B 2 L 5 D C J O 1 7 ed. H. scripta sint K 2. scripsit sunt E 5. scripsit W 2 *at in ras.* scpta st R 16. scriptitauit *corr. Klotzius.* 16. efficere posse R 6 V P G B 1–3 K 1 S E 1 2 W 1 2 M 1 2 D C Π J O 1–3 7. efficere R 1 *eod. atr.* efficere R 7 posse *om.* 17. beatissimam R V G K. || maiore (*hic et infra*) R V G B 1 2 K 1 S E 1 2 W 1 2 M 1 2 J O 1–3. maiori (*hic et infra*) D O 7. maiori *hic, infra* maiore C.

and Aristo. It is true that Plut. Brut. c. 2 calls Antiochus' brother Aristo (though many edd. (after Dav.) alter Ἀρίστωνα to Ἄριστον); those who read *Aristone* here are compelled to assume either that Plut. is right as against Cicero's repeated statements with regard to the form of the name or that Cic. is here referring to Aristo the Peripatetic (see Reid's n. on Ac. ii 4, 12) with whom there is no evidence that Brutus had anything to do.

Antiocho : cf. iii 25, 59 n.

putat enim : sc. *uitam beatam uirtute confici.*

tu uero : sc. *agas*; cf. i. 9, 17 'tu, ut uidetur.'

praefinire non est meum, a good-humoured reference to the remonstrance in 6, 15, '*iniquum* est praescribere mihi te quemadmodum a me disputari uelis.'

§ **22. ista...dissensio,** i.e. 'eadem dissensio quae nunc est mihi tecum': for *dissensio cum* cf. Brut. 49, 185; Off. iii 13, 56.

saepe, during his residence as a student in Athens in 79 B.C. Cf. iii 25, 59 n.

nuper, during his visit to Athens in 50 B.C. when returning from Cilicia where he had been saluted as *imperator* by his army, Att. v 20, 3: on this occasion he was entertained by Aristus, cf. Brut. 97, 332 'Aristus hospes et familiaris meus' Att. v 10, 5.

It seems almost incredible that Küh. should read *Aristone* here; it is perfectly clear from the passages referred to that Cic. was the guest of Aristus, not Aristo, during his stay in Athens. Küh. finds support for his reading in the ref. in Ac. ii 4, 12 where the speaker after mentioning Heraclitus, Aristus, Aristo and Dio says 'multum temporis in ista una disputatione consumpsimus'; Küh. seems to think this a proof that Cic. and Aristo once discussed this subject: a glance at the context would have shown that the speaker there is not Cic. but Lucullus, who is describing a discussion in which he engaged at Alexandria.

sapientem : for the change from the personal to the impersonal constr. cf. Or. ii 74, 299 (after *dicitur*) Cato M. 18, 63 (after *dicuntur*): a somewhat similar change of constr. is seen in N.D. i 12, 31 'facit enim...Socratem *disputantem*...eundemque et solem et animum deum *dicere.*'

scriptitauit : Kl.'s emendation for the corrupt *scripta sit* of many MSS. has been adopted by Hei. Sff. and Küh.: the reading *scripsit* is adopted by Bai. T.S. C.F.W.M. and Schiche; in the latter case it is necessary to assume that *scripta*

res nominari, etiamsi quae pars abesset, ut uires, ut ualetudinem, ut diuitias, ut honorem, ut gloriam, quae genere non numero cernerentur; item beatam uitam, etiamsi ex aliqua parte clauderet, tamen ex multo maiore parte obtinere nomen suum. **23.** haec nunc enucleare non ita necesse est, quamquam non constantissime dici mihi uidentur. nam et qui beatus est, non intellego quid requirat ut sit beatior (si est enim quod desit, ne beatus quidem est), et quod ex maiore parte unam quamque rem appellari spectarique dicunt, est ubi id isto modo ualeat; cum uero tria genera malorum esse dicant, qui duorum generum malis omnibus urgeatur ut omnia aduorsa sint in fortuna, omnibus oppressum corpus et confectum doloribus, huic paulumne ad beatam uitam deesse dicemus, non modo ad beatissimam?

18. si quae R G B K S E 1 2 D. si q̄ P. si qua B 2 3 W 1 2 M 1 2 J O 1–3 7. si q̄ C. || ualetudinem R V G. ualitudinem B S E. ual&itudinem (*sic*) K 1. 20. clauderet R 1 17 P G B 1 K 1 S E 1 2 D C O 7. claud$\overset{ca}{\not e}$ret V *atr. ant. mut.* claude$\overset{ca}{\wedge}$ret II *eod. atr.* cluderet B 2. claudicaret R 6 7 P *marg.* B 3 S *marg.* W 1 M 1 2 O 1–3 ed. H. claudicet W 2 J. 21. obtinere K 1 E 2 W 1 M 1. optinere R V G B 1 2 S E 1.
§ **23**, 22. enucleare R G K. enunc leare V. || constantissime R V G B K. 23. uidentur P. uidetur R V G K. || intellego R V G B K. intelligo S E. 25. maiore R V G B K. || quamque partem G. quamque S rem *om.* || appellari R V G B K. 28. aduorsa R G B 1 K E. aduersa V B 3 II O 1. adūsa P S W 2 M 1 J. adursa B 2. 29. paulumne R V G B 1 2 K 1 W 1 2 J O 3. paululumne P B 3 S E 2 M 1 2 II O 1 2. paulum E 1 D C. paululum O 7. 30. ad beatissimam R V G K.

was written in the archetype for *scripsit* and the mistake rectified by adding the proper form of the final syllable; the error may have been rendered easier as Bai. suggests by the two syllables *scrip-* and *-sit* being divided in the archetype.

ex maiore parte: cf. Fin. v 30, 92 'semper enim ex eo quod maximas partes continet latissimeque funditur tota res appellatur.'

genere non numero, 'which are distinguished as belonging to a particular class, not by occupying a certain position in it,' i.e. one does not think of denying the title of 'wealthy' or 'healthy' to a man because some one else is healthier or wealthier; so a life may deserve the title of 'happy' although one may conceive a life happier still. For the use of *genere* here cf. De opt. gen. or. 1, 3 'non genere differunt...sed in eodem genere non sunt pares' and 'haec ut alius melius quam alius concedendum est; uerum id fit non genere sed gradu'; for the use of *numerus* as equivalent to *locus* or *gradus* cf. Diu. in Caec. 19, 62 'cum is tibi parentis numero fuisset.'

clauderet, a word used in Ter. And. 573, and by Cic. in Or. 51, 170; Brut. 59, 214: *claudicaret* of some MSS. adopted by Bentl. is due to the substitution of a more familiar for an unusual word.

enucleare, 'analyse in detail;' cf. Part. Or. 17, 57 'nec quicquam in amplificatione nimis enucleandum est': in Planc. 5, 10 'enucleata suffragia' means 'votes given after careful consideration'; cf. also Wilkins' note to Or. iii 9, 32.

non ita = *non admodum*: 'only occurs in Cicero and the older writers before adjectives and adverbs' Reid on Ac. ii 2, 5.

est ubi like the Gk. ἔστιν ὅπου; T.S. cf. Plaut. Pseud. 1325 'erit ubi te ulciscar si uiuo.'

tria genera: for the τριλογία τῶν ἀγαθῶν and (consequently) τῶν κακῶν into *bona* (and *mala*) *mentis*, *corporis* and *externa* cf. Reid's n. to Ac. i 5, 19.

non modo = *ne dicam*, 'to say nothing of the supremely happy life'; cf. i 38, 92 n.

IX. **24.** Hoc illud est quod Theophrastus sustinere non potuit. nam cum statuisset uerbera, tormenta, cruciatus, patriae euersiones, exsilia, orbitates magnam uim habere ad male miserequeque uiuendum, non est ausus elate et ample loqui cum humiliter demisseque sentiret; quam bene, non quaeritur, constanter quidem certe. itaque mihi placere non solet consequentia reprehendere, cum prima concesseris. hic autem elegantissimus omnium philosophorum et eruditissimus non magnopere reprehenditur cum tria genera dicit bonorum, uexatur autem ab omnibus primum in eo libro quem scripsit de uita beata, in quo multa disputat, quam ob rem is qui torqueatur, qui crucietur, beatus esse non possit. in eo etiam putatur dicere in rotam (id est genus quoddam tormenti apud Graecos) beatam uitam non escendere.

IX. § **24**, 1. teophrastus R V G B. teoph rastus K 1 a *eras.* teoprastus E 1. 3. exilia R V G B K S E. 7. elegantissimus R V G B. eligantissimus K. 8. eruditissimus R V G B K. || magnopere R V P G B K S. 9. dicit J. diē W 2. dici V *et* B *atram. ant. superscr.* dici R G K E. 12. id est genus quoddam tormenti apud graecos R 2 10 17 V P G B 1 2 K 1 S E 1 2 L 2–4 D C II O 1 7 Gr. quod genus tormenti est apud graecos W 1. .i. in genus *cett.* M 1. id est in genus *cett.* O 3. uel genus *cett.* ed. H. E 3 *sed punctis not. habet* R 1 *at linea subducta atr. recenti. non habent* R 6 16 B 3 K 2 L 5 6 W 2 M 2 J O 2. 13. escendere V. escenderet R G. ascendere R 6 P B 1 3 S E 2 W 1 M 1 2 II O 2 3 7. adscenderet B 2. ascenderet K 1. scandere W 2 J O 1. scand R 16. attingere D. attingeret E 1. actingere C.

IX. § **24**. **sustinere**: 'this is the very point which Theophrastus was unable to maintain': Theophrastus saw that the logical result of the *τριλογία τῶν ἀγαθῶν* was an abandonment of the doctrine that virtue alone was capable of conferring happiness; therefore he frankly refused to maintain an impossible position: for *sustinere* cf. Att. vii 7, 5; II Verr. i 4, 10 'sustinebunt tales uiri se tot senatoribus... non credidisse.' For Theophrastus's views cf. Fin. v 5, 12; Ac. i 9, 33.

cum...sentiret, 'with such abject and spiritless views,' referring to *cum statuisset...uiuendum.*

elegantissimus: cf. Ac. i 9, 33 'Theophrastus...uir et oratione suauis et ita moratus ut prae se probitatem quandam et ingenuitatem ferret,' Brut. 31, 121 'quis...Theophrasto dulcior?'

uexatur, 'is assailed'; cf. Flacc. 20, 48 'probris omnibus maledictisque uexat.' Mo.: cf. Aul. Gell. ii 6, 3 'qui fertur et raptatur atque huc atque illuc distrahitur, is uexari proprie dicitur'; Macr. Sat. vi 7 (where the same explanation is given).

in eo libro, '*for* the book which he wrote': after verbs denoting to praise or to blame, *in* can be used to express the grounds of the action: edd. cf. Q. Fr. ii 4, 5 'Pompeius noster in amicitia P. Lentuli uituperatur'; Planc. 33, 82 'quem qui reprehendit in eo reprehendit,' etc. Bentl. declared that the sentence made nonsense, as *in* here could only mean 'in' and read 'quod in eo libro, quem...beata, multa disputarit.'

Theophrastus wrote (acc. to Diog. Laert. v 2, 43, 49) a work *περὶ εὐδαιμονίας* and another *περὶ τῆς θείας εὐδαιμονίας*. It is probably the former to which Cic. refers here and in Fin. v 28, 85.

rotam: Aristoph. Pax 451 *ἐπὶ τοῦ τροχοῦ στρεβλοῖτο μαστιγούμενος* where the Sch. notes *οἱ γὰρ δοῦλοι σφαλλόμενοι ἐπὶ τροχοῦ δεσμούμενοι καὶ συρόμενοι ἐτύπτοντο ἀνακλώμενοι ἐν αὐτῷ*: cf. also Antiph. de caede Her. 40; Andoc. de Myst. 43; Dem. contr. Aph. 48. Many editors bracket *id est...Graecos* as an obvious gloss. But it is doubtful whether

non usquam id quidem dicit omnino, sed, quae dicit, idem ualent.
15 **25.** possum igitur, cui concesserim in malis esse dolores corporis, in malis naufragia fortunae, huic suscensere dicenti non omnis bonos esse beatos, cum in omnis bonos ea quae ille in malis numerat cadere possint? uexatur idem Theophrastus et libris et scholis omnium philosophorum quod in Callisthene suo lau-
20 darit illam sententiam:

Vitám regit fortúna, non sapiéntia.

negant ab ullo philosopho quicquam dictum esse languidius. recte id quidem, sed nihil intellego dici potuisse constantius. si enim tot sunt in corpore bona, tot extra corpus in casu atque
25 fortuna, nonne consentaneum est plus fortunam, quae domina rerum sit et externarum et ad corpus pertinentium, quam consilium ualere? **26.** an malumus Epicurum imitari? qui multa praeclare saepe dicit; quam enim sibi constanter conuenienterque dicat,

14. non usquam R V P G B 1 2 K S E 1 2 W 1 2 M 1 2 C Π J O 1 3 7. § **25,** 16. suscensere R K E. su⌡censere V s *in* c *mut.* succensere P G B 1 2 S E 2 W 1 2 M 1 2 D C Π J O 1 3 7. ‖ omnis (*bis*) R V B G K. 18. theophrastus R. thephrastus G *alt. man. superscr.* theofrastus V. teophrastus B E. teopharastus K. 19. scholis B. scolis R V G K S E. ‖ callisthene V P G B K. calisthene R. 22. languidius R G B K. languidus V. 23. intellego R V G B K. intelligo S E.
§ **26,** 28. quam enim R V P G B 1–3 K S E 1 2 W 1 2 M 1 2 D Π J O 1–3 7. qm C.

the phrase 'in rotam escendere' would have been intelligible to a Latin reader without explanation; and it is significant that in the two passages in Apuleius where the wheel of torture is mentioned (Apul. Met. iii 9 'nec mora cum ritu Graeciensi ignis et rota...inferuntur,' and x 10 'nec rota uel eculeus more Graecorum tormentis eius apparata iam deerant'), the fact of its being a Greek form of punishment is emphasized. References to Ixion's wheel are common in the poets (e.g. Tib. i 3, 74; Verg. Aen. vi 616; Ov. M. iv 461, etc.), and such a reference would not have required explanation here: but *rota* cannot stand for *rota Ixionis* any more than *taurus* could stand in ii 7, 17 for *taurus Phalaridos*. In Plaut. Cist. 208 'iactor, crucior, agitor, stimulor, uorsor in Amoris rota' the metaphor would be quite intelligible even to an audience to whom the *rota* as a form of punishment was unfamiliar; but there are no such qualifying words here as in Plaut. to help the reader's understanding.

omnino goes closely with the negative though it is often thrown to the end of the clause or phrase for the sake of emphasis, cf. Fin. ii 31, 100; N.D. iii 27, 69; Ac. ii 15, 48; trans. 'This particular phrase he certainly never makes use of.'

naufragia, a favourite metaphor for disaster, both in prose and in poetry, cf. Phil. xii 8, 19; Fam. i 9, 5; Ov. Tr. i 6, 8.

scholis: cf. i 4, 7 n.

Callisthene: cf. iii 10, 21 n.

sententiam, 'sentiment' = γνώμην: cf. Or. ii 8, 34 'quid autem subtilius quam crebrae acutaeque sententiae?' with Wilkins's note.

The Gk form of the sentiment is τύχη τὰ θνητῶν πράγματ' οὐκ εὐβουλία: it is quoted by Stobaeus, Ecl. Phys. p. 196 [i 6, 7], as from the *Achilleus Thersitoktonos* of Chairemon, and it forms the text for Plutarch's tract περὶ τύχης.

§ **26. enim**: Bentl. proposed to delete *enim* and Dav. to replace it by *autem*: neither saw that *enim* here introduces the

non laborat. laudat tenuem uictum. philosophi id quidem, sed
30 si Socrates aut Antisthenes diceret, non is qui finem bonorum
uoluptatem esse dixerit. negat quemquam iucunde posse uiuere,
nisi idem honeste, sapienter iusteque uiuat. nihil grauius, nihil
philosophia dignius, nisi idem hoc ipsum 'honeste, sapienter,
iuste' ad uoluptatem referret. quid melius quam fortunam ex-
35 iguam interuenire sapienti? sed hoc isne dicit qui, cum dolorem
non modo maximum malum, sed solum malum etiam dixerit,
toto corpore opprimi possit doloribus acerrimis tum cum maxime
contra fortunam glorietur? quod idem melioribus etiam uerbis
Metrodorus: **27.** 'Occupaui te,' inquit, 'Fortuna, atque
40 cepi omnisque aditus tuos interclusi, ut ad me adspi-
rare non posses.' praeclare, si Aristo Chius aut si Stoicus

29. laudat tenuem B 3 E 2 W 1 2 M 1 2 D II O 1–3 7. laudatenuem V *atr. ant. superscr.* lauda tenuem B 1. lauda tenuem R G E. laudetenuāe K 1 *om.* B 2. 31. iucunde R K. iucundae G *at* a *conf. ead. man.* iocunde V *atr. ant. superscr.* iocunde P S E. 33. dignius nisi idem dignius nisi idem G. 34. quid melius R 6 B 3 W 1 2 D C J O 1 2 7. qui melius V *atr. ant.* B. qui melius R P G B 2 K E 1 2 O 3. 35. hisne V *atr. ant. corr.* hisne R G. 36. maxumum R V G B. maximum K S E. 37. toto corpore V *atr. ant. superscr.* ‖ acerrumis R V G B K. ‖ maxime R V G B K S E.

§ **27**, 40. cępi K e *in* ę *mut. atr. nigriore.* coepi V G. ‖ omnisque R V G B K E. ‖ adspirare R V K. aspirare G B S. 41. posses R 1 6 7 17 V P G B 1–3 K 1 S E 1 W 1 2 M 1 2 J O 1 7. possi°s O 2. possis E 2 D C II. possit O 3. ‖ Aristo Chius R 6. aristochius V P B. aristonchius R 16. aristocchius R 1 2. aristhochius E. aristhochius G *alt. man. superscr.* ristochius R 17.

reason for the preceding statement; Epicurus could not express a noble sentiment were it not that he is entirely careless as to its consistency with his main principle, which is radically base.

tenuem uictum: cf. iii 20, 49 n.

si...diceret: 'in the mouth of Socrates or Antisthenes'; the imperf. subj. here does not denote a supposition contrary to fact in present time, but represents in past time the 'pure supposition' expressed in present time by *si* with the present subj.: for other exx. see Sonnenschein, *Unity of the Latin Subj.* p. 42.

Antisthenes, the founder of the Cynic School; he was a pupil of Socrates παρ' οὗ καὶ τὸ καρτερικὸν λαβὼν καὶ τὸ ἀπαθὲς ζηλώσας κατῆρξε πρῶτος τοῦ κυνισμοῦ Diog. L. vi 1, 2. Zeller, *Socrates* and *the Socratic Schools*, E.T. pp. 284 ff.

negat quemquam...uiuat: cf. iii 20, 46, 49 and nn. there.

iusteque: cf. 14, 41 n. on *atque*.

fortunam...sapienti: a translation of Epicurus' saying βραχεῖα σοφῷ τύχη παρεμπίπτει quoted by Diog. Laert. x 144; Stob. Ecl. Eth. p. 199 [ii 7, 28]; Plut. περὶ τύχης, p. 99 A: the same transl. occurs Fin. i 19, 63; ii 27, 89: Seneca, De Const. 15, 4 translates 'raro sapienti fortuna interuenit': in the adverbial use of *exiguam* Cic. adheres closely to the Gk idiom. Usener (*Epicurea*, p. 74) reads βραχέα not βραχεῖα, and holds that Cic. wrote *exiguum* both here and in Fin. *ll. cc.*

Metrodorus: cf. ii 3, 8 n.

§**27. occupaui te**: προκατείλημμαί σ', ὦ τύχη, καὶ πᾶσαν τὴν σὴν ἀφῄρημαι παρείσδυσιν, quoted by Plut. περὶ εὐθ. p. 476 c but without the author's name.

Aristo, son of Miltiades of Chios, a pupil of Zeno but inclined towards the practice of the Cynics. According to Diog. Laert. vii 160 he taught τέλος εἶναι τὸ ἀδιαφόρως ἔχοντα ζῆν πρὸς τὰ μέταξυ

Zenon diceret, qui, nisi quod turpe esset, nihil malum duceret; tu uero, Metrodore, qui omne bonum in uisceribus medullisque condideris et definieris summum bonum firma corporis adfec-
45 tione exploratagque <eius> spe contineri, Fortunae aditus interclusisti? quo modo? isto enim bono iam exspoliari potes.

X. **28.** Atqui his capiuntur imperiti, et propter huius modi sententias istorum hominum est multitudo; acute autem disputantis illud est, non quid quisque dicat, sed quid cuique dicendum sit, uidere. uelut in ea ipsa sententia quam in hac disputatione
5 suscepimus omnis bonos semper beatos uolumus esse. quos

42. zenon R 12 16 17 P G B 1 2 K 1 S E 1 2 W 2 D J O 17 zenon V *atr. ant.* zeno R 6 W 1 M 1 2 O 3. || nisi quod R G. nisi quid B 1 *al. atr. mut.* nisi quid E 1. 44. corporis R 6 7 17 B 3 E 2 W 1 2 M 1 2 D C II O 1–3 7. corpori V *ead. man.* corpori B 1 *atr. ant. alia man. superscr.* corpori R 1 P G B 2 K 1 S E 1. || adfectione R V G K E. affectione R 2 P B 1 3 S. 45. exploraturae spe R V P G B 1–3 K 1 S E 1 2 W 1 2 M 1 2 D C II J O 1–3 7. exploraturae eius spe *corr. Lambinus.* 46. expoliari R 6 17 P S E 2 C II O 7. expoliare R G B 1–3 K 1 E 1 W 1 2 J O 1 2. expoliare V *atr. ant. superscr.* exspoliari D. explorari O 3. expolicei M 1 (*sic*). || potes B 3 E 2 3 W 1 2 M 1 2 D C II J O 1–3. potes S *at* t *post* s *eras.* potes P *al. atr. superscr.* potes V *atr. ant.* potest R 1 6 17 G B 1 2 K 1 E 1 O 7. te potest R 7.

X. § **28, 1.** atqui R 1 7 V P G B 2 3 K 1 W 1 2 M 1 2 D C II J O 1–3 7. atquis B 1. atq; ed. H. || imperiti R V G B K. 5. omnis R V G B K. omnes S. || quos R 6 M 1. II *at* os *multa in ras.* ed. H. quod V S. quod R 1 G B 1 2 K. quid R 7 17 P B 3 E 1 3 L 5 W 1 2 M 2 D C J O 1–3 7. quid E 2 *at* id *in ras.*

ἀρετῆς καὶ κακίας μήδ' ἠντινοῦν ἐν αὐτοῖς παραλλαγὴν ἀπολείποντα ἀλλ' ἐπίσης ἐπὶ πάντων ἔχοντα. In his views of the importance of Logic and Physics he differed sharply from the official Stoic view. See Zeller, *Stoics*, etc. E.T. pp. 59 ff. and authorities quoted there. Cf. also Cic. Fin. ii 13, 43; iv 25, 69; Ac. ii 42, 130.

nisi quod turpe esset: cf. ii 12, 29 'nihil est, inquit [sc. Zeno], malum, nisi quod turpe atque uitiosum est': for the attraction of mood and tense in *esset*, cf. i 5, 9 n.

definieris: cf. ii 6, 17 'Metrodorus quidem perfecte eum beatum putat cui corpus bene constitutum sit et exploratum ita semper fore' with n. there.

exploratagque ⟨eius⟩ spe: the analogy of Off. iii 33, 117 'uita omnis beata corporis firma constitutione eiusque constitutionis spe explorata, ut a Metrodoro scriptum est, continetur,' and the necessity of the sense require the insertion either of *eius* (Lamb. followed by all recent edd. except Küh.) or of *eius adfectionis*; the latter would be more likely to drop out after the preceding *corporis adfectione* than would *eius* by itself.

X. § **28. his**, 'sayings like these,' i.e. like those of Epicurus and Metrodorus quoted above.

capiuntur, 'are attracted': for this use cf. § 31 and ii 12, 29; pro Cluent. 5, 13 'pellexit eis omnibus rebus quibus illa aetas capi ac deleniri potest.'

istorum hominum, 'persons of that way of thinking'; the phrase is intentionally contemptuous.

uelut, cf. 5, 13 n. The example introduced by *uelut* is discussed down to the end of § 31.

uolumus, 'wish to make out,' i 18, 42 n. N.D. i 11, 26 'mentem istam quasi animal aliquod uoluit esse'; Liv. xxi 10, 8 'nec puer hic dux erat, sed pater ipse Hamilcar, Mars alter, ut isti uolunt.'

quos: most MSS. have either *quid* or *quod*; a few have *quos* which has been adopted by Lamb. Tr. Kl. Ba. and most

dicam bonos perspicuum est; omnibus enim uirtutibus instructos et ornatos tum sapientis, tum uiros bonos dicimus. uideamus qui dicendi sint beati. equidem eos existimo qui sint in bonis nullo adiuncto malo; **29** neque ulla alia huic uerbo, cum beatum
10 dicimus, subiecta notio est nisi secretis malis omnibus cumulata bonorum complexio. hanc adsequi uirtus, si quicquam praeter ipsam boni est, non potest. aderit enim malorum, si mala illa ducimus, turba quaedam, paupertas, ignobilitas, humilitas, solitudo, amissio suorum, graues dolores corporis, perdita ualetudo,
15 debilitas, caecitas, interitus patriae, exsilium, seruitus denique. in his tot et tantis (atque etiam plura possunt accidere) potest esse sapiens; nam haec casus inportat, qui in sapientem potest incurrere. at si ea mala sunt, quis potest praestare semper sapientem beatum fore, cum uel in omnibus his uno tempore esse

7. tum (*prius*) R V P G B 1 2 K 1 S E 1 W 1 2 M 1 (*non ut Küh.*) Π J O 1–3 7. tum E 2 *at* t *in ras.* cum B 3 M 2 C. || sapientis R V P G B 1 K E 1 J. sapientes B 2 S. 8. equidem hos R V P G B 1–3 K 1 S E 1 2 W 1 2 M 1 2 C J O 1–3 7. || existimo R V G B K.

§ **29**, 11. assequi R V B S E. asequi G *alt. man. superscr.* aessequi K. || praeter ipsam V P K. praeter ipsa R G. 13. ducimus R V P G Gr. dicimus K 1 *atr. nigriore superscr.* dicimus R 1 6. 14. ualetudo J. ualitudo R V G B K S E. 15. interius G *alt. man. superscr.* || exilium R V P G B K S E. 16. etiam plura possunt R 1 7 10 V P G B 1 2 K 1 S E 1 2 M 1 C Π O 3. etiam plura quae possunt B 3 W 1 2 M 2 J O 1 2. etiam quae plura possunt R 6. et que etiam plura possunt D. 17. importat R V G B K S E. 18. incurrere R G K. incurere V *manu ant. superscr.* || semper sapientem R 1 7 V P G B 1–3 K 1 E 1 W 1 2 M 1 2 D C J O 1 3 7. sapientem semper R 6 E 2 Π O 2.

edd., and is supported by *uideamus qui dicendi sint beati* below: Or. reads *quid* and explains 'quid intelligam quum beatos dico'; but though *quid est bonitas?* is good Latin, it is more than doubtful whether Cicero would have used *quid est* (*sunt*) *boni?* in the sense 'what are good men?'

in bonis, 'in possession of good things': for *in* cf. ii 21, 49 *in uolnere*=*uolneratus*, v 26, 73 *in cruciatu atque tormentis*; Fin. i 10, 32 'in ea uoluptate uelit esse.'

§ **29. complexio**, 'the accumulation and combination of good things and the exclusion of bad things'; for *complexio* in the sense of combination of things of different kinds cf. Fin. i 6, 19 'ita effici complexiones et copulationes et adhaesiones atomorum inter se' where it is a translation of συμπλοκή. The word is rare in Cic. in this sense.

turba quaedam, 'a rabble, so to speak'; for the force of *quaedam* see i 12, 27 n. For a similar list of the *turba malorum* cf. iii 34, 81.

dolores corporis: Diog. L. vii 37 enumerates amongst Zeno's pupils a certain Dionysius ὁ μεταθέμενος εἰς τὴν ἡδονήν· διὰ γὰρ σφοδρὰν ὀφθαλμίαν ὤκνησεν ἔτι λέγειν τὸν πόνον ἀδιάφορον.

perdita: 'bad health' cf. Phil. viii. 10, 31 'cum esset summa senectute et perdita ualetudine,' pro Rab. perd. 7, 21 'perditus morbo.'

in his...sapiens: 'a philosopher may be confronted with all these, many and serious as they are': Cic. purposely avoids the use of the word *malis*, as he did not regard these afflictions as really evils. For the order of the words *potest esse* cf. i 46, 110 n.

praestare: cf. iii 16, 34 n. and Madvig, *Opuscula Acad.* I p. 151.

20 possit? **30.** non igitur facile concedo neque Bruto meo neque communibus magistris nec ueteribus illis, Aristoteli, Speusippo, Xenocrati, Polemoni ut, cum ea quae supra enumeraui in malis numerent, idem dicant semper beatum esse sapientem. quos si titulus hic delectat insignis et pulcher, Pythagora, Socrate, 25 Platone dignissimus, inducant animum illa, quorum splendore capiuntur, uires, ualetudinem, pulchritudinem, diuitias, honores, opes contemnere eaque quae his contraria sunt pro nihilo ducere; tum poterunt clarissima uoce profiteri se neque fortunae impetu nec multitudinis opinione nec dolore nec paupertate terreri, 30 omniaque sibi in sese esse posita, nec esse quicquam extra suam

§ **30**, 21. nec R V P G B 1 2 K 1 S E 1 2 W 2 D C Π J. neque W 1 M 1 2 O 2 3 7. || speusippo R V P B K. spe usippo G. 23. idem R 1 2 10 16 V G B 1 2 K 1 E 1 2 W 2 M 1 D J O 2 7. ijdem S *at* j *postea inculc.* iidem W 1 M 2 O 3. || quos si R 6 P B 1–3 S E 1 2 M 1 2 D C Π O 2 3. quod si R 1 17 V G K 1 2 W 1 2 J O 1. qui si R 7 O 7. 24. delectat B 1 W 1. dilectat R V G K. 25. inducant animum R 16 17 P B 1–3 K 1 E 2 W 2 M 1 2 D C Π J O 2 3 7. inducant animum G *at* ī *ante* animum *eras. ut uid.* inducant animum V *atr. ant. superscr.* inducat animum O 1. inducā animum W 1. 26. ualetudinem R V G K J. ualitudinem B S E. 27. contem nere S. contempnere G E. || contraria K. contria R *eod. atr.* contria G *alt. man. superscr.* contria B 2. contria V. || sunt B 1 W 1 2 J O 1 2 7. sint R V P G B 3 K 1 S E 1 2 M 2 D C Π. 28. impetu R V G B K S E.

§ **30. communibus**, i.e. whose lectures Brutus and I attended. Cic. is referring to philosophers like Antiochus and Aristus, whose point of view is here under discussion. Ha. curiously takes *communibus* as = *mihi et Academicis Peripateticisque communibus*, a meaning which (however true of Antiochus and Aristus the words may be in point of fact) cannot be got out of the context.

ueteribus illis: Antiochus though calling himself an Academic attempted on the one hand to minimize the differences between the Academics and Peripatetics and on the other hand to show that the Stoic doctrines were really to be found in Plato: hence he regarded not merely the heads of the Academy (Speusippus, Xenocrates, Polemo) but Aristotle as his teachers in philosophy; cf. Fin. v 3, 7; Ac. ii 45, 137. See Hirzel, *Untersuchungen zu Cicero's philosophischen Schriften* III 242.

quos: for the relative attracted into the construction of the nearer clause cf. iii 31, 76 'ut Prometheus ille Aeschyli, *cui* cum dictum esset ... *respondit*', iv 19, 43 'sine aculeis iracundiae, *quae* etiamsi non adsit, tamen uerbis atque motu *simulandam* arbitrantur': see also i 34, 84 n.

Pythagora: Hirzel (*loc. cit.*) points out that the coupling of Plato and Pythagoras was characteristic of the later developments of Platonism.

Cic. implies here, though he does not definitely say so, that Pythagoras, Socrates and Plato adopted the Stoic view upon the sufficiency of virtue as against that of the Peripatetics and Academics. Elsewhere he claims Socratic authority for the Stoic παράδοξα, iii 5, 10; Ac. ii 44, 136. Antiochus, who differed from the Stoics on the point, ἐπεδείκνυε ὅτι παρὰ Πλάτωνι κεῖται τὰ τῶν Στωϊκῶν δόγματα, Sext. Emp. *Pyrrh. Hypot.* i 33 fin. But it is more than doubtful whether either Socrates or Plato would have subscribed to the Stoic formula.

inducant animum: this and not *inducere in animum* is Cicero's usual phrase, Diu. i 13, 22; pro Cluent. 15, 45; even in pro Sulla 30, 83 (where see Reid's n.) the right reading is almost certainly *animum inducam*.

omniaque: for *-que* connecting contrasted clauses see i 29, 71 n. on *adhibuitque*.

potestatem quod ducant in bonis. **31.** nunc et haec loqui, quae sunt magni cuiusdam et alti uiri, et eadem, quae uulgus, in malis et bonis numerare concedi nullo modo potest. qua gloria commotus Epicurus exoritur; cui etiam, si dis placet, uidetur semper
35 sapiens beatus. hic dignitate huius sententiae capitur, sed numquam id diceret si ipse se audiret. quid est enim quod minus conueniat quam ut is qui uel summum uel solum malum dolorem esse dicat idem censeat 'Quam hoc suaue est!' tum, cum dolore crucietur, dicturum esse sapientem? non igitur ex singulis
40 uocibus philosophi spectandi sunt, sed ex perpetuitate atque constantia.

XI. **32.** Adducis me ut tibi adsentiar. sed tua quoque uide ne desideretur constantia.

Quonam modo?

§ **31**, 31. nec hunc et haec R V P G B 1 K 1 E 1 L 4 5 D. nec hunc et hoc O 7. nec hunc et h^c B 2 K 2 L 2. nec hunc et h' R 17 W 2 C J. neque hunc et haec R 6. nec hinc et haec S. nec huic et haec R 7. neq; huic et hec ed. H. nam hunc et haec E 2 L 3 M 1 2 Π O 2 3. nam hinc et haec L 6. nam huic et haec E 3. nunc et haec *corr. Wesenbergius.*

32. uulgus R G S E. uulg^vs V *atr. ant.* 34. si dis placet G B K. si displacet R. si displacet V *marg.* si diis placet. si displicet P S E 1 2 D C O 7. si diis placet W 1 2 M 1 2 J O 1–3. 36. si ipse se audiret V *at* se audiret *in ras. et in marg. excurr.* si ipse audiret G. 38. idem R 6 17 V *at* m *in ras.* P B E 2 W 1 M 1 2 D C Π O 1–3 7. id÷ E 1 *al. atr. superscr.* id÷ K. id est R G.

XI. § 32, 1. adducis V P B K. aducis R. *uerba* adducis...constantia *habet* G *in marg. infer. alt. manu adscript.* ‖ adsentiar R V K E. assentiar G B S.

§ **31. nunc**: for *nunc* adversative (often *nunc autem*, or *nunc uero*) cf. ii 19, 45; iii 1, 2 n.

qua gloria=*gloria huius rei* sc. *loquendi quae sunt magni cuiusdam et alti uiri*: for this use of the pron. cf. i 19, 45 n. on *haec*; and for the subjective use of *gloria* cf. ii 20, 46.

si dis placet: expressing indignant surprise; cf. Ter. Eun. 919, where Don. says 'proprium est exclamantis propter indignitatem alicuius rei'; cf. Fin. ii 10, 31; Or. iii 24, 93, with Wilkins' note.

audiret, 'if he were to go to his own school'; for *audire* in the sense of to 'attend the lectures of' cf. N.D. i 14, 37 'Cleanthes...qui Zenonem audiuit'; Off. i 1, 1 'te, Marce fili, annum iam audientem Cratippum...abundare oportet praeceptis institutisque philosophiae,' Fin. i 5, 16; from this is developed the sense seen in i 26, 65 'nec Homerum audio,' 'nor do I accept Homer's authority,' Fin. i 13, 42 'errore maximo, si Epicurum audire uoluerint, liberabuntur' and here.

quam hoc suaue est: cf. ii 7, 17; Lact. Diu. Inst. iii 27 'Epicurus multo fortius; sapiens, inquit, semper beatus est; et uel inclusus in Phalaridis tauro hanc uocem emittet: suaue est et nihil curo. quis eum non irriserit? maxime quod homo uoluptarius personam sibi uiri fortis imposuit,' a passage evidently modelled upon this.

uocibus, 'isolated sayings'; for *uox* in this sense cf. pro Planc. 14, 34; II Verr. v 65, 168 'in hac uoce, "ciuis Romanus sum."'

spectandi, 'are to be judged,' cf. Q. Rosc. Com. 10, 28 'nemo enim illum ex trunco corporis spectabat'; Att. xii 39, 1: and the use of the word *spectatus*, 'approved.'

perpetuitate, 'the general tenor and consistency of their doctrines'; cf. Off. i 33, 119 'ut constare in perpetuitate uitae possimus nobismet ipsis.'

Quia legi tuum nuper quartum de finibus; in eo mihi uidebare contra Catonem disserens hoc uelle ostendere, quod mihi quidem probatur, inter Zenonem et Peripateticos nihil praeter uerborum nouitatem interesse. quod si ita est, quid est causae quin, si Zenonis rationi consentaneum sit satis magnam uim in uirtute esse ad beate uiuendum, liceat idem Peripateticis dicere? rem enim opinor spectari oportere non uerba.

33. Tu quidem tabellis obsignatis agis mecum et testificaris quid dixerim aliquando aut scripserim. cum aliis isto modo qui legibus inpositis disputant; nos in diem uiuimus; quodcumque nostros animos probabilitate percussit, id dicimus, itaque soli sumus liberi. uerum tamen, quoniam de constantia paulo ante diximus, non ego hoc loco id quaerendum puto uerumne sit quod Zenoni placuerit quodque eius auditori Aristoni, bonum esse solum quod honestum esset, sed, si ita esset, † tum ut totum

6. probatur R 6 7 V P G B 1 2 S E 1 W 1 2 M 1 2 D C O 1–3 7. probare R. probares E 2 Π. probare' K 1. probaretur J. 7. quin si R V P B. qui si G *alt. man. superscr.* qui nisi E 1. quin S si *om.*
§ **33**, 13. impositis R V G B K E. impositis V. 15. uerumtamen R V G K. ueruntamen B S. 16. quaerendum R G. querendum V B S. querendum K (i *in* e *mut.*) 17. auditurí G. 18. esset tum ut totum hoc R 1 7 P G B 1 K 1 2 E 1 L 2–4 W 1 2 M 1 J O 1 ed. H. esset tum ut totum hoc V *atr. ant.* esset tum ut hoc totum R 6 D C. esset tum totum hoc S E 2 3 L 5 6 M 2 Π O 7. esset tum hoc totum O 3. esset cum ut totum hoc B 2 O 2.

XI. § **32. nuper**: the five books of the de Finibus were completed by the end of June 45 B.C.; Att. xiii 19, 4. The reference in the text is to Fin. iv 20, 56 sqq.

probatur: Bentl. Dav. Ern. read here *probare*, with which *uidebare* must be supplied. Kl. points out that the inf. probably arose from the copyist mistaking the contraction for *probatur*.

inter Zenonem...interesse: cf. 41, 120; Fin. iv 20, 57 'hic [sc. Zeno] loquebatur aliter atque omnes, sentiebat idem quod ceteri'; v 8, 22 'restant Stoici, qui cum a Peripateticis et Academicis omnia transtulissent, nominibus aliis easdem res secuti sunt.' Carneades seems to have been the first to take this view of the case; cf. Fin. iii 12, 41 'Carneades... pugnare non destitit in omni hac quaestione, quae de bonis et malis appelletur, non esse rerum Stoicis cum Peripateticis controuersiam, sed nominum.'

rationi, 'system,' cf. ii 27, 65 n.

§ **33. tabellis obsignatis.** Depositions and affidavits were made in the presence of witnesses who affixed their seals (*obsignare*) to the written record: pro Quinct. 21, 67 'eius rei condicionisque tabellas obsignauerunt uiri boni complures,' Att. ii 12, 1 'emittat ad me Publius qui obsignent: iurabo Cnaeum...Antii mihi narrasse se in auspicio fuisse.' Such a document when sealed became legal evidence, and legal advisers were supposed to see that their clients in such affidavits stated nothing which could be used against their case. Or. i 38, 174 'cum obsignes tabellas clientis tui quibus in tabellis id sit scriptum quo ille capiatur.'

Cic. here humorously protests against his statements in the de Finibus being regarded as a sworn deposition, for the truth of which he could be held responsible. A similar metaphorical use of the phrase is found in Pis. 28, 69 'retinere quod acceperat, testificari, tabellas obsignare uelle, Epicurum diserte dicere existimare.'

Transl. 'You are conducting your argument with me as if depositions had been sworn in the case, and you are putting in evidence what I said or wrote some time or other.'

isto modo: sc. *agas*; cf. 8, 21 *tu uero*.

quodcumque...dicimus: cf. 29, 82; iv 4, 7.

Aristoni: cf. 9, 27 n.

sed si ita...poneret: the reading *tum*

hoc beate uiuere in una uirtute poneret. **34.** quare demus hoc
20 sane Bruto ut sit beatus semper sapiens; quam sibi conueniat ipse uiderit; gloria quidem huius sententiae quis est illo uiro dignior? nos tamen teneamus ut sit idem beatissimus.

XII. Et, si Zeno Citieus, aduena quidam et ignobilis uerborum opifex, insinuasse se in antiquam philosophiam uidetur, huius sententiae grauitas a Platonis auctoritate repetatur, apud quem saepe haec oratio usurpata est ut nihil praeter uirtutem
5 diceretur bonum. **35.** uelut in Gorgia Socrates, cum esset ex eo quaesitum, Archelaum, Perdiccae filium, qui tum fortunatissimus

19. poneret R 1 6 7 10 16 17 V G B 1 2 K 1 2 S E 1–3 L 2–6 W 1 M 1 2 D C Π J O 1–3 7 ed. H. posuit W 2.

§ **34**, 21. ipse B 1 E 2 M 1 2. ipsa V. ipsa R G K E 1. 22. beatissimus R V P G B K.

XII. 1. zeno citieus G B 1. zenocitięus V. zeno eitiens B 2. zenoticieus R K. zenotici ęj P. zenocio eius E 1. zenonici eius S. zenoticius ed. H. || quidam R V G B 1 M 2 O 7. quidei S ē *in* ā *mut.* quidem E 2 J. 2. insinuasse se in R 1 6 7 17 V P G B 1 2 K 1 S E 1–3 W 1 2 M 2 D C Π J O 1 3. insinuasse se ad O 7. insinuasse in M 1 O 2.

§ **35**, 5. velut V P G. uelud R K. 6. archelaum B. arcelaum V *atr. uiridi superscr.* arcaelaum G. arcelaum R K E.

ut totum of nearly all MSS can only be defended either by supplying (with Or.) *postulandum* (from *quaerendum*) before *ut*, and taking the subject of *poneret* to be (not *Zeno* or *Aristo*, but) *Peripateticus*—on which Sff. comments 'haec a sano homine scribi aut probari potuisse uix credibile uidetur'—or (with T.S. and Ha.) by making *ut...poneret* depend upon *uerum sit* in the sense of 'whether it is proper that he should etc.,' the tense of the subj. being supposed to be due to the attraction of the preceding *honestum esset.* Hei. inserts *uolui* before *ut.* Bentl. followed by Dav. proposed *ni ita esset, utrum totum hoc*, and this line of emendation is followed with unimportant variations by F.A.W. Küh. Sff. (who inserts *recte* before *poneret*); Schiche reads *sed ni ita esset, num consentaneum esset tum ut totum...poneretur.*

It is perhaps possible that Cicero wrote 'sed si ita esset tum hoc...poneret,' that *tum* was corrected in the archetype by *uel* (*ut*) *totum*, and that the gloss was copied into the text after *tum* in the form *ut totum*: 'I do not consider that the point now to be discussed is whether Zeno's view is correct, but if it were, then he would make the life of happiness to depend solely upon virtue.'

§ **34. demus**: for *dare* in this sense cf. i 11, 25 'dasne aut manere animos post mortem aut morte ipsa interire': here the clause 'ut...sapiens' is explanatory of *hoc.*

teneamus ut: cf. i 42, 100 n.

XII. **aduena**, 'an outsider, so to speak, and in literature a vulgar artisan.' The word *aduena* is used not simply because Zeno being a native of the Phoenician town of Citium was supposed not to be of Greek blood (so Küh. and edd. generally) but because he was, as a foreigner, an intruder into Greek philosophy; for this metaphorical use of the word (emphasized here by *quidam*) cf. Or. i 58, 249.

For other criticisms, always unfavourable, upon Zeno's style cf. Fin. iii 2, 5; iv 3, 7 and Zeller, *Stoics, etc.* E.T. p. 40.

§ **35. uelut**: 5, 13 n.

in Gorgia, p. 470 D and E: it was a favourite passage with later moralists; Dav. refers to Plut. de lib. educ. p. 6A, Dio Chrys. Or. iii p. 102 R; Julian, Or. ii p. 79.

Archelaum: he was king of Macedonia from 413 B.C. to 399 B.C.; a patron of art and letters, he entertained Greek poets, artists and musicians at his court: cf. Holm, *History of Greece* III p. 203.

haberetur, nonne beatum putaret, Haud scio, inquit; numquam enim cum eo conlocutus sum. — ain tandem? aliter id scire non potes? — nullo modo. — tu igitur ne de Persarum quidem rege magno potes dicere beatusne sit? — an ego possim, cum ignorem quam sit doctus, quam uir bonus? — quid? tu in eo sitam uitam beatam putas? — ita prorsus existimo, bonos beatos, improbos miseros. — miser ergo Archelaus? — certe, si iniustus. — Videturne omnem hic beatam uitam in una uirtute ponere? **36.** quid uero? in Epitaphio quo modo idem? 'nam cui uiro,' inquit, 'ex se ipso apta sunt omnia quae ad beate uiuendum ferunt, nec suspensa aliorum aut bono casu aut contrario pendere ex alterius euentis et errare coguntur, huic optime uiuendi ratio comparata est. hic est ille moderatus, hic fortis, hic sapiens, hic et nascentibus et cadentibus cum reliquis

7. nonne R 1 6 V P G B 1 2 K 1 S E 1 2 W 1 2 M 1 2 D C Π J O 1 2 7. non O 3. 8. conlocutus R V G B K E. collocutus P S. ‖ an tu aliter Π *al. atr. superscr.* an tu an aliter V *atr. ant. superscr.* B 1 *atr. nigriore superscr.* an tu aliter R 6 7 E 2 L 2 3 6 M 1 2 D C J O 1 2 ed. H. an tu an aliter S L 4. an tu an aliter P. an tu aliter W 2 an *post* tu *eras.* an tu an aliter R 1 1 7 G B 2 K 1 2 E 1 3 L 5 O 7. an tu id aliter W 1. an tu aliter tu id O 3. ain tandem? aliter *corr. Seyffertus.* 10. magno R G B K E 2 C O 2 7. magna V. 11. possim R 1 7 V P G B 1 2 K 1 2 S E 1–3 W 1 M 1 2 D C Π J O 3 7. p'sĩ W 2. possem O 2. possum O 1. 13. existimo R V G B K E. 14. improbos R V G B K S E. ‖ archelaus R V G B K. arcelaus E.

§ 36, 17. e se ipso V *ras. inter* e *et* s. esse ipso R G B K E. in se ipso P. 18. beate R B J. beate *ex* beatae *alt. man. mut.* G. beatae V. 19. alterius Π *al. atr. superscr.* alterius E 2 ex *om.* 20. optume R V G B K. ‖ comparata R V G K. cōparata B. 22. cadentibus B K *plerique.* candentibus R G B 2 E 1.

Ain tandem? aliter: Sff.'s correction of *an tu an aliter* of the best MSS seems most satisfactory, *tandem* having been in his view corrupted through the contraction *tan̄* into *tu an. Ain tu? an* (Mo.) which seems nearer the MSS is less satisfactory, as *ain tu?* never seems to be followed by any but a simple question (Hand, *Tursell.* III p. 495). The reading *ain tu? aliter*, adopted by Küh. Hei. Sch., does not account for the second *an* of the MSS.

Ain tandem? translates τί δαί; of the Gk. which lower down is translated again by *quid?* For further exx. of the use of the phrase Küh. refers to Cic. Fam. ix 21, 1; Fin. iv 1, 1; Legg. i 20, 53.

uideturne: for this ironical use of *ne* where *nonne* might have been expected cf. ii 11, 26 n.

§ 36. **in Epitaphio**: from the Menexenus p. 247 E. The Menexenus was composed by Plato in ironical imitation of such λόγοι ἐπιτάφιοι as the funeral speech of Pericles in Thuc. ii, 35 sqq.

ex se ipso apta: a translation of εἰς ἑαυτὸν ἀνήρτηται: cf. Parad. ii. 17 'nemo potest non beatissimus esse, qui est totus aptus ex sese' and n. to 14, 40 below.

suspensa: Küh. compares Fam. v. 13, 1 'quam quidem laudem sapientiae statuo esse maximam, non aliunde pendere nec extrinsecus aut bene aut male uiuendi suspensas habere rationes,' written in the same year.

commodis, tum maxime liberis parebit et oboediet praecepto illi ueteri; neque enim laetabitur umquam nec maerebit nimis, quod semper in se ipse omnem spem reponet sui.' Ex hoc igitur Platonis quasi quodam sancto augustoque fonte nostra omnis manabit oratio.

XIII. **37.** Vnde igitur ordiri rectius possumus quam a communi parente natura? quae, quicquid genuit, non modo animal, sed etiam quod ita ortum esset e terra ut stirpibus suis niteretur, in suo quidque genere perfectum esse uoluit. itaque et arbores et uites et ea quae sunt humiliora neque se tollere a terra altius possunt alia semper uirent, alia hieme nudata uerno tempore

23. tūmaxime V. tumaxime R G. || oboediet R V G K. obediet B 1. obediet B 2 S E 1 J. 24. umquam nec R V P G B K S E 1 2 W 1 M 1 2 C J O 1 3 7. umquam n3 W 2. 25. quod semper R G B E 1 2 W 1 D. quod semper V *atr. uiridi superscr.* qui semper W 2 M 2 O 2. quid semper M 1. 26. reponet R 1 7 V P G B 1 2 K 1 S E 1 2 W 1 2 M 1 2 D C Π J O 1–3 7 ed. H. 27. manabit P B 1 K W 1 M 1 J. manebit V. manebit R G B 2.

XIII. § 37, 1. ordiri R 6 7 W 1 M 1 2 D C O 2 3 ed. H. oriri V *atr. uiridi superscr.* W 2 II. oriri R 1 1 7 P G B 1 2 K 1 2 S E 1 2 J O 1 7. || rectius *post* ordiri (oriri) *habent* R 1 7 V P G B 1 2 K 1 E 1 2 M 1 2 D C O 2 3 7. *ante* ordiri (oriri) *habent* R 6 W 1 2 J O 1 ed. H. 3. ortum esset R V P G B 1 2 K 1 E 1 2 W 1 2 M 1 2 D C Π J O 1 2 7. esset ortum O 3. 4. quidque R V P G K 1 E 1 M 2. quicque B 2 E 2. quodque W 2 M 1 D C J O 1. quocque W 1. quidquid S *marg.* quodque. 6. uiuerent G *at* ue *ead. man. expunx.*

tum maxime liberis: Cic. seems to have mistaken the Gk slightly, οὗτος γιγνομένων χρημάτων καὶ παίδων καὶ διαφθειρομένων μάλιστα πείσεται τῇ παροιμίᾳ, where μάλιστα has no special reference to παίδων.

neque enim...sui: Victorius followed by Bentl. and others regarded these words as two iambic senarii; Bentl. mending the metre by reading *aut* for *nec* before *maerebit* and *ponet* for *reponet*. Ribbeck in *Trag. Rom. Frag.* 1 p. 211 considered the words *quod...sui* to be a fragment of the *Teucer* of Pacuvius, a suggestion which he withdrew tacitly in his second edition. Or. notes that Cic. is not likely to have translated Plato's last sentence into verse on his own account, and that if the words be verse it must be assumed that some one else had done so and that Cicero preferred this translation to his own—a doubly hazardous supposition.

fonte: for the metaphor cf. i 3, 6 'philosophiae fontes aperiemus, e quibus etiam illa manabant.' Or. i 10, 42 'ab illo fonte et capite Socrate,' and for the collocation of *anctus* and *augustus*, Tac. Dial. 4 'sanctiorem illam et augustiorem eloquentiam colam.'

XIII. § **37. unde...ordiri**: cf. ii 18, 42 n.

communi parente natura: for the Stoic conception of Nature as only another term for the Divine Being cf. Zeller, *Stoics, etc.* E.T. pp. 145 ff. and the reff. given there.

quod ita ortum...niteretur, 'the vegetable world'; a similar periphrasis in N.D. ii 10, 26 'omnia quae terra concipiat semina, quaeque ipsa ex se generata stirpibus infixa contineat'; but T.S. are surely wrong in saying that there is no single word in Latin to express this idea. Cic. uses *stirpes* alone in this sense in N.D. ii 13, 36 'neque enim si stirpium similis sit [sc. natura], aut etiam bestiarum, optima putanda sit.' Fin. v 4, 10 'persecutus est...Theophrastus autem stirpium naturas omniumque fere rerum, quae e terra gignerentur, causas atque rationes,' where *stirpium naturas* is a translation of φυτικαὶ αἰτίαι and the other words refer to such books as περὶ ἀλῶν, νίτρου, στυπτηρίας, περὶ λίθων, περὶ μετάλλων mentioned by Diog. L. v 2, 13.

tepefacta frondescunt, neque est ullum quod non ita uigeat interiore quodam motu et suis in quoque seminibus inclusis ut aut flores aut fruges fundat aut bacas, omniaque in omnibus, quantum in ipsis sit, nulla ui inpediente perfecta sint. **38.** facilius uero etiam in bestiis, quod iis sensus a natura est datus, uis ipsius naturae perspici potest. namque alias bestias nantis aquarum incolas esse uoluit, alias uolucres caelo frui libero, serpentis quasdam, quasdam esse gradientis; earum ipsarum partim soliuagas, partim congregatas, inmanis alias, quasdam autem cicures, non nullas abditas terraque tectas. atque earum quaeque suum tenens munus, cum in disparis animantis uitam transire non possit, manet in lege naturae. et ut bestiis aliud alii praecipui a natura datum est, quod suum quaeque retinet nec discedit ab

7. uigeat E 2 M 1 2 Π *alii.* uigea¯t B 1 n *ex parte eras.* uigeant R V G K 1 E 1. 10. sit R V P G B 1 2 K 1 S E 1 2 W 1 2 M 1 2 D C Π J O 1–3 7. ‖ ui P B 1 2 K 1 E 2 W 2 M 1 2 D C O 3 7. uim V. uim R G. ‖ impediente R V G B K S. inpediente P E. ‖ perfecta sint R V G B 1 2 K 1 S E 2 W 1 2 M 1 2 Π J O 2 3. perfecta sunt E 1 D C O 1. perfecta sit O 7.

§ **38**, 11. quod iis M 2 O 2. quod iis S *ex* his *ras. mut.* quod his R V P G B 1 2 K 1 E 1 2 W 1 M 1 O 1. quod hiis D C Π O 3. quod is W 2 J. si his O 7. 12. nantis V P G B 1 2 K E 1. nantis R *eod. atr. ut uid.* nantes S. 13. uolucres R V P G B 1 2 K S E 1. ‖ serpentis G B 1 2 K 1 L 3 O 1. sepentis V P E 1. serpentẹs R 1 i *in* e *mut. eod. atr. ut uid.* serpentes S W 1 M 1 J O 1 2 7. ‖ quasdam quasdam R 1 7 V G B 1 K 1 L 4. quasdam *semel tantum* R 6 1 7 P B 2 K 2 S E 1 2 L 2 5 6 W 2 M 2 D C Π O 3 7 ed. H. quasdam serpentes quasdam L 3 W 1 M 1 J O 1 2. 14. gradientis R 2 V P G B K. gradientẹs R 1 e *in* i *mut. et postea* i *paene eras.* gradientes R 1 0 1 6 B 2 S O 7. 15. inmanis R V P G B 2 K. immanis B 1 E. immanes S. inmanes O 7. ‖ quasdem autem R G. quasdam au̅ V. quasdam aut E 1. quasdam uero S. 17. disparis R V G B 1 2 K E. dispares S. ‖ animantis R V G B. animantẹs S e *in* i *mut.* 18. praecipui R V P G B 1 K 1 2 S E 1 2 W 2 M 1 2 Π J O 1–3. p̄cipui- B 2. praecipue D C. praecipuum W 1 O 7. 19. discedit P E 2 W 1 M 1 D C Π O 1–3 7. discedat M 2. discendit B 1. discendit R V G B 2 K.

fundat: this word denotes an easy or an abundant production; cf. Nägelsbach, *Stil.* § 130, 3, who compares N.D. ii 51, 129 '[oua] fetum fundunt,' Or. iii 50, 194 'solitus est uersus hexametros...fundere ex tempore.'

sit...sint: attracted into the construction of the clause immediately preceding; the clause beginning with *omnia* is parallel in thought to the clause *neque est ullum ...bacas.*

§ **38.** **etiam** qualifies *facilius*: for *etiam* thus placed after, and separated by another word from, the word it qualifies cf. II in Verr. iii 88, 206 'cetera quae forsitan alii quoque etiam fecerint,' and Madvig, *Gr.* § 471.

partim...partim=*alias...alias*: cf. 33, 93; N.D. i 37, 103 'bestiarum autem terrenae sunt aliae, partim aquatiles, aliae quasi ancipites'; Liv. xxvi 21, 16; Roby, *Lat. Gr.* §§ 1264, 1429.

quaeque suum: for the order (which is here perhaps influenced by the construction) see Draeger, *Syntax* § 33 and the exx. quoted there from Livy (e.g. v 20, 8 'quod quisque sua manu ex hoste captum domum rettulerit'; vi 25, 9 'huc atque illuc euntium qua quemque suorum usuum causae ferrent'), and the poets.

discedit ab eo: for the transition from relative to demonstrative cf. ii 25, 61 n.

eo, sic homini multo quiddam praestantius; etsi praestantia debent ea dici quae habent aliquam comparationem, humanus autem animus decerptus ex mente diuina cum alio nullo nisi cum ipso deo, si hoc fas est dictu, comparari potest. **39.** hic igitur si est excultus, et si eius acies ita curata est ut ne caecaretur erroribus, fit perfecta mens, id est absoluta ratio, quod est idem uirtus. et, si omne beatum est cui nihil deest et quod in suo genere expletum atque cumulatum est, idque uirtutis est proprium, certe omnes uirtutis compotes beati sunt. et hoc quidem mihi cum Bruto conuenit, id est cum Aristotele, Xenocrate, Speusippo, Polemone. sed mihi uidentur etiam beatissimi. **40.** quid enim deest ad beate uiuendum ei qui confidit suis bonis? aut, qui diffidit, beatus esse qui potest? at diffidat necesse est qui bona diuidit tripertito.

XIV. Qui enim poterit aut corporis firmitate aut fortunae

21. comparationem R V G B K. 23. comparari R V G K. cōparari B.
§ 39, 24. caecaretur R V P G B 1 2 K 1 2 E 1 2 W 1 2 M 1 2 D C Π J O 1–3. cęcaretur S *at* car *in lit.* cecetur O 7. 25. quod est idem uirtus R V G B 1 2 K 1 S E 1–3 L 5 W 1 2 M 2 D C Π J O 1 3 7. quod idem est uirtus K 2 M 1 O 2. q̄ est idem qđ uirtus ed. H. 28. omnes R 6 17 G B 1 2 S *alii.* omnis R V P K 1 E 1 2 W 1 2. omnis *in* omnes *mut.* Π. || compotes R V G. cōpotes B K. 29. id est R V G B 2 K M 2 C. iđ P B 1. idē W 1 2 J O 7. idē S *spat. post* ē *relict.* 30. speusippo P W 1. pseusippo R V B 1. pseu·sippo G. ~~pse~~usippo S *marg.* speusippo. pseupsippo K 1 E 1. || beatissimi R V G B K.
§ 40, 33. triptito E. tripertiro G. tripertio R V K.
XIV. 1. firmitate R K. firmitati V G B 1 2 S.

etsi: introducing a correction, sometimes followed by an adversative conjunction, as here and i 42, 99, sometimes alone as in iii 8, 17.

habent, 'admit of,' cf. i 49, 119 n.; iv 36, 77 n.

decerptus, 'a fragment of,' an attempt to translate ἀπόσπασμα, a *uox technica* in Stoic writers; cf. Marc. Aur. v 27 ὁ δαίμων ὃν ἐκάστῳ...ὁ Ζεὺς ἔδωκεν, ἀπόσπασμα ἑαυτοῦ· οὗτος δέ ἐστιν ὁ ἑκάστου νοῦς καὶ λόγος and the parallels quoted by Gale *ad loc.* especially N.D. i 11, 27 'Pythagoras...censuit animum esse per naturam rerum omnem intentum et commeantem, ex quo nostri animi carperentur.'

§ **39. ut ne**: cf. i 32, 78 n. and Madv. *Lat. Gr.* § 456 obs. 4.

caecaretur: the impft. here expresses not the result, but the result aimed at in past time. Küh. on i 4, 7 compares Somn. Scip. 3 (15, 15 Or.) 'homines sunt hac lege generati qui tuerentur illum globum'; Bentley's *caecetur*, adopted by Or., is not merely unnecessary but spoils the sense.

quod est idem: we should have expected *quae est eadem*, and the fem. would have been more in accordance with Cic.'s usage: the neuter *quod* is perhaps due (as Küh. suggests) to the gender of *id* in *id est* immediately before.

§ **40. Quid enim deest...qui potest?** Cf. Arist. Nic. Eth. I, 1100 a 4 δεῖ γὰρ [sc. πρὸς τὴν εὐδαιμονίαν], ὥσπερ εἴπομεν καὶ ἀρετῆς τελείας καὶ βίου τελείου· πολλαὶ γὰρ μεταβολαὶ γίνονται καὶ παντοῖαι τύχαι κατὰ τὸν βίον, καὶ ἐνδέχεται τὸν μάλιστ' εὐθενοῦντα μεγάλαις συμφοραῖς περιπεσεῖν ἐπὶ γήρως, καθάπερ ἐν τοῖς Τρωϊκοῖς περὶ Πριάμου μυθεύεται· τὸν δὲ τοιαύταις χρησάμενον τύχαις καὶ τελευτήσαντα ἀθλίως οὐδεὶς εὐδαιμονίζει, where Aristotle proves Cic.'s contention that the result of reckoning other things than virtue as conducive to happiness, destroys all assurance of the continuance of happiness. The same argument is urged in Fin. ii 27, 86.

tripertito: i.e. into *bona animi*, *bona corporis* and *bona externa*.

stabilitate confidere? atqui nisi stabili et fixo et permanente bono beatus esse nemo potest. quid ergo eius modi istorum est? ut mihi Laconis illud dictum in hos cadere uideatur, qui glorianti cuidam mercatori, quod multas nauis in omnem oram maritimam dimisisset, 'Non sane optabilis quidem ista,' inquit, 'rudentibus apta fortuna.' an dubium est quin nihil sit habendum in eo genere quo uita beata compleatur, si id possit amitti? nihil enim interarescere, nihil exstingui, nihil cadere debet eorum in quibus uita beata consistit. nam qui timebit ne quid ex his deperdat, beatus esse non poterit. **41.** uolumus enim eum qui beatus sit tutum esse, inexpugnabilem, saeptum atque munitum, non ut paruo metu praeditus sit, sed ut nullo.

2. stabilitate R G B 2 K 1 W 1. stabili (te) R 16 W 2. stabilitate (i) V. stabilitati R 2 10 S. stabilitatē B 1 E 1. 5. nauis R V G B 1 K. naues B 2 S E 1. 6. quidem ista R 1 17 V P G B 2 K 1 S E 12 W 12 M 1 D C Π J O 2 3 7. ista quidem O 1. ista quidem est R 6 M 2. quidem est ista R 7. 7. qui (n) nihil (sit) G *alt. man. superscr.* 8. quo uita R G B 12 K 1 E 2 W 1 J O 1 7 Gr. qui (o) V *atr. ant.* quod P 2 S E 3 M 1 O 2 3. ‖ compleatur O 7. complectitur R 1 6 7 10 16 17 V P 12 G B 12 K 12 S E 23 L 2 3 5 6 W 12 M 12 D C Π J O 1–3 Gr. ed. H. completitur (c) L 4. cōpletit (r) E 1. 9. extingui R V G B K S E. 11. ex his R V P G B K S E W 12 M 1 J O 17. ex iis M 2 O 2. ex hiis D C Π. ex eis O 3.

§ **41**, 12. septum G *h.l.*

XIV. **glorianti**: Cicero has, as Dav. points out, either followed a slightly different version to that followed by Plutarch, or repeated the story inaccurately. Plutarch's version is (Apophth. Lac. p. 234 F) *πρὸς δὲ τὸν μακαρίζοντα Λάμπιν τὸν Αἰγινήτην διότι ἐδόκει πλουσιώτατος εἶναι ναυκλήρια πολλὰ ἔχων, Λάκων εἶπεν, 'οὐ προσέχω εὐδαιμονίᾳ ἐκ σχοινίων ἀπηρτημένῃ.'*

apta: cf. Lucilius x 389 (Marx) 'ualidis in funibus aptas,' where see Marx's note; the abl. without a preposition is found in Ennius 'fides alma apta pinnis,' quoted in Off. iii 29, 104; in Enn. 340 (Vahlen) 'uinclis uenatica uelox apta'; and in Lucil. xxx 1060 (Marx) 'restibus aptus'; cf. also Leg. i 21, 56 'uita apta uirtute'; the word is derived from the root in *adipiscor* and literally means 'caught,' 'attached,' 'conexus et conligatus' as Nonius explains it (p. 235, 2).

compleatur: the reading *quo...complectitur* of nearly all MSS was defended by Lamb. as an example of the passive use of the deponent found in Rosc. Am. 13, 37 'quo uno maleficio scelera omnia complexa esse uideantur' and by Dav. as an example of 'Hellenismus' (or attraction of the relative) as in Auct. ad Herenn. i 7, 11 'aperte rationibus quibus perscripsimus.' Bentl. proposed to read *completur*, in which he is followed by Tr. and Ba. Wopkens (*op. cit.* p. 148) proposed *compleatur* (found in one Oxford MS), accepted by Or. Kl. Küh. Sff., which is undoubtedly right; cf. 16, 47 'iis uitam beatam compleri negant.' The subj. comes under the head of 'class-subjunctives.'

§ **41. atque**: according to the rules laid down by Madv. in his note to Fin. iv 20, 56 *saeptum* and *munitum* should here be taken closely together as forming the third phrase in the series, as according to him Cic. never in an enumeration of three or more terms puts a copula between the last two if they form independent terms in the series. But, as Küh. points out, though the rule may be generally true it is not universal, and breaks down (e.g.) in 9, 26 where no such distinction can be drawn between 'honeste, sapienter, iuste' and 'honeste, sapienter iusteque.'

ut enim innocens is dicitur, non qui leuiter nocet, sed qui nihil nocet, sic sine metu is habendus est, non qui parua metuit, sed qui omnino metu uacat. quae est enim alia fortitudo nisi animi adfectio cum in adeundo periculo et in labore ac dolore patiens, tum procul ab omni metu? **42.** atque haec certe non ita se haberent, nisi omne bonum in una honestate consisteret. qui autem illam maxime optatam et expetitam securitatem (securitatem autem nunc appello uacuitatem aegritudinis, in qua uita beata posita est) habere quisquam potest cui aut adsit aut adesse possit multitudo malorum? qui autem poterit esse celsus et erectus et ea quae homini accidere possunt omnia parua ducens qualem sapientem esse uolumus, nisi omnia sibi in se posita cen-

15. sicne G *ead. man.* || parua metuit R 1 6 10 17 V P G B 1 2 K 1 2 S E 1 3 L 3–5 W 1 M 1 2 II O 2 3 ed. H. parū metuit D C. parūa metuit O 1. pua metuit R 16 E 2 L 6 W 2 J *marg. e cont. om.* O 7. parua non metuit R 7. non parua non metuit L 2. 16. quae est enim R V P G E 1 2 W 1 M 1 2 D C II J O 1 2 7. quēd est enim K 1. que enim est O 3. quae est B 2 enim *om.* 17. adfectio R V G K E. affectio B S. || cum in adeundo R V P G B 1 2 K 1 E 1 2 W 1 2 M 2 D C II J O 1 3. tum in adeundo K 2 M 1 O 2 7 ed. H.

§ **42**, 18. atquae G a *ante* e *exp. alt. man.* 20. maxume R V B K. illa maxúme G u *ex* i *mut.* maxime S E. || expetitam M 1 O 1. expeditam R 1 6 7 10 16 17 V P G B 1 2 K 1 2 S E 1–3 L 2 4–6 W 1 2 M 2 D C II J O 2 3 7. expectatam L 3. 21. appello G K. apello R V. 22. adsitaut V a *ante* u *alio atr. inculc.* sitaut G *ead. man.* 23. et rectus G *ead. man.* 25. omnia sibi in se R V P G B 1 2 K 1 2 E 1 2 W 1 2 D C II O 1 3 7 ed. H. omnia in se L 5. omnia ~~sibi~~ J. omnia sibi in se S *marg.* bona. omnia bona sibi in se M 2. omnia is in se M 1 O 2.

parua metuit, 'whose fears are of small things,' i.e. who though secure against serious apprehensions may yet have small troubles to expect. This, which is the reading of the best (and most) MSS is retained by Tr. Ml. Kl. Ba. and is defended by Madv. on Fin. v 30, 91; Fabr. and Or. with some MSS. read *parum*: Ba. alters *parua* to *pauca*; Sff. conjectured *parce* and T.S. (followed by Küh.) alter to *qui paruo metu est*. Sff.'s objection that the man who fears *parua* is really full of fears, not practically free from them, while true as a statement of practical experience and of Peripatetic doctrine (cf. Stob. Ecl. Eth. ii 296 *τὸν δ' ἔμπαλιν πάντα φοβούμενον, ὥστε καὶ τὴν σκιάν, ἀγεννῆ καὶ δειλόν*) ignores the fact that we are here dealing with hypotheses. Cic. is arguing that no one can be said to be *sine metu* who is afraid of anything whatever, and assumes the case of a man who, secure against serious disaster, can have no fear of any but insignificant mischances; his being afraid of the latter is only a proof that he has nothing worse to fear, not that he is constitutionally a coward.

procul: the adverbial clause is here equivalent to an adj. Edd. quote as parallels N.D. ii 66, 166 'ipsorum deorum *saepe* praesentiae,' Or. iii 47, 183 'a breuibus *deinceps* tribus.'

§ **42. omnia sibi in se posita**: Bentl. followed by Dav. altered *sibi* to *sua* which, Wopkens (*op. cit.* p. 148) points out, he need not have done if he had remembered 10, 30 'omniaque sibi in sese esse posita.' Ter. Ad. 958 'suo sibi gladio hunc iugulo' quoted by Or. is not parallel.

sebit? an Lacedaemonii Philippo minitante per litteras se omnia quae conarentur prohibiturum quaesiuerunt, num se esset etiam mori prohibiturus; uir is quem quaerimus non multo facilius tali animo reperietur quam ciuitas uniuersa? quid? ad hanc
30 fortitudinem de qua loquimur temperantia adiuncta, quae sit moderatrix omnium commotionum, quid potest ad beate uiuendum deesse ei quem fortitudo ab aegritudine et a metu uindicet, temperantia cum a libidine auocet, tum insolenti alacritate gestire non sinat? haec efficere uirtutem ostenderem, nisi superioribus
35 diebus essent explicata.

XV. **43.** Atque cum perturbationes animi miseriam, sedationes autem uitam efficiant beatam, duplexque ratio perturbationis sit, quod aegritudo et metus in malis opinatis, in bonorum autem errore laetitia gestiens libidoque uersetur,

26. lacedaemonii G. lacedaimoni E 1. lacedemonii B 1. lacedemoni B 2. lace demonii R V. lacedomonii K. || philosopho militanti V *marg. alio atr. adscr.* t philippo minitanti. minitanti R 6 7 L 2 W 1 M 1 2 D C J O 1–3 7. militanti W 2. militanti S *marg.* minitanti. militante R 1 2 10 17 V P G B 1 2 K 1 2 E 1 2 L 5 II. minitante *corr. Bentleius.* 29. reperietur P B K W 1. re⁄perietur R *eod. atr.* repperietur V G E 1. 30. loquimur R 6 7 17 K 2 E 2 L 5 W 1 2 M 1 2 D C II O 1–3 ed. H. loquim V *at* m *in ras.* loquitur B 1 *al. atr. superscr.* loqt S *marg.* loqm. loquitur R P G B 2 K 1 E 1 O 7. || quae sit R 1 2 6 10 16 V P G B 1 2 K 1 2 S E 1 2 W 1 2 M 1 2 D C J O 7. 31. commotionum ⋌ V *marg. atr. uiridi adscr.* addi pot̄. || beatae G. 33. cum a K 2. ꝛum a J *fuerat fortasse* cum. tum a S *at* t *ex* c *mut. uidetur.* tuma P. tum a R 1 6 7 17 V G B 1 2 K 1 E 1–3 W 1 2 M 1 2 D C II O 1–3 7 ed. H. || libidine R V P G K. XV. § **43,** 1. atque cum S. atqui cum P 2 K 2 E 3 L 2–4 6 W 1 2 M 1 2 J O 1–3. atquicumque V. atq3 cumq3 E 2 II. atquicumque R G K 1. atquicq; P *marg.* atq cū. adquecūque O 7. at quicunque B 1 2 L 5. at quecumque D C. at q̄cq; E 1. || miseriam R V P G B 1 2 K 1 S E 1 2 W 1 2 M 1 D C II J O 2. miseram M 2 O 1 3 7. 4. uersetur R V P G B 1 2 K 1 S E 1 2 W 1 2 M 1 2 D C II J O 1–3 7.

minitante: Bentley's reading for the MSS *minitanti* is adopted by nearly all recent edd. Of those who retain the MSS reading Kl. and Or. regard the abl. form in *-i* as permissible in participles in the abl. absolute construction; while Küh. following a suggestion of F.A.W. takes *minitanti* as a dative, and the sentence as an anacoluthon, Cic. having intended to write *responderunt* but having written *quaesiuerunt* instead. Confusion between *-i* and *-e* is common enough in MSS.

The story is told with many variations by Val. Max. vi 4, 4 ext.; Plut. Apophth. Lac. p. 235 B, and Stob. Ecl. iii 7, 69.

XV. § **43. Atque,** 'and further'; this use of *atque* in passing to a fresh set of considerations is common in Cicero; cf. Sff.'s note to Lael. 15, 54. Sff. proposes to read here *cumque*, supposing *atque* to have arisen from a dittography of the preceding two syllables.

duplex ratio: explained in iv 6, 11—12.

quod...uersetur: the subjunct. is perhaps best explained as due to the influence of the subjunctives preceding; cf. Roby, *Lat. Gr.* II § 1778. T.S. alter *quod* to *cum*, comparing iv 19, 44 'quod somnum capere non posset,' which is not really parallel; see n. there.

cum omnia <ea> cum consilio et ratione pugnent, his tu tam grauibus concitationibus tamque ipsis inter se dissentientibus atque distractis quem uacuum, solutum, liberum uideris, hunc dubitabis beatum dicere? atqui sapiens semper ita adfectus est; semper igitur sapiens beatus est. atque etiam omne bonum laetabile est; quod autem laetabile, id praedicandum et prae se ferendum; quod tale autem, id etiam gloriosum; si uero gloriosum, certe laudabile; quod laudabile autem, profecto etiam honestum; quod bonum igitur, id honestum. **44.** at quae isti bona numerant, ne ipsi quidem honesta dicunt; solum igitur bonum, quod honestum; ex quo efficitur honestate una uitam contineri beatam. non sunt igitur ea bona dicenda nec habenda quibus abundantem licet esse miserrimum. **45.** an dubitas quin praestans ualetudine, uiribus, forma, acerrimis integerrimisque sensibus,

5. cum omnia cum R 1 7 17 V P G B 1 2 K 1 E 1 2 L 3 5 W 1 2 D C J O 1 3 7. cum oia cum L 4. cum oia L 2. cum hc omīa S *at* hc *in marg. excurrit.* cum omnia cum E 3 *et* II *alio atr. superscr.* cum haec omnia cum R 6 L 6 M 2 O 2 ed. H. cum omnia haec cum M 1. cum q3 omīa cum K 2. cum omnia ea *corr. Seyffertus.* 6. tamque in ipsis G *at* in *exp. alt. man.* 8. adfectus R V G K E. affectus B S. 9. atque etiam R V P 1 2 G K 1 E 1. at quae etiam W 1 O 2. atqui etiam K 2 M 1 O 1.

§ **44,** 13. at que isti D O 1. atq̄: isti V. atque isti R G B 1 K 1 C O 7. atq; isti P. atq3 quę S *at* quę *in marg. ad init. lineae.* atqui isti K 2 E 2 W 2 M 1 2. 15. unam uitam G. || contineri B 1. continere V. continere R G B 2 K 1. 16. abundantem R V S *at lit. ante* ab. habundantem G B K E. 17. miserrimum R V G B K.

§ **45,** 18. ualetudine R V G K. ualitudine B S E. || acerrumis R V G B. acerumis K *eod. atr.* || integerrumisque B. integerrimisque L 6. integerum hisque R K. integrum hisque V *atr. uiridi superscr.* integrum hisque G.

cum omnia <ea>: Sff.'s addition of *ea* seems to be the best emendation of this passage. Bentley's *quae* for *cum* has been adopted by Sch. Ba. and T.S., the latter two also altering *pugnent* to *pugnant.* Or. and Küh. prefer *cum <haec> omnia.*

atqui: as often, introducing the minor premiss of the syllogism; cf. Fin. i 18, 58 with Madv.'s note.

atque etiam, 'and further still,' stronger than *atque* in transitions. For the 'chain-argument' which follows cf. Fin. iii 8, 27 'quod est bonum, omne laudabile est; quod autem laudabile est, omne est honestum; bonum igitur quod est, honestum est' and Plut. Stoic. rep. 1039 c; and for the Stoic 'chain-argument' in general, Zeller, *Stoics*, etc. p. 115.

§ **44.** **at**: like *atqui*, sometimes introduces the minor premiss; cf. iii 7, 15, where the syllogism is 'sapiens numquam est perturbatus; *at* aegritudo perturbatio est; semper *igitur* ea sapiens uacabit'; so in 16, 48 below; N.D. iii 17, 43; Fin. i 11, 39.

numerant, 'reckon as'; cf. N.D. iii 16, 40 'singulas enim stellas numeras deos'; pro Mur. 24, 49 'Sulpicium accusatorem suum numerabat' and the other passages quoted by Wopkens, *op. cit.* p. 183.

abundantem, 'of which one may have plenty and yet be miserable'; for the acc. and inf. after *licet* and the use of the participle as equivalent to a relative clause with an indefinite antecedent cf. i 38, 91 'quare licet etiam mortalem esse animum iudicantem aeterna moliri' and n. there.

§ **45.** **an dubitas quin...dicere**: the sentence is an anacoluthon; Cic. might have written 'an dubitas quin praestans

adde etiam, si libet, pernicitatem et uelocitatem, da diuitias,
20 honores, imperia, opes, gloriam: si fuerit is qui haec habet
iniustus, intemperans, timidus, hebeti ingenio atque nullo, dubi-
tabisne eum miserum dicere? qualia igitur ista bona sunt, quae
qui habeat miserrimus esse possit? uideamus ne, ut aceruus ex
sui generis granis, sic beata uita ex sui similibus partibus effici
25 debeat. quod si ita est, ex bonis quae sola honesta sint effici-
endum est beatum; ea mixta ex dissimilibus si erunt, honestum
ex iis effici nihil poterit; quo detracto quid poterit beatum
intellegi? etenim, quicquid est quod bonum sit, id expetendum
est; quod autem expetendum, id certe adprobandum; quod
30 uero adprobaris, id gratum acceptumque habendum; ergo etiam
dignitas ei tribuenda est. quod si ita est, laudabile sit necesse
est; bonum igitur omne laudabile. ex quo efficitur ut, quod sit
honestum, id sit solum bonum.

19. si lubet R V G B K. 21. hebeti G *ead. man. superscr.* 23. miserrimus R V G B K. 24. effici *et* efficiendum R V G B K. 25. efficiendum est beatum R 1 7 V G B 1 2 K 1 W 2 D O 1 3 7. efficiendum esse beatum W 1 O 2. efficien$\overset{n}{\text{d}}$ est beatū K 2. efficiendus est beatus R 17 M 1.
26. emixta G *ead. man. superscr.* 27. ex iis M 2. ex hiis R 16 D II. ex his R 1 2 10 V P G B 1 K 1 E 1 2 W 1 2 M 1 C J O 1–3 7. || quo detracto R P G B 1 K 1 S M 1 2 C J O 1–3 7. quod detracto V. qd detracto E 1. 29. adprobandum R V G K E. approbandum B S. 30. adprobaris R V G K. approbaris B S E. 31. tribuenda G da *ex* dū *alt. manu mut.*

ualetudine...si fuerit iniustus...miser sit'; the change of construction is due to the length and varied construction of the clause immediately following *praestans*.

pernicitatem et uelocitatem: for the distinction between these words cf. i 19, 43 n. on *uelocius*.

atque, 'dull and even wanting in intellect'; for the intensive use of *atque*, often strengthened by *adeo* or *potius*, cf. Hand, *Turs.* I 406.

uideamus ne: for this 'formula urbana monendi et dubitandi,' cf. the Gk ὅρα μή, and the use of *uide ne* in (e.g.) i 34, 83.

beatum: 'happiness,' τὸ μακάριον, a meaning for which Cic. generally prefers the phrase *uita beata*; cf. Fin. v 28, 84 'uirtutem in qua sit ipsum etiam beatum.' F.A.W. quoted by Mo. notes that Cic. later in N.D. i 34, 95 suggested *beatitas* and *beatitudo*, 'aut ista siue beatitas siue beatitudo dicenda est—utrumque omnino durum, sed usu mollienda nobis uerba sunt,' which Quint. viii 3, 32 implies were not universally received even in his time.

ea mixta ex dissimilibus si erunt, 'if they (i.e. the *bona* which are relied upon to produce happiness) are made up of a mixture of dissimilar elements'; for the phrase cf. Off. iii 33, 119 'nec uero finis bonorum, qui simplex esse debet, ex dissimillimis rebus misceri et temperari potest.' In the text Cic. uses *bona* in rather a non-committal way to cover all objects which are reckoned usually to deserve that title, whether in his own judgment they really do so or not. It is necessary therefore in the preceding clause to read 'quae sola honesta sint,' 'only such *bona* as are honourable,' the intention of the clause being to define a certain class of *bona*.

etenim: introducing a further argument as in iii 9, 20; iv 17, 40; Fin. i 9, 30, etc.

XVI. **46.** Quod ni ita tenebimus, multa erunt quae nobis bona dicenda sint; omitto diuitias (quas cum quiuis quamuis indignus habere possit, in bonis non numero; quod enim est bonum, id non quiuis habere potest), omitto nobilitatem famam-
5 que popularem stultorum inproborumque consensu excitatam; haec, quae sunt minima, tamen bona dicantur necesse est: candiduli dentes, uenusti oculi, color suauis et ea quae Anticlea laudat Ulixi pedes abluens:

Lénitudo orátionis, móllitudo córporis.

10 ea si bona ducemus, quid erit in philosophi grauitate quam in uolgi opinione stultorumque turba quod dicatur aut grauius aut grandius? **47.** at enim eadem Stoici 'praecipua' uel 'producta' dicunt, quae 'bona' isti. dicunt illi quidem, sed iis uitam beatam

XVI. § **46**, 2. sint R V J. sunt G B E. 5. inproborumque V G E. improborumque R B K. 6. minima R V G B K. 7. et ea quae R 6 7 M 2 O 3. et ea quę W 1. et ea que M 1 O 1. et ea q̄ E 3 J. ea et que Π *al. atr. superscr.* S *litt. ante* q *erasa.* et eq; P *marg.* ea q̄. et aeque R G K. et ęque V B 1. et eque R 17 B 2 E 12 L 5 W 2 C O 2 7. et e quant ea D. ‖ anticlea R V P G B 1 2 L 6 M 1 2 J O 3. anticle E 1 O 2. antidea E 2 L 2–5 C Π. anticlia O 1. ‖ laudat R 6 Π *al. atr. superscr. om.* R 1 7 17 V P G B 1 2 K 1 E 1–3 L 2–6 W 1 2 M 1 2 D C J O 1–3 7 ed. H. 8. ulixi R V P G B 1 2 K 1 2 S E 2 3 L 2–6 W 2 M 1 2 D C Π J O 1 3 7 ed. H. Ulyssi W 1. auxilii E 1 O 2. 10. ducemus R V G B 1 2 K 1 2 S E 2 M 2 Π Gr. dicemus R 6 7 P E 1 W 1 2 M 1 D C J O 1 7. 11. uolgi V G B. uolgi R *indistincte at atr. ant. superscr.* uulgi E 1 S.

§ **47**, 13. sed iis M 2 O 2. sed hiis K 2 D C Π. sed his R V P G B 1 2 K 1 S E 1 2 W 1 2 M 1 J O 1 3 ed H. *Claus. om.* O 7.

XVI. **46. indignus**: ii 5, 14 n.

minima: i.e. *minimi pretii* (Küh.): Neide's correction *minime* (sc. *bona*) is unnecessary.

candiduli: found only here and Juv. x 355 in class. Latin: the use of the diminutive imparts a slight shade of contempt.

color: cf. iv 13, 31 'apta figura membrorum cum coloris quadam suauitate' and n. there.

Anticlea: a *μνημονικὸν ἁμάρτημα* on Cicero's part. Anticlea was Ulysses' mother (Od. xi 84); it was his nurse Eurycleia who, when washing his feet, recognized him by a scar (Od. xix 380 sqq.). It is better to assume that Cicero made a slip than to read *Eurycleia* here, as no plausible reason can be given to explain the substitution of the wrong name for the right one by a copyist. It is possible that the blunder was a common mistake and not Cicero's own. Ribbeck (*Röm. Trag.* p. 274) seems to think it possible, relying on the evidence of a figured and inscribed vase from Chiusi, that Pacuvius in his play Niptra gave the name of Antiphata to the character who washed Ulysses' feet.

Ulixi: for the form of the gen. cf. i 48, 98; *Callistheni* in iii 10, 21; *Aristoteli*, Fin. i 5, 14 (with Madvig's note); *Herculi*, Ac. ii 34, 108; *Lacydi*, Ac. ii 6, 16 (with Reid's n.)

lenitudo...corporis: a trochaic tetr. catalect. from the Niptra of Pacuvius, for which see ii 21, 48 n. and Ribbeck, *Scaen. Rom. Poes.* 1^2 pp. 107 sqq.

quam: for the *quam*-clause preceding the comparative cf. iii 22, 52 'maris subita tempestas quam ante prouisa terret nauigantes uehementius.'

§ **47. praecipua...producta**: tentative translations of the technical Stoic term *προηγμένα*, for which see Fin. iii 15, 50 sqq.; Diog. Laert. vii 105; Sext. Emp. iii 24 p. 174 (who defines *προηγμένα* as

compleri negant; hi autem sine iis esse nullam putant aut, si sit
15 beata, beatissimam certe negant. nos autem uolumus beatissimam, idque nobis Socratica illa conclusione confirmatur. sic enim princeps ille philosophiae disserebat: qualis cuiusque animi adfectus esset, talem esse hominem; qualis autem homo ipse esset, talem eius esse orationem; orationi autem facta similia,
20 factis uitam. adfectus autem animi in bono uiro laudabilis, et uita igitur laudabilis boni uiri, et honesta ergo, quoniam laudabilis. ex quibus bonorum beatam uitam esse concluditur.
48. etenim, pro deorum atque hominum fidem! parumne cognitum est superioribus nostris disputationibus, an delectationis et
25 otii consumendi causa locuti sumus sapientem ab omni concitatione animi, quam perturbationem uoco, semper uacare, semper in animo eius esse placidissimam pacem? uir igitur temperatus, constans, sine metu, sine aegritudine, sine alacritate ulla, sine

14. sine hiis E 3. sine his S. si his R V G. si is B E 1. 15. beatissimam (*bis*) R V P G B K. 18. adfectus R V G K E. affectus B S. || homo ipse R V P G K 1 E 1 W 1 2 M 1 2 D C J O 1 3 7 ed. H. S *marg.*, *e cont. claus. om.* ipse homo R 6 7. ipse esset homo E 2 II. ipse B 2 homo *om.* *claus. om.* B 1 O 2. 19. orationem R 6 K 2 O 3. orōnē S *at* o *extra init. lineae.* orônem L 4 *at* o *postea add.* rationem R 1 7 17 V P G B 1 2 K 1 E 1–3 L 2 3 5 6 W 1 2 M 1 2 D C II J O 1 7 ed. H. *claus. om.* O 2. || orationi R 6 O 3. oRationis S *at* o *postea add.* Rationis II. rationi E 3 L 2 6 M 1 2 D C ed. H. rōnis P. rationi R 7 *litt. post* ni *erasa.* rationis R 1 17 V G B 1 2 K 1 2 E 1 2 L 3–5 W 1 2 J O 1 2 7. 20. adfectus R V G K E. affectus B S.

§ **48**, 23. fidem R 6 M 1 2 D C II O 1–3 7. fidē B 1 E 2 W 1. fide R V G B 2 K 1 E 1. uitam W 2 (*sic*). 24. an delectationis B 1 E 2 W 1 M 1 2 O 1 3. an delectacionis K 1. an dilectationis R G. an dilectationibus V. 27. placidissimam R V P G B K. 28. alacritate ulla R 1 6 7 V P G B 1 2 K 1 2 S E 1–3 L 5 W 1 2 M 1 2 II J O 1–3 7. alacritudine ulla D C.

τὰ ἱκανὴν ἀξίαν ἔχοντα ὡς ὑγίειαν πλοῦτον) and the other authorities quoted in Zeller, *Stoics etc.* pp. 263—267.

sic enim: Cic. is apparently (as Dav. notes) referring to Plat. Rep. iii p. 400 D τί δ' ὁ τρόπος τῆς λέξεως, ἦν δ' ἐγώ, καὶ ὁ λόγος; οὐ τῷ τῆς ψυχῆς ἤθει ἕπεται; Πῶς γὰρ οὔ; Τῇ δὲ λέξει τὰ ἄλλα; Ναί. But the idea is a commonplace from the time of Solon who is credited (Diog. Laert. i 58) with the saying τὸν μὲν λόγον εἴδωλον εἶναι τῶν ἔργων, as may be seen from the quotations collected by Dav.

pro deorum...fidem: an exclamation found in Lael. 15, 52 in the form 'pro deorum fidem atque hominum'; Cicero notes in Or. 46, 156 that the form *deum* (which is found in Ter. Andr. 246) is also permissible in this phrase.

delectationis: cf. iii 34, 81.

sine alacritate ulla: the MSS reading has been objected to here upon two grounds: first that *alacritas* is not in itself a word of evil signification, and secondly that even if it were there is no particular reason for emphasizing it by the addition of *ulla*. The first objection may be met by the testimony of Nonius Marcellus (p. 456 M.) who quotes our passage for proof that *alacritas* is to be reckoned *in malis*; Bentley, however, followed by Sff. reads *futili* for *ulla* and Bouh. (with greater palaeographical probability) *stulta*. Many edd. who accept Nonius' testimony take exception to *ulla*: Nissen proposes *illa*; Sauppe (followed by He.) reads *sine aegritudine, nulla libidine*, a reading accepted by L. Müller (*ad* Non. Marc. *l.c.*) in preference to the testimony of the MSS of Nonius: C. Ph.

libidine nonne beatus? at semper sapiens talis; semper igitur
30 beatus. iam uero qui potest uir bonus non ad id quod laudabile sit omnia referre quae agit quaeque sentit? refert autem omnia ad beate uiuendum; beata igitur uita laudabilis; nec quicquam sine uirtute laudabile; beata igitur uita uirtute conficitur.

XVII. **49.** Atque hoc sic etiam concluditur: nec in misera uita quicquam est praedicabile aut gloriandum nec in ea quae nec misera sit nec beata. et est in aliqua uita praedicabile aliquid et gloriandum ac prae se ferendum, ut Epaminondas:

5 Consiliis nostris laus est attonsa Laconum,

ut Africanus:

29. libidine R V P G B K. ‖ at semper P B. a τ semper V *ras. inter* a *et* τ). aut semper R G K. 32. nec quicquam R 1 2 10 16 B 1 K 1. ne quicquam V G.

XVII. § **49**, 3. est praedicabile aliquid et gloriandum ac prae se ferendum G *cett. om.* aliquid et *interpunxit et* aut *superscr. alt. man.* 4. ac prae se ferendum R V P. ac preferendum K 1. 5. attonsa R V G S E. adtonsa K 1.

Wagner proposed *sine aegritudine, alacritate nulla, nulla libidine.* There is no objection, however, to *ulla* on the score of Ciceronian usage. Cic. is rather fond of series of ablatives with *sine* and often adds *ullus* to one of them; it is true that the qualified noun is usually either the first or last of the series but not invariably; cf. N.D. ii 29, 74 'hominem sine arte, sine litteris, insultantem in omnes, sine acumine ullo, sine auctoritate, sine lepore.' Similarly in Leg. Agr. i 9, 26 'nullum externum periculum est, non rex, non gens ulla, non natio pertimescenda est.'

iam uero: Küh. compares Stob. Ecl. Eth. ii p. 138 *τέλος δέ φασιν* [sc. *οἱ Στωϊκοί*] *εἶναι τὸ εὐδαιμονεῖν, οὗ ἕνεκα πάντα πράττεται, αὐτὸ δὲ πράττεται μὲν οὐδενὸς δὲ ἕνεκα, τοῦτο δ' ὑπάρχειν ἐν τῷ κατ' ἀρετὴν ζῆν, ἐν τῷ ὁμολογουμένως ζῆν, ἔτι, ταύτοῦ ὄντος, εν τῷ κατὰ φύσιν ζῆν·... κέχρηται δὲ καὶ Κλέανθης τῷ ὅρῳ τούτῳ... καὶ ὁ Χρύσιππος...τὴν εὐδαιμονίαν εἶναι λέγοντες οὐχ ἑτέραν τοῦ εὐδαίμονος βίου... δῆλον οὖν ἐκ τούτων ὅτι ἰσοδυναμεῖ τὸ κατὰ φύσιν ζῆν καὶ τὸ καλῶς ζῆν.*

XVII. § **49. et**: for *et* introducing the minor premiss (here of a disjunctive syllogism) cf. iii 8, 18.

aliqua: emphatic, 'there *is* a life in which, etc.'; for the truth of this premiss Cic. appeals to experience. If there is *some* life to which nobility and glory attaches, and that is neither the unhappy life nor the life that is neither happy nor unhappy, it follows that it must be the happy life.

Epaminondas: sc. *prae se fert.* The quotation is a translation of the first line of an epigram said by Pausanias (ix 15, 4) to have been inscribed on the base of the statue of Epaminondas in Thebes: *ἡμετέραις βουλαῖς Σπάρτη μὲν ἐκείρατο δόξαν | Μεσσήνη δ' ἱερὰ τέκνα χρόνῳ δέχεται. | Θῆβαι δ' ὅπλοισι μεγάλη πόλις ἐστεφάνωται | αὐτόνομος δ' Ἑλλὰς πᾶσ' ἐν ἐλευθερίῃ.* Plut. non p. suau. uiui sec. Ep. p. 1098 A quotes the same line in illustration of his thesis *ταῖς μέντοι τῆς ψυχῆς χαραῖς ὁμολογουμένως μέγεθος ὑποκεῖσθαι δεῖ πράξεων καὶ κάλλος ἔργων ἀξιολόγων εἰ μέλλουσι...ἐμβριθεῖς ἔσεσθαι καὶ βέβαιοι καὶ μεγαλοπρεπεῖς.*

Africanus: i.e. P. Scipio Africanus, the elder. The lines quoted are from Ennius (Vahlen, *Enn. Poes. Rell.*[2] p. 216). Scaliger (*Catal.* p. 187) saw that they were the opening of an epigram of which the two following lines are given by Seneca, Epp. 108, 34 (from a lost portion of Cic. de republica) 'si fas endo plagas caelestum ascendere cuiquam est | mi soli caeli maxima porta patet.' The last two lines are also quoted by Lactantius, Diu. Inst. i 18, 10, with many expressions of dissent from their theology. The reading of the first line given by Mamertinus in his Genethliacus Maximiano (16, 3) is 'a sole exoriente adusque Maeotis paludes,' thus mistaking the sense, which is that from Rome to where the sun rises over

A sole exoriente supra Maeotis paludes
Nemo est qui factis aequiperare queat.

50. quod si <est>, beata uita glorianda et praedicanda et prae se ferenda est; nihil est enim aliud quod praedicandum et prae se ferendum sit. quibus positis intellegis quid sequatur; et quidem, nisi ea uita beata est quae est eadem honesta, sit aliud necesse est melius uita beata; quod erit enim honestum, certe fatebuntur esse melius. ita erit beata uita melius aliquid; quo quid potest dici peruersius? quid? cum fatentur satis magnam uim esse in uitiis ad miseram uitam, nonne fatendum est eandem uim in uirtute esse ad beatam uitam? contrariorum enim contraria sunt consequentia. **51.** quo loco quaero quam uim habeat libra illa Critolai, qui cum in alteram lancem animi bona inponat, in alteram corporis et externa, tantum propendere illam lancem putet ut terram et maria deprimat.

8. aequiperare V G Gr. ęquiperare B 1 W 1. equiperare R P K E W 2 J O 1 3. equiparare S. qui me factis uitupare M 1. ‖ quaeat G.
§ **50**, 9. quod si beata R 1 6 7 17 V P G B 1 2 K 1 2 S E 1–3 W 1 2 M 1 2 D C Π J O 1–3 7 ed H. quod si est, beata *corr. Lambinus.* ‖ prae se ferenda R G K. et p̄ferenda R 17 E 1. 10. prae se ferendum R G. et pręferendum V. et p̄ferendum R 17. 11. intellegis R V G B K. intelligis S E. 16. eandem R V G B 1 K 1 S. eamdem E 1. 17. uim in uirtute R 6 K 2 E 2 W 2 M 1 Π O 1 2. uim ī uirtute J ed. H. uim in uirtute B 1 *al. atr. superscr.* uim uirtute O 7. uim uirtutem R V P G B 2 K 1 S E 1 D C. uim uirtutum R 7 17 E 3 W 1 M 2 O 3.
§ **51**, 19. habeat R G K J. haberet V. 20. imponat R V P G B K S E. 21. illam lancem W 2. illam lancem S boni *eras. et spat. relict.* illam boni lancem R 1 6 7 17 V P G B 1 2 K 1 2 E 1 3 L 2–6 W 1 M 1 2 D C Π O 1 3 7 ed. H. illam lancem boni J. illam bona lancem E 2. illa boni lancem O 2.

the marshes of Maeotis Scipio has no equal.

For the scansion of *Maeotis* as *Maeoti*' cf. i 5, 10 n. and for the form of the genitive (instead of *Maeotidis*) edd. refer to leg. agr. ii 19, 52 where Cic. has the abl. *Maeote*; Bouh. also compares Plaut. Epid. 35 *Theti* for *Thetidi.*

In the second line Dav. and Or. insert *me* after *factis*, unnecessarily, since the object is easily supplied.

§ **50. quod**: sc. *praedicabile aliquid* (Küh.)

et quidem, 'and furthermore,' introducing a new argument, an extension of the more frequent use in which it amplifies a preceding statement by the addition of a word or clause, e.g. 18, 53; i 11, 24 'feci mehercule, et quidem saepius'; iii 16, 35 'diceres aliquid et magno quidem philosopho dignum.'

§ **51. quam uim habeat**, 'what is involved in,' cf. i 22, 52 'hanc habet uim praeceptum Apollinis'; Off. iii 9, 39 'haec est uis huius anuli et huius exempli'; Sull. 13, 39.

Critolai: Critolaus succeeded Aristo as head of the Peripatetic School. For his celebrated visit to Rome in company with Diogenes and Carneades cf. Or. ii 37, 155; Zeller, *Aristotle etc.* II pp. 479 sqq.

Cicero seems to be the earliest author who mentions Critolaus' illustration of the relative merits of the *bona animi* and the *bona corporis et externa*: cf. Fin. v 30, 92 where, however, Critolaus' name is not given. The Emperor Julian may have had it in his mind when he wrote (Or. iii p. 119 A, p. 152 Hertl.) *ἀνδρῶν γὰρ ἀγαθῶν φημι ξυντυχίαν πρὸς χρυσίου πλῆθος ὁσονδηοῦν ἐξεταζομένην καθέλκειν τὸν ζυγὸν καὶ οὐκ ἐπιτρέπειν τῷ σώφρονι κριτῇ οὐδὲ ἐπ' ὀλίγον ῥοπῆς ἐπιστῆσαι.*

propendere illam lancem, 'that the former scale is so much the weightier': for *propendere* cf. 31, 86 and Plaut. Asin.

XVIII. Quid ergo aut hunc prohibet aut etiam Xenocratem, illum grauissimum philosophorum, exaggerantem tantopere uirtutem, extenuantem cetera et abicientem, in uirtute non beatam modo uitam sed etiam beatissimam ponere? quod qui-
5 dem nisi fit, uirtutum interitus consequetur. **52.** nam in quem cadit aegritudo, in eundem metum cadere necesse est; est enim metus futurae aegritudinis sollicita exspectatio; in quem autem metus, in eundem formido, timiditas, pauor, ignauia; ergo, ut idem uincatur interdum nec putet ad se praeceptum illud Atrei
10 pertinere:

Proinde íta parent se in uíta ut uinci nésciant.

hic autem uincetur, ut dixi, nec modo uincetur sed etiam seruiet; at nos uirtutem semper liberam uolumus, semper inuictam; quae

XVIII. 2. grauissumum R G B K. grauissimum V. ‖ tantopere R G B S E. tanto opere V. 3. abicientem R V P G B 1 2 K 1 W 1 J O 3 7. abitientem E 1. abicientem S. 4. beatissimam R V G B K. 5. fit R V P G B 1 2 E 2 M 1 2 II O 3 Gr. sit K 1 W 2 D C J O 1 2 7. N:

§ 52, 7. exspectatio R E. expectatio V G B K S. 11. ut uicinesciant V (*sic*) *marg.* † uinci *atr. uiridi adscript.* 13. at nos R 6 7 P K 2 E 2 L 2–6 W 1 2 M 1 2 D C II J O 1 2 ed. H. at nos autem V. at nos ãt E 3. at nos autem R 1 17 G B 1 2 K 1 S E 1 O 3 7.

305. The word *boni* inserted in so many MSS is apparently a careless gloss, and Ba. and Ml. suspect *lancem* as well; *boni* is inaccurate as the difference between the scales was not that one contained *bona* and the other *mala*, but each a different kind of *bonum*. Be. followed by Dav. changed one gloss into another by reading *animi* for *boni*, and Bouh. does no better with *honesti*; Ern. (followed by Mo. Kl. Sch.) amplifies *boni* into *bonorum animi*, which if *boni* be not a gloss is the best emendation (cf. Vahlen, *Opusc. Acad.* ii pp. 353 ff.), and Sff. rewrites the words altogether, reading *praeponderare illam hanc lancem*.

deprimat, 'outweighs'; this, the same phrase, is found in Fin. v 30, 92. As Dav. points out, the use of the word is technically incorrect if applied to the effect of a heavier scale upon a lighter one: but *premo* and its compounds had acquired the secondary sense of 'to be too heavy for,' 'to be superior to,' and this meaning possibly influenced the use here. It is also possible that Cic. used *deprimere* as a translation of καθέλκειν, which may have been the word used in the Greek source, and which passed from the meaning of 'drag down the scale,' seen in Aristoph. Ran. 1398 and the passage from Julian quoted above, to the meaning 'outweigh' seen, e.g. in Diog. Laert. vii 18.

XVIII. **Xenocratem**: cf. i 10, 20 n. Dav. suggests that the ref. here may be to his work περὶ ἀρετῆς in two books mentioned by Diog. Laert. iv 12.

exaggerantem, 'extolling,' as in 30, 85; iii 19, 45.

§ **52. nam in quem cadit**: cf. iv 6, 14 sqq.

ergo ut idem uincatur: i.e. *ergo in eundem cadit, ut uincatur*.

illud Atrei: the quotation is usually assigned to the Atreus of Accius, but Ribbeck, *Scaen. Rom. Poes. Frgg.* 1² p. 251 assigns it to the 'incertae incertorum fabulae.' The line is an iambic senarius, *proinde* being scanned as a disyllable, with elision of the last syllable.

hic: sc. *in quem cadit aegritudo*: the *autem* following contrasts the character under discussion with the style of character implied by the advice of Atreus.

at nos: many edd. (including Dav. Tr. Mo. Kl. Küh. Sff.) adopt the reading *nos autem*, and Mo. conjectures that *at* is due to dittography of the final syllable of the preceding word. Wesenb. who reads *at*

nisi sunt, sublata uirtus est. **53**. atque si in uirtute satis est
15 praesidii ad bene uiuendum, satis est etiam ad beate; satis est enim certe in uirtute ut fortiter uiuamus; si fortiter, etiam ut magno animo, et quidem ut nulla re umquam terreamur semperque simus inuicti. sequitur ut nihil paeniteat, nihil desit, nihil obstet; ergo omnia profluenter, absolute, prospere, igitur
20 beate. satis autem uirtus ad fortiter uiuendum potest; satis ergo etiam ad beate. **54**. etenim ut stultitia, etsi adepta est quod concupiuit, numquam se tamen satis consecutam putat, sic sapientia semper eo contenta est quod adest neque eam umquam sui paenitet.

14. nisi sunt R V P G B 2 K 1 E 1 2 W 2 M 2 D C II J O 1 3. nisi sunt S. nisi st̄ B 1. st' W 1. nisi sint M 1 O 2 7. nisi ita est R 6.
§ 53. atq; M 1 O 2. atq R 1 7. atqui R 1 6 7 V P G B 1 2 K 1 2 S E 2 3 L 5 W 1 2 M 2 II J O 1 3 7 ed. H. *claus. om.* E 1 D C.
15. praesidii R G. pr̥esidii V. presidii K 1. 18. paeniteat R. p̥eniteat B. peniteat V G K. 20. uirtus ad fortiter uiuendum R V P G B 1 2 K 1 S E 1 2 W 1 2 M 1 2 D C II J O 3 7 ed. H. *claus. om.* O 1 2.
§ 54, 22. consecutam K. consecutā B V *atr. uiridi superscr.* consecuta R G. || putat R G K. putet V *atr. uiridi superscr.* 23. conta G.
24. paeni& R *atr. ant.* p̥enitet B. p̥enite^t S. penitet V P G K.

thinks it equally probable that *autem* was repeated from the preceding clause, and T.S. argue that *at* is more appropriate, as it expresses a stronger antithesis. As a matter of fact, either of the two is equally appropriate here. Cic. having proved that a man subject to *aegritudo* will allow himself to be overcome, proceeds to use that statement as the major premiss of a syllogism, of which this sentence forms the minor premiss (which may be introduced by *atqui*, *at*, *autem* or *et*): 'the man who is subject to *aegritudo*, is not a free man; virtue is free and independent; *ergo*, in the man who is subject to *aegritudo* virtue there is none.' The syllogistic nature of the reasoning is somewhat obscured by Cicero's method of expressing the conclusion.

quae nisi sunt, 'unless these qualities exist, virtue there is none.' The conclusion brings us back by another route to the preceding conclusion 'quod quidem nisi fit, uirtutum interitus consequetur.' The neuter *quae* refers loosely to *libera* and *inuicta*; Wesenberg's correction of *sunt* to *est* is hardly necessary.

§ 53. **Atque**: introducing a fresh line of argument; *atqui* adopted by Schiche alone amongst recent edd. is inappropriate. The following sentences form a 'constructive conjunctive syllogism. 'If virtue is sufficient for a good life, it is sufficient for a happy life; virtue is sufficient for a good life [proved in *satis est enim certe... uiuendum potest*]; ergo, it is sufficient for a good life.' The proof that virtue is sufficient for a good life is based upon a proof of the identity of *bene uiuere* and *fortiter uiuere*; but all that Cic. succeeds in proving is not the identity but that *fortiter uiuere* is an indispensable condition of *bene uiuere*.

et quidem: cf. 17, 50 n.

nihil paeniteat, 'nothing causes regret,' cf. 28, 81 'quod paenitere possit' and Madv. *L. Gr.* § 218 (*a*) obs. 2.

omnia: sc. *se habebunt*, *fiunt* (Ern.) which seems preferable to Küh.'s *adsint*.

absolute = *perfecte*, cf. Fin. iii 7, 26 'sequitur omnes sapientes semper feliciter, absolute, fortunate uiuere.'

§ 54. **eo contenta est quod adest**: cf. Hor. Carm. iii 29, 32 'quod adest memento componere aequis' and the Gk στέργειν τὰ πάροντα, Herod. ix 117 and often.

XIX. Similemne putas C. Laelii unum consulatum fuisse, et eum quidem cum repulsa (si, cum sapiens et bonus uir, qualis ille fuit, suffragiis praeteritur, non populus a bono consule potius quam ille a bono populo repulsam fert) — sed tamen utrum malles te, si potestas esset, semel ut Laelium consulem an ut Cinnam quater? **55.** non dubito tu quid responsurus sis; itaque uideo cui committam. non quemuis hoc idem interrogarem; responderet enim alius fortasse se non modo quattuor consulatus uni anteponere sed unum diem Cinnae multorum et clarorum uirorum totis aetatibus. Laelius si digito quem attigisset poenas

XIX. 1. similemne R 6 M 1 D C. simile ne S. similē ne R 7 B 1 O 1. similē ne Π *alio fort. atr.* e *in* ē *mut.* similene R 1 17 V P G B 2 K 1 2 E 1–3 L 5 W 1 2 M 2 J O 2 3 7 ed. H. ‖ c. laelii R K 1 W 1. c. lęlii V. c. lelii G B 1 2 S E 1 W 2 M 1 2 D C O 1 3. ‖ consulatum R 6 B 1 E 2 M 1 Π O 1 2. consolatum R V G B 2 O 7. ‖ fuisse P C Π. fuiss& V. fuisset R G K E 1. 2. si cum R 1 2 1 0 G K. si cum V B 1 S. sic cum R 16 D C J O 1 7. sed cum W 1. 3. consulae G. 4. a bono populo R V P G B 1 2 K 1 2 S E 1–3 L 2 4–6 W 1 M 1 2 D C Π J O 2 3 ed. H. bono populo O 7 a *om.* ab uno populo L 3 O 1. a uano populo R 6. a bono populo W 2 *marg.*, *e cont. om.* *om.* R 7 17. ‖ *post* repulsam fert *denuo inculcant* suffragiis praeteritur R 1 2 1 0 V P G K E 1 3 L 2–5. 6. cinnam R G K. cinam V *atr. ant.* cinam E 1. § **55**, 7. committam R 1 2 16 V G. cōmittam R 1 0 K. ∂mittam P. 8. consulatus R 6 P B 1 K 1 W 1 2 C O 1–3 7. consolatus R *eod. atr.* consolatus V G B 2. 10. attigisset R V G B K S E.

XIX. **unum consulatum**: in the year 140 B.C. along with Q. Servilius Caepio; he had been unsuccessful in his candidature for the consulship of the previous year. A *repulsa* was looked upon as more or less of a disgrace; cf. Plut. Cato Min. c. 50 on Cato's conduct on a similar occasion *φέροντος τοῦ πράγματος οὐκ αὐτοῖς μόνοις τοῖς ἀποτυχοῦσιν ἀλλὰ καὶ φίλοις αὐτῶν καὶ οἰκείοις σὺν αἰσχύνῃ τινὶ κατήφειαν καὶ πένθος ἐφ' ἡμέρας πολλάς.* Cic. Off. i 21, 71 'uidentur...offensionum et repulsarum quasi quandam ignominiam timere atque infamiam.'

a bono populo: Cicero's point is that the *repulsa* of a man of Laelius' character (which could not be impeached) proves, not that the *populus* had too high a standard for him, but that he had too high a standard for them; 'the electors are repulsed by the virtue of the candidate, not the candidate by the virtue of the electors.' The corrections miss the point: Mdv. Tr. Ba. omit *bono* before *populo*: Erasm. followed by Be. Or. F.A.W. Küh. altered it to *uano*, and Dav. to *malo*: Sff. reads *a* <*non*> *bono populo.*

Cicero's view of the high standard expected by the people in candidates for the consulship is well known.

ut Laelium consulem: sc. *esse*; cf. 23, 66; Fin. v 5 13 'Strato physicum se uoluit'; Inu. i 31, 52 'tuumne equum malis [sc. habere] quam illius?' and Madv.'s note on Fin. ii 31, 102.

§ **55. committam**, 'in whose hands I am putting myself'; this absolute use of *committere* is common from Plautus onwards. Hei. compares II Verr. iii 60, 137; Leg. Agr. ii 8, 20 'uniuerso populo ...committit.'

unum diem: cf. 2, 5 n. Victorius (*Variae Lect.* xii 10) compares the lines quoted in Plut. Solon 14 *καὶ τυραννεύσας Ἀθηνῶν μοῦνον ἡμέραν μίαν | ἀσκὸς ὕστερον δεδάρθαι καὶ ἐπιτετρῖφθαι γένος.*

digito...attigisset, 'laid a finger upon.' Turn. (*Adv.* vii 16) compares the line of Porcius Licinus quoted in Aul. Gell. xix 9, 6 'si digito attigero, incendam siluam simul omnem.'

dedisset; at Cinna collegae sui, consulis Cn. Octauii, praecidi caput iussit, <iussit> P. Crassi, L. Caesaris, nobilissimorum hominum, quorum uirtus fuerat domi militiaeque cognita, M. Antonii, omnium eloquentissimi quos ego audierim, C. Caesaris, in quo mihi uidetur specimen fuisse humanitatis, salis, suauitatis, leporis. beatusne igitur qui hos interfecit? mihi contra non solum eo uidetur miser quod ea fecit, sed etiam quod ita se gessit ut ea facere ei liceret. etsi peccare nemini licet; sed sermonis errore labimur; id enim licere dicimus quod cuique conceditur. **56**. utrum tandem beatior C. Marius tum, cum Cimbricae uictoriae gloriam cum collega Catulo communicauit,

11. college R V. college G K E. ‖ CN. Octaui L 3. ·CN· Octauii M 1 2 O 1. GN. Octaui V B 2 E 1. GN. octauii R G B 1 K 1 S W 1 2. GN. octaiiii P *marg.* octauii. cnei octauii D. gnei octauii E 2. Gn. Ottauii O 3. 12. iussit R 1 6 7 17 V P B 1 2 K 1 2 S E 1–3 L 2–6 W 1 2 M 1 2 D C Π J O 1–3 ed. H. lussit G. iubssit O 7. iussit, iussit *corr. Seyffertus.* ‖ p̃. crassi G. post crassi O 2. ‖ l. caesaris V G. L Cęsaris S. ‖ nobilissimorum R V P G B K. 13. M. Antonii R P G K S E. m̃ antonii V. 14. C. caesaris B 1 E 2 M 1. G. caesaris R V G B 2 K 1 M 2. 15. specimen fuisse R 1 17 V P G B 1 2 K 1 E 1 2 W 1 2 M 1 D C Π J O 1 2 7 ed. H. fuisse specimen R 6 7 M 2. fuisse spem O 3. 16. qui hos S E 2 M 1 2 Π O 2 3. qu/os V *atr. uiridi corr.* quos P *marg.* q̃ hos. q, hos E 3. quos R G B 1 2 K 1 E 1. quia hos K 2 L 5 W 1 2 J O 1. qui eos O 7 ed. H. quia eos D C. 18. & si peccar & V. & si peccaret R G K.

§ **56**, 20. c. marius V P G B 1 K 1 S E 1 2 W 1 O 3. G. marius R W 2. 21. cimbrice G. ‖ collega R V G B K S E. ‖ catulo R V G B W 1 J. catullo S.

consulis Cn. Octauii: Manut. considered *consulis* to be a gloss upon *collegae*, and he is followed by Lamb. Hei. Bak. Bai., but Kl. and Küh. are no doubt right in regarding it as used for emphasis. Dav. compares Liv. xxxi 14, 2 and Vell. Pat. ii 22, 2: but in the former passage Weissenborn reads not *consulis* but *Cn.*

For the consulship of Cn. Octavius in 87 B.C. and his relations with Cinna cf. Mommsen, *R.H.* iv 58 ff.

P. Crassi: i.e. P. Licinius Crassus cos. in 97 B.C.; cf. Appian, B.C. i 72 Κράσσος δὲ μετὰ τοῦ παιδὸς διωκόμενος, τὸν μὲν υἱὸν ἔφθασε προανελεῖν αὐτὸς δ' ὑπὸ τῶν διωκόντων ἐπανῃρέθη; the account in Livy's Epitome lxxx is 'Crassus filius ab equitibus Fimbriae occisus; pater Crassus ne quid indignum uirtute sua pateretur, gladio se transfixit.'

L. Caesaris: i.e. L. Iulius Caesar Strabo, cos. in 90 B.C.; he and his brother, mentioned below, ἐν ὁδῷ καταληφθέντες ἀνῃρέθησαν (Appian, *l.c.*); their heads were placed on the rostrum (Livy, *l.c.*).

militiae: Crassus had commanded during the Spanish and Social wars, and Caesar had distinguished himself in the Social war at Acerrae (Mommsen, *R.H.* iii 479, 509 ff.).

M. Antonii: the celebrated orator, interlocutor along with Crassus in Cicero's de Oratore; for his life see Wilkins' edition of the dialogue i pp. 13 ff. The story of his betrayal to Marius and his murder is told in Appian, *l.c.* and in Plut. Marius 44.

audierim: subj. of limitation; cf. i 16, 38 n. on *exstet.* Kühn. *Lat. Gr.* II p. 862, 8.

C. Caesaris: for his charm and wit cf. Off. i 37, 133 'sale et facetiis...uicit omnes.' Or. ii 23, 98 'inusitatum nostris quidem oratoribus leporem quendam et salem...consecutus est.' Brut. 48, 177, 'nemo unquam urbanitate, nemo lepore, nemo suauitate conditior.'

etsi...sed: cf. i 42, 99 n.; iv 29, 63; for *etsi* in this sense without *sed* following cf. iii 8, 17.

§ **56. communicauit**: cf. Plut. Mar. c. 27 *fin.* μάλιστα δὲ οἱ πολλοὶ κτίστην τε

paene altero Laelio (nam hunc illi duco simillimum), an cum ciuili bello uictor iratus necessariis Catuli deprecantibus non semel respondit sed saepe: 'Moriatur'? in quo beatior ille qui huic nefariae uoci paruit quam is qui tam scelerate imperauit. nam cum accipere quam facere praestat iniuriam, tum morti iam ipsi aduentanti paulum procedere ob uiam, quod fecit Catulus, quam quod Marius, talis uiri interitu sex suos obruere consulatus et contaminare extremum tempus aetatis.

XX. **57.** Duodequadraginta annos tyrannus Syracusanorum fuit Dionysius, cum quinque et uiginti natus annos dominatum occupauisset. qua pulchritudine urbem, quibus autem opibus praeditam seruitute oppressam tenuit ciuitatem! atqui de hoc homine a bonis auctoribus sic scriptum accepimus, summam

22. poene G. || hunc illi R 7 17 K 2 L 2 4 5 W 1 D C. huic illum R 6 L 3 6 M 1 2 O 1–3 ed. H. huic illi R 1 G B 1 2 K 1 E 1 2 W 2 Π J. huic illum S *marg.* hūc illi. huic illi P *marg.* illū. huic illi V *atr. uiridi superscr.* huc illi O 7. || simillimum R V G B K. || annum G *in* an cum *alt. man. mut.* 23. deprecantibus V K. depraecantibus R G. depcantibus P. 25. nefariae V G. nefarię R 1 2 10 P. ne/farię B 1 *duabus litt. eras.* || quam is R 1 2 10 16 G K. quam his V. || imperauit R V G B K S E. 28. quam quod R G K. "quod" quam V. || interitus ex suos R V P G K. interitus & suos B.

XX. § **57**, 2. dyonisius R G B 1 2. dionisius V K S E. 4. atqui R V G B 1 2 K 1 2 E 2 W 2 M 1 2 D C Π J O 1–3 ed. H. adqui P. at quidem E 1. atque W 1 O 7. atq E 3.

'Ρώμης τρίτον ἐκεῖνον ἀνηγόρευον...οὐ μὴν ἐθριάμβευσεν οὕτως ἀλλὰ μετὰ τοῦ Κάτλου, μέτριον ἐπὶ τηλικαύταις εὐτυχίαις βουλόμενος παρέχειν ἑαυτόν· ἔστι δὲ ὅτι καὶ τοὺς στρατιώτας φοβηθεὶς παρατεταγμένους, εἰ Κάτλος ἀπείργοιτο τῆς τιμῆς, μηδὲ ἐκεῖνον ἐᾶν θριαμβεύειν. Juv. viii 253 with Mayor's n.

paene altero Laelio: cf. for Cicero's opinion of Catulus, Brut. 35, 132 where he attributes to him 'multae litterae, summa non uitae solum atque naturae sed orationis etiam comitas, incorrupta quaedam Latini sermonis integritas,' and *ib.* 21, 84 where he credits Laelius with 'ingenium, litterae, eloquentia, sapientia.'

moriatur: Plut. Mar. 44 πρὸς τοὺς δεομένους ὑπὲρ αὐτοῦ καὶ παραιτουμένους ὁ Μάριος τοσοῦτον μόνον εἶπεν, Ἀποθανεῖν δεῖ.

accipere...iniuriam: a commonplace of Socrates' ethical teaching; cf. Plat. Gorg. 469 c ἑλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν; Aristotle says much the same in Nic. Eth. v 11 § 7 φανερὸν δὲ καὶ ὅτι ἄμφω μὲν φαῦλα καὶ τὸ ἀδικεῖσθαι καὶ τὸ ἀδικεῖν...ἀλλ' ὅμως χεῖρον τὸ ἀδικεῖν· τὸ μὲν γὰρ ἀδικεῖν μετὰ κακίας καὶ ψεκτόν...τὸ δ' ἀδικεῖσθαι ἄνευ κακίας καὶ ἀδικίας.

ob uiam: Catulus closed himself up in a room and πολλοὺς ἄνθρακας ἐκζωπυρήσας ἀπεπνίγη. Plut. Mar. 44; App. B.C. i 74.

obruere: cf. Or. i 25, 116 'ita quicquid est in quo offenditur, id etiam illa quae laudanda sunt obruit.'

XX. § **57. Dionysius**, the elder, tyrant of Syracuse 405—367 B.C.; for his career v. Holm, *Hist. of Greece* (E.T.) iii pp. 130 ff.; Grote viii pp. 403 ff.

pulchritudine: cf. Rep. iii 31, 43 'urbs illa praeclara quam ait Timaeus Graecarum maximam, omnium autem esse pulcherrimam.' II Verr. iv 52, 117, where there is a long description of the city.

autem: for this use Hei. refers to iv 2, 5 'quot et quanti poetae, qui autem oratores'; Mur. 13, 29 'magna res, magna dignitas, summa autem gratia.'

de hoc homine: for the construction 'de hoc accepimus fuisse uirum acrem' Wopkens (*op. cit.* p. 75) compares Fam. x 20 1 'de te tamen fama constans nec decipi posse nec uinci'; on the other hand in iv 22, 50 we find 'de Africano...

fuisse eius in uictu temperantiam in rebusque gerundis uirum acrem et industrium, eundem tamen maleficum natura et iniustum. ex quo omnibus bene ueritatem intuentibus uideri necesse est miserrimum. ea enim ipsa quae concupierat, ne tum quidem, cum omnia se posse censebat, consequebatur. **58.** qui cum esset bonis parentibus atque honesto loco natus (etsi id quidem alius alio modo tradidit) abundaretque et aequalium familiaritatibus et consuetudine propinquorum, haberet etiam more Graeciae quosdam adulescentis amore coniunctos, credebat eorum nemini, sed iis quos ex familiis locupletium seruos delegerat, quibus nomen seruitutis ipse detraxerat, et quibusdam conuenis et feris

6. gerundis R 1 17 V G B 1 2 K 1 S E 3 L 4 5 W 2 J O 1. gerendis R 6 7 P E 2 L 3 6 W 1 M 1 2 D C Π O 2 3 7 ed. H. g[e e]randis E 1. gerōdis L 2. 8. intuentibus B 1. i[n]uentibus V *atr. ant.* inuentibus R G B 2 K 1. 9. miserrimum R V P G B K.

§ **58**, 12. abundaretque R V K Π. habundaretque G B E D O 1 7 ed. H. || et aequalium R 6 W 1 M 2 Π O 2 3. eĩ aequalium B 1 ei *in* et *atr. nigriore mut.* ei aequalium R V P G B 2 K 1 S E 1 2. aequalium *om.* et R 7 1 7 K 2 W 2 M 1 D C J O 1 7. 13. amore gretiae G a *ante* m *exp. alt. man.* more gratię V *atr. uiridi superscr.* 14. adulescentis R G K. adu[e]lescentis V. adolescentis B. adolescentis E 1. adolescentes P S. || credebat nemini W 1 eorum *om.* 15. sed iis M 2. sed his S. sed hiis Π. sed his R V G K. sed si is E 1. sed si is B 1. || quos ex R 6 17 P K 2 E 2 W 1 2 M 1 2 D C Π O 1–3 7 ed. H. quod ex V *atr. uiridi mut.* quod ex R G B 1 K 1 E 1. *om.* R 7. || locupletium R 1 17 V P G B 1 2 K 1 2 E 1 W 1 2 M 2 D C J. locupletum R 6 S E 2 M 1 O 1–3 ed. H. locuplectum O 7. || delegerat R V P G B 2 K 1 2 W 1 2 D C J O 1 3 7. delegarat S *at* a *ante* r *mut. fuerat* delegerat. delegarat B 1. delegaret E 1. 16. traxerat G *marg.* de *alt. man. adscr.* || conuenis et feris R 6 17 P B 1 W 1 M 1 2 D C O 2 3 ed. H. conuenis et feris Π *at* s *ante* et *in ras.* conuenisset feris R 1 V G B 2 K 1 O 7. coinuenisset feris E 2. cum uenisset feris E 1. conuenisse feris O 1. cū uenis et feris S. cū *in lit. et* o *ante* u *uideri potest.* conuenis feris W 2 *at* nis *in ras.*

iurare possum non *illum*...fuisse'; 11 Verr. iv 18, 38 'de hoc Verri dicitur habere eum perbona toreumata.'

For the character of Dionysius here given cf. Corn. Nep. de regibus 2 'et manu fortis et belli peritus fuit et id quod in tyranno non facile reperitur, minime libidinosus, non luxuriosus, non auarus,' and Grote, *Hist. of Gr.* ix pp. 44 ff.; Freeman, *Hist. of Sicily* iv pp. 5 ff.

ueritatem, 'the facts of life'; cf. 5, 13 and Or. i 34, 149 'dicatis quam maxime ad ueritatem adcommodate' with Wilkins' note.

§ **58. alius alio modo**: Diodorus Siculus xiii 96 says his father was a γραμματεύς; Isocrates, Or. v. 73, refers to him as πολλοστὸς ὢν Συρακοσίων καὶ τῷ γένει καὶ τῇ δόξῃ καὶ τοῖς ἄλλοις ἅπασιν and as οὐκ ἔνδοξος (*ib.* 75).

more Graeciae: cf. iv 33 70 n. on 'in Graecorum gymnasiis.'

credebat: Erasm. followed by Bentl. wished to insert *se*, wrongly, as the contrast intended by *sed* is not that between appointing the *serui* and *barbari* to be his bodyguard, and rejecting the *adulescentes*: but between his want of all real confidence in the *adulescentes* and his action in entrusting the care of his person to strangers; cf. Plat. Epist. vii p. 332 D Διονύσιος... πιστεύων οὐδενί. Wopkens' defence of the MSS reading (*op. cit.* p. 149) misses the point.

nomen seruitutis: according to Diod. Sic. xiv 7, Dionysius seems to have ad-

barbaris corporis custodiam committebat. ita propter iniustam dominatus cupiditatem in carcerem quodam modo ipse se incluserat. quin etiam, ne tonsori collum committeret, tondere filias suas docuit. ita sordido ancillarique artificio regiae uirgines ut tonstriculae tondebant barbam et capillum patris. et tamen ab his ipsis, cum iam essent adultae, ferrum remouit instituitque ut candentibus iuglandium putaminibus barbam sibi et capillum adurerent. **59.** cumque duas uxores haberet, Aristomachen, ciuem suam, Doridem autem Locrensem, sic noctu ad eas uentitabat ut omnia specularetur et perscrutaretur ante. et cum

17. committebat R V P G. cōmittebat K. 18. dominatus domi G *eod. atr.* 19. committeret R V G. cōmitteret P K. 20. filias lias G *at* lias *exp. alt. man.* || sordido ancillarique R 7 16 17 K 2 E 3 L 2–5 W 1 2 M 1 D C O 1 2. sordido ancilariq; J. sordido ancillari B 1 *ras. post* o. sordidoque ancillari R V G B 2 K 1 E 1 II. sordidoq; ancillari P. sordidoque artificio ancillari E 2. sordidoque artificio ancillari II *al. atr. superscr.* sordido atque ancillari R 2 10 S L 6 M 2 O 3 7 ed. H. ancillari sordidoque R 6. || artificio R 1 6 7 G. artifico V *atr. uiridi superscr.* officio R 16 17. 23. iuglandium R G B 1 2 K 1 S E 1 2 W 2 M 2 J. iu glandium C. iuglandium W iu *ante* g *in ras.* iuglandum V *atr. ant.* iuglandum M 1 O 2. inglandium D II O 1 ed. H. inglandiū P *marg.* iuglandiū. in gladium O 3 7. § **59**, 24. aristomachen L 2 4 W 1 O 1 ed. H. aristomachē P B 1 E 1 O 7. aristomachem R V B 2 K S E 2 L 3 5 6 M 1 2 D O 3. aristhomachem G. 25. noctu R P G. notu V *atr. ant.* K *eod. atr.*

mitted freedmen to the roll of citizens and to have given them the title νεοπολῖται; Dionysius' first bodyguard was chosen from the Syracusan army (Diod. xiii 95); to them were afterwards added a body of Spaniards who refused to lay down their arms after the battle of Daskon in 397 (*id.* xiv 75); shortly after ἄλλους μισθοφόρους ξενολογήσας τούτοις τε καὶ τοῖς ἠλευθερωμένοις οἰκέταις ἐνεπίστευσε τὴν ἀρχήν (*id.* xiv 78).

feris: altered by Lamb. and Fabr. to *fere*; but (as Dav. puts it) 'non tantum *fere* sed omnino barbari fuerunt hi satellites'; Dav. also illustrates the use of *barbari* as a substantive.

Victorius (*Variae Lectiones* XI 13) draws attention to the similarity between Cicero's language here with regard to Dionysius and Plato's in describing the τυραννικὸς ἀνήρ in the ninth book of the *Republic*: Cicero's 'in carcerem quodam modo ipse se incluserat' is like Plato's ἆρ' οὖν οὐκ ἐν τοιούτῳ μὲν δεσμωτηρίῳ δέδεται ὁ τύραννος, Rep. ix 579 B. Vict. thinks it possible that Cicero may have had Plato's passage in mind, but the resemblances are not so close as to make this a very likely supposition.

tonstriculae is ἅπαξ εἰρημένον. For women as barbers edd. quote Plaut. Truc. 405 'tonstricem Suram nouisti nostram'; Mart. ii 17, 1 'tonstrix Suburae faucibus sedet primis.' For the story cf. Ammian. Marcell. xvi 8, 10 'semper se feriri sperabat, ut Dionysius tyrannus ille Siciliae qui ob hoc idem uitium et tonstrices docuit filias ne cui alieno ora committeret leuiganda'; Off. ii 7, 25 'superiorem illum Dionysium...qui cultros metuens tonsorios candente carbone sibi adurebat capillum'; Val. Max. ix 13, *ext.* 4. A somewhat different version in Plut. Dio. 9 τῶν πλαστῶν τις ἐπιφοιτῶν ἄνθρακι τὴν κόμην περιέκαιεν.

Lampridius says that the Emperor Commodus did the same 'adurens comam et barbam timore tonsoris' (Vita, Comm. 17, 3).

duas uxores: he married them on the same day, according to a story reported by Plutarch (Dio. 3) and Aelian V.H. xiii 10; Diod. Sic. xiv 45 says merely περὶ δὲ τὸν αὐτὸν χρόνον ἀμφοτέρας γήμας.

fossam latam cubiculari lecto circumdedisset eiusque fossae transitum ponticulo ligneo coniunxisset, eum ipsum, cum forem cubiculi clauserat, detorquebat. idemque cum in communibus suggestis consistere non auderet, contionari ex turri alta solebat.

60. atque is cum pila ludere uellet (studiose enim id factitabat) tunicamque poneret, adulescentulo quem amabat, tradidisse gladium dicitur. hic cum quidam familiaris iocans dixisset: 'huic quidem certe uitam tuam committis,' adrisissetque adulescens, utrumque iussit interfici, alterum quia uiam demonstrauisset interimendi sui, alterum quia dictum id risu adprobauisset. atque eo facto sic doluit nihil ut tulerit grauius in uita;

27. fossam latam R 6 E 2 M 2 C O 3. fossam latā D Π. fossā latā P E 3 B 1 *at* a *in* ā *alio atr. bis mut.* fossa lata R 1 2 7 10 16 17 V G B 2 K 1 2 S E 1 L 5 W 1 2 M 1 J O 1 2 7 ed. H. || cubiculari lecto R 6 E 2 M 2 D C Π O 3. cobiculari lecto E 3 O 7. cubiculari lecto B 1 *at* ſ *post* ri *eras.* cubicularis lecto P. cubicularis lecto R 1 V G B 2 K 1 E 1. cubicularis lectum R 17 K 2 L 5 W 2 J O 1 2. cubicular' lectum M 1. cubicularem lectum R 7 W 1. cubicular lectum R 16. cubiculares lecto R 10 S. 28. forem R V P G B 1 2 K 1 E 1 2 D C Π O 3 7. forē S *marg.* fores. fores R 6 7 17 W 1 2 M 1 2 J O 1 2 ed. H.

§ **60,** 31. atque is R V P B 1 K 1 W 2 D O 7 ed. H. atque is (h *eras.*) S W 1. atque his G E 1. 34. adrisissetque G B 1 2. adrisisseque V *atr. ant.* adrisisetque R K 1 E 1. arrisissetque S. 35. lussit G. 36. adprobauisset R V G K E. approbauisset B S. 37. eo facto R P G K. eo facta V *atr. uiridi superscr.*

cubiculari lecto, 'the couch in his bedchamber': the same phrase occurs in Diu. ii 65, 134: the *lectus cubicularis* is distinguished from the *lectus tricliniaris* by Varro, L.L. viii 32.

The conjecture *tecto* (Gesn. Tr.) is contradicted by the following words which imply that the *fossa* was inside the door of the chamber, as the bridge was disconnected after shutting the door; cf. also Val. Max. ix 13, *ext.* 4 'cubicularem lectum perinde quasi castra lata fossa cinxit, in quem se ligneo ponte recipiebat, cum forem cubiculi extrinsecus a custodibus opertam, interiorem claustro ipse diligenter obserasset.' Ammian Marc. xvi 8, 10 supposes the *fossa* to have been outside the chamber 'aedemque breuem, ubi cubitare sueuerat, alta circumdedit fossa, eamque ponte solubili superstrauit; cuius disiectos asseres et axiculos secum in somnum abiens transferebat, eosdemque compaginabat lucis initio processurus.'

ipsum, 'even that,' small as was the chance of any one being able to cross it. O. Rossbach in *Phil.* LXIII N.F. (1904) p. 100 n. conjectured *ipse*, remarking 'neque enim id premitur ponticulum ductilem detorqueri, sed regem ipsum hoc humili officio fungi,' which completely misses the point.

detorquebat: i.e. 'in alteram partem deflectebat, ut introitus esset interclusus' (Beroald.). Cic. assumes that the only way to reach the bed from the door was over the bridge which spanned the *fossa*; the bridge was supposed to swing on a pivot which permitted of its being swung to the side when not in use.

§ **60. poneret**, 'laid aside'; so *ponere librum* i 11, 24.

gladium: cf. the similar story in Plut. Dio. 9 *ἐπεὶ δὲ Λεπτίνης ὁ ἀδελφὸς αὐτῷ ποτε χωρίου φύσιν ἐξηγούμενος λαβὼν λόγχην παρά τινος τῶν δορυφόρων ὑπέγραψε τὸν τόπον, ἐκείνῳ μὲν ἰσχυρῶς ἐχαλέπηνε τὸν δὲ δόντα τὴν λόγχην ἀπέκτεινεν.* Dav. suggested that the young man of this story may be Leon, whose fate is told in Aelian, V.H. xiii 34, *τὸν Λέοντα ὁ Διονύσιος μετὰ τὴν πρόσταξιν τὴν κατ' αὐτοῦ ἀνευρὼν ἐς τρὶς τοῖς δορυφόροις ἐκέλευσεν ἀπάγειν καὶ μετέγνω τρίς, καὶ καθ' ἑκάστην μεταπομπὴν κατεφίλει κλάων καὶ καταρώμενος αὐτῷ ὅτι ἔλαβε τὸ ξίφος. τελευτῶν ἥττηται τῷ φόβῳ καὶ προσέταξεν ἀποσφαγῆναι εἰπὼν ὅτι 'οὐκ ἔστιν, ὦ Λέον, σοι ζῆν.'*

quidem certe: Küh. points out that in this combination, *quidem* emphasises the preceding word, while *certe* is attached more closely to the verb.

quem enim uehementer amarat, occiderat. sic distrahuntur in contrarias partis inpotentium cupiditates. cum huic obsecutus
40 sis, illi est repugnandum.

XXI. **61.** Quamquam hic quidem tyrannus ipse iudicauit quam esset beatus. nam cum quidam ex eius adsentatoribus, Damocles, commemoraret in sermone copias eius, opes, maiestatem dominatus, rerum abundantiam, magnificentiam aedium
5 regiarum negaretque umquam beatiorem quemquam fuisse, 'uisne igitur,' inquit, 'o Damocle, quoniam te haec uita delectat, ipse eadem degustare et fortunam experiri meam?' cum se ille cupere dixisset, conlocari iussit hominem

38. amarat R V G B 2 K S E Gr. Vict. amaret O 7. 39. partis R V G K O 1. partes S E. || impotentium R V G K S. inpotentium E. || obsecutus sis R G B 1 2 K 1 2 E 3 L 2–6 W 1 2 M 1 2 D C J O 1 2 7. obsequutus sis Π O 3. assecutus sis ed. H.

XXI. § **61**, 1. iudicauit R 1 6 7 17 V P G B 1 2 K 1 S E 1 W 1 M 1 C Π O 1–3 ed. H. indicauit K 2 E 2 W 2 M 2 D J O 7. 2. adsentatoribus R V G K. 3. commemoraret R V G K. ∂memoraret P. inquit 5. regnarum G *at* n *in* i *alt. man. mut.* 6. inquit K 1. R *eod. atr. superscr.* inquid V. inquid G *at* d *in* t *alt. man. mut.* || damocle R V P G B 1 K 1 2 S E 1 W 1 2 M 1 2 D C J O 1 2 7. damode B 2 O 3. damoclee E 2 Π. || te haec uita R V P G B 1 2 K 1 S E 2 M 1 2 Π O 2 3 7. haec te uita R 6 K 2 W 1 2 J O 1. haec uita te E 1. h' uita D C te *om.* 7. ipse eadem R 1 7 17 V G B 1 2 K 1 2 E 1 2 W 2. D C Π O 3 7. ipse eandem R 6 S W 1 M 2 O 1. ipse eādem P J. ri ipse in eadem dignitate fortunam M 1 || experiri R G B K. experri V *atr. ant. superscr.* 8. conlocari V G B. collocari R K S E.

obsecutus sis: the 2nd pers. of the subj. expresses an indefinite subject; Madv. *Lat. Gr.* § 370. Sff. reads *es*, relying upon the doctrine laid down by Madvig in his *Opusc. Acad.* ii p. 243 and his note to Fin. v 15, 41 'ubi enim aliquid certo tempore fieri solere significatur, idque tempus actionis praegressae absolutione notatur...ibi Latini sic loquuntur: *cum* (id est, quotiens) *huc ueni*, etc....Coniunctiuo modo nullus locus est in hac simplici temporis notatione,' which (though true) is here not to the point.

XXI. § **61. iudicauit**: the MSS reading has been defended by Wopkens (*Lect. Tull.* p. 149) and by Mo. who quotes Off. iii 22, 86 'quamquam id quidem cum saepe alias, tum Pyrrhi bello a C. Fabricio consule iterum et a senatu nostro iudicatum est,' where, as here, the idea seems to be that of 'giving one's verdict': Man. and Lamb. relying upon *declarasse* in the next paragraph read *indicauit* here, unnecessarily, and they are followed by Be. Dav. Or. F.A.W.

Damocles: for the story of Damocles Dav., in a learned note, quotes Hor. C. iii 1, 17; Pers. iii 40; Macr. Somn. Scip. i 10; Philo ap. Eus. Praep. Euang. viii 14, 29; Amm. Marcell. xxix 2, 4.

copias eius, opes: for the asyndeton cf. i 14, 31 n. and Heine, *Posen. Progr.* p. 8.

Damocle: for the formation of the voc. see ii 21, 49 n. on *Ulixes*.

eadem: the neuter plur. seems (as in i 24, 56: ii 26, 62) to give a more comprehensive sense than either *eandem* (Dav. Or.) or *eam* (Ern. Kl. Ba. Sff.) would have done; cf. Sen. Tro. 1143 (of the dying Polyxena) 'et fere cuncti magis | *peritura* laudant.' Sff. justifies *eam* by the hypothesis that *eadem* is due to dittography of the first syllable of *degustare*. For the use of *degustare* here edd. quote Sen. Epp. 33, 5 'depone istam spem posse te degustare ingenia summorum hominum'; Quint. iv 1, 14 'degustanda tamen haec prooemio non consumenda.'

hominem: more emphatic than *eum* as in i 21, 49.

in aureo lecto strato pulcherrimo textili stragulo, magnificis
10 operibus picto, abacosque compluris ornauit argento auroque
caelato. tum ad mensam eximia forma pueros delectos iussit
consistere eosque nutum illius intuentis diligenter ministrare.
62. aderant unguenta, coronae, incendebantur odores, mensae
conquisitissimis epulis exstruebantur; fortunatus sibi Damocles
15 uidebatur. in hoc medio apparatu fulgentem gladium e lacunari
saeta equina aptum demitti iussit, ut inpenderet illius beati
ceruicibus. itaque nec pulchros illos ministratores aspiciebat nec
plenum artis argentum nec manum porrigebat in mensam, iam
ipsae defluebant coronae; denique exorauit tyrannum ut abire

9. pulcherrimo R V P G B K. || textili R V G B 2 W 1 2 D Π O 3 7. textilis P. textilis K 1. 10. picto R G K. pi cto V *litt. eras.* || compluris R V G K O 1. cōpluris B 1 E 1. complures S. 12. eos G *alt. man. superscr.* || intuentis R V G K E O 1. intuentes S e *in* i *mut.* intuentes B 1.

§ **62,** 14. conquisitissimis R V G B K. cū quisitissimis E 1. || epulis P K. epulis V. aepulis R G. || extruebantur R V G B K S E. 15. apparatu R V G B K S E. 16. saeta V K. seta R 2 P. seta R 6 7 10 16 17 B 1 2 S E 1 2 W 1 2 M 1 2 D C Π J O 1–3 7. sa&aequina R 1. lacunaria et aequina G *in* lacunarĩ saeta equina *alt. man. corr.* || aptum R 1 2 10 V P G K E 1 Gr. S *marg.* appēsū. appensum R 6 7 16 17 E 2 L 5 W 1 2 M 2 O 1 ed. H. apensū E 3. apprehensum M 1. || demitti V P G. dimitti R K. || impenderet R V G B 1 2 K 1 S. īpenderet E 1. 17. pulchros R V P G B K S E. || aspiciebat R V G B K S E. 19. ipse G.

strato...picto: for the chiastic arrangement see Nägelsbach, § 169; *textili stragulo* being equivalent to a single noun (*peristroma*) can take another adj. *pulcherrimo* without the addition of a copula.

Embroidered couch covers are called *peristromata Campanica* in Plaut. Pseud. 146: the *magnifica opera* remind one of the similar description in Catullus lxiv 47 ff., 'puluinar uero diuae geniale locatur | sedibus in mediis, Indo quod dente politum | tincta tegit roseo conchyli purpura fuco. | haec uestis priscis hominum uariata figuris | heroum mira uirtutes indicat arte.'

ministrare: used of waiting at table (i 26, 65) or of the attendance of servants generally (Fin. ii 21, 69).

§ **62. odores:** the effect for the cause; the same expression occurs in iii 18, 43: *odores* is often thus used, cf. Plaut. Men. 354, Pseud. 1248 (with Lorenz's n.).

epulis, 'dishes' as in Plaut. Trin. 471 'si illi congestae sint epulae a cluentibus'; compare Ellis's n. to Avianus Fab. 30, 10. For *exstruebantur* cf. Lucil. xiii 442 (Marx) 'extructa ampliter...mensa' where Marx quotes Cato M. 13, 44; Pis. 27, 67; Ov. Met. xi 120.

fortunatus, 'in luck'; so in Ov. F. iii 540 the word is used by jealous bystanders of revellers returning home drunk.

saeta, not necessarily 'a horse's hair' but 'a horse hair line,' cf. Avianus Fab. 20, 1 'piscator solitus praedam suspendere saeta'; for the Gk ὁρμίης ἀφ' ἱππείης (Babr. vi 3): see Ellis's n. *ad loc.* who refers to Ov. Hal. 35; Mart. i 55, 9; x 30, 16 for this use of *saeta.* Amm. Marc. xxix 2, 4 speaks also of a *saeta equina,* but Philo (ap. Eus. *P.E.* viii 14), having changed the sword into an axe, is compelled to change the *saeta* into a μήρινθος.

For **aptum** see n. to 'rudentibus apta' in 14, 40 above.

illius beati, 'our fortunate friend'; the expression is sarcastic.

defluebant, 'threatened to fall from his head'; his alarm was disturbing all his movements; for *defluere,* which is not very common in classical writers in this sense, cf. Ov. Met. vi 141 'tristi medicamine tactae | defluxere comae'; Liv. ii 20, 3 'moribundus Romanus labentibus super corpus armis ad terram defluxit'; for another sense cf. i 25, 62 n.

20 liceret quod iam beatus nollet esse. satisne uidetur declarasse Dionysius nihil esse ei beatum cui semper aliqui terror inpendeat? atque ei ne integrum quidem erat ut ad iustitiam remigraret, ciuibus libertatem et iura redderet; iis enim se adulescens inprouida aetate inretierat erratis eaque commiserat ut saluus
25 esse non posset, si sanus esse coepisset.

XXII. **63.** Quantopere uero amicitias desideraret, quarum infidelitatem extimescebat, declarauit in Pythagoriis duobus illis, quorum cum alterum uadem mortis accepisset, alter, ut uadem

21. dyonisius V G B K. dionisius R E. || aliqui terror B 1 E 1. aliquid error R 1 G B 2 K 1 E 2. aliqderror P *marg.* aliqf terror. aliquis terror R 2 6 7 10 17 K 2 W 1 M 2 D O 3 7. aliquid terror V *at* t *postea atr. uiridi inculc.* aliquid terror Π *at* t *postea inculc.* aliquid terroris E 3 M 1 O 2. aliquis error W 2 *al. atr. superscr.* || impendeat R G B K S. impendat V *atr. ant.* inpendeat E 1. 22. remigraret R G K. remigaret V *atr. uiridi superscr.* 23. ciuibusque libertatem R 6 ed. H. || his G. || adulescens R V G B 2 K 1 O 1. adolescens P B 1 S E. 24. inprouida R V P G B 1 2 K 1 Π. improuida S W 2 D C O 1. || inretierat R V G B K E. irretierat S. || ea quae G. || commiserat V G. cōmiserat B K. comiserat R.

XXII. § 63, 2. pythagoriis R 1 K 1 W 2. pytagoriis G B. pythagoris V. pytagorius P. pitagoriis B 2. phitagoriis E 1. pythagoreis R 6 W 1 O 1. pithagoreis S *at spatio post* pi *relict., fuerat ut uid.* pijthagoreis. 3. uadem K 1 2 E 2 W 1 M 1 2 D Π O 1–3 ed. H. uadē P W 2 C O 7. uadē V *at* > *atr. uiridi suppl.* uadē B 1 *at* e *in* ē *al. atr. mut.* uade R B 2 E 1. uade G *at lineam super* e *duxisse uid. alt. man.* || alter ut P K 2 E 3 L 2–6 W 1 2 ed. H. alterum R V G B 1 2 K 1 S E 1. alterum ut O 7. alter D C O 2 ut *om.* || uadem R V G B 2 W 1 2 O 3 7. uadē P B 1 E 1 D C. uadā S a *in* e *mut.*

nollet: subj. of reported reason, cf. iv 19, 44 n.

aliqui: cf. i 11, 23 n.; i 34, 82 n.

ut, 'it was not open to him to'; the inf. is more usual after *integrum*, cf. iii 29, 73 n.

inprouida aetate: Dav. proposed to insert *in*, which he supposed had fallen out by haplography; but the simple abl. seems to be intended to express cause as well as time.

XXII. § **63. in Pythagoriis**, 'in the case of'; for *in* cf. 9, 24 n. on *in eo libro*.

The two Pythagoreans were Damon and Phintias, whose story is told in Off. iii 10, 45 'Damonem et Phintiam Pythagoreos ferunt hoc animo inter se fuisse ut cum eorum alteri Dionysius tyrannus diem necis destinauisset et is qui morti addictus esset paucos sibi dies commendandorum suorum causa postulauisset, uas factus sit alter eius sistendi, ut si ille non reuertisset, moriendum esset ipsi. qui cum ad diem se recepisset, admiratus eorum fidem tyrannus petiuit, ut se ad amicitiam tertium ascriberent.' Cf. also Diod. Sic. x 4; Val. Max. iv 7 *ext.* 1. According to Aristoxenus, whose account is given in Iamblichus, Vit. Pythag. c. 33, the whole thing was a cruel experiment of Dionysius the younger and his friends to test the reality of Pythagorean professions.

The story is told in varying forms and with varying names, and seems to have been invented for purposes of edification in Pythagorean circles. See 'Die Novelle von der Bürgschaft im Altertum,' by H. Gasse, in *Rh. M.* LXVI pp. 607 ff.

uadem mortis: Scheibe wished to delete *mortis* here as 'ineptum' and as interpolated from *horam mortis* below. Heine (*Posen. Progr.* p. 5) shows by a comparison of Off. iii 10, 45; Fin. ii 24, 79 that a defining genitive or prepositional phrase after *uadem* is regular.

suum liberaret, praesto fuisset ad horam mortis destinatam,
5 'utinam ego,' inquit, 'tertius uobis amicus adscriberer!'
quam huic erat miserum carere consuetudine amicorum, societate
uictus, sermone omnino familiari, homini praesertim docto a
puero et artibus ingenuis erudito! musicorum uero perstudi-
osum, poëtam etiam tragicum (quam bonum, nihil ad rem; in
10 hoc enim genere nescio quo pacto magis quam in aliis suum
cuique pulchrum est. adhuc neminem cognoui poëtam (et mihi
fuit cum Aquinio amicitia), qui sibi non optimus uideretur. sic
se res habet: te tua, me delectant mea) — sed ut ad Dionysium

4. ad horam R P G. adoram V E. ‖ mortis R 1 6 7 17 V G B 1 2 K 1 S E 1 2 M 1 2 C Π O 2 3 7 ed. H. mortis P. morti K 2 W 1 2 J O 1. 5. adscriberer R V G B K E. asscriberer Π. ascriberer S. 7. docto R G K. dato V. 8. ingenuis R 6 7 V P G B 1 E 2 W 1 2 M 1 2 D C O 1 3. ingenuus O 2. ingeniis R 1 17 B 2 K 1 E 1 Π O 7. ‖ musicorum P K 2 E 1–3 W 1 2 D O 1–3 7 ed. H. musicũ B 1. misicorum R V G B 2 K 1. ‖ uero V G. u P B 1. u¢ro R 1 *ex* e *al. atr. mut.* ‖ perstudiosum poetam (*om.* accepimus) R 1 7 V P G B 1 K 1 2 E 1–3 L 2 3 5 6 W 1 2 M 2 D C J O 2 7 ed. H. perstudiosum accepimus poetam S *marg.* accepimus. perstudiosum poetam Π *al. atr. superscr.* perstudiosum accepimus poetam O 3. perstudiosum poetam etiam tragicum accepimus L 4 M 1 O 1. 11. pulcrum G *h. l.* 12. aquinio R 1 7 V P G B 2 K 1 S E 1 2 W 2 M 1 2 D C Π J O 1 7. aqnio B 1. aquino K 2 W 1 O 2 3 ed. H. ‖ optumus R V G B K. 13. dyonisium R 1 16 V P G B 1 K 1. dionisium R 2 10.

horam mortis: the genitive is paralleled by 'diem necis' in Off. iii 10, 45, quoted above: Lamb.'s *morti*, adopted by Tr., is unnecessary.

musicorum uero perstudiosum: for Dionysius' love of music and poetry cf. Diod. Sic. xiv 109 (*σφόδρα γὰρ εἰς τὴν ποιητικὴν ὑπῆρχε μεμηνώς*), xv 6, 74; Aelian, V.H. xiii 18; Amm. Marcell. xv 5, 37.

The accusatives *perstudiosum* and *poetam* are out of construction. Had the parenthesis not interrupted the thought Cic. might have ended his sentence with *fuisse accepimus* or some such phrase; for similar *ἀνάκολουθα* cf. iii 8, 16; Fin. ii 33, 107. Bentley followed by Dav. altered the accusatives (including *bonum*) to the dative; and many edd., including Kl. He. Sff. Sch., insert *accepimus* with some MSS; Lamb. added *fuisse* as well; Sff. and Sch. read 'erudito, musicorum uero perstudioso. poetam etiam tragicum accepimus.' For *bonum*, attracted into the case of the preceding adj. (instead of *quam bonus fuerit, nihil ad rem*), cf. Fin. ii 27, 88 'ne dolorem quidem' with Madvig's note.

neminem: cf. i 41, 99 n. on *hominem, neminem*.

For this cynical view of the character of poets edd. refer to ad Att. xiv 20, 3 'nemo unquam neque poeta neque orator fuit qui quemquam meliorem quam se arbitraretur' and Arist. Eth. Nic. ix 7 (1168 a) *μάλιστα δ' ἴσως τοῦτο περὶ τοὺς ποιητὰς συμβαίνει, ὑπεραγαπῶσιν γὰρ οὗτοι τὰ οἰκεῖα ποιήματα στέργοντες ὥσπερ τέκνα.*

Aquinio: if this poet is identical with Catullus' *Aquinus* (xiv 18) we must either (with some MSS. and Ern. Bouh. F.A.W. and Or.) read *Aquino* here or else suppose that *Aquinius* and *Aquinus* are different forms of the same name (Ellis, *Comment. on Cat. ad loc.*). It is just possible, the supply of bad poets being then (apparently) what it always is, that Cic. and Catullus are speaking of different persons.

se res: for the order of these two words, which varies, see Madvig's note to Fin. i 7, 25.

te tua...mea: Cic. quotes in a similar context (Att. xiv 20, 3) a line of Atilius to the same effect 'suam cuique sponsam, mihi meam; suum cuique amorem, mihi meum,' adding the comment 'non scite.'

redeamus, omni cultu et uictu humano carebat; uiuebat cum
15 fugitiuis, cum facinerosis, cum barbaris; neminem, qui aut libertate dignus esset aut uellet omnino liber esse, sibi amicum arbitrabatur.

XXIII. **64.** Non ego iam cum huius uita, qua taetrius, miserius, detestabilius excogitare nihil possum, Platonis aut Archytae uitam comparabo, doctorum hominum et plane sapientium; ex eadem urbe humilem homunculum a puluere et radio
5 excitabo, qui multis annis post fuit, Archimedem. cuius ego quaestor ignoratum ab Syracusanis, cum esse omnino negarent, saeptum undique et uestitum uepribus et dumetis indagaui sepulcrum. tenebam enim quosdam senariolos, quos in eius monumento esse inscriptos acceperam, qui declarabant in summo

15. facinerosis R V G B 2 K 1. facinorosis P B 1 K 2 S E 1 2 W 1 2 M 1 2 D C II J O 1–3 7 ed. H.
XXIII. § **64**, 1. non ego R G B K O 1 Gr. none/go V *litt. post* e *eras.* 3. uitae uitam V B. uitae uitam R G K. uite uitam B 2. || comparabo R V G K S. cōparabo B. 5. archimedem R G K. archimedē V B 1 2 S E. 6. ignoratum ab R V G B K E M 2. ignoratum ab S. ignoratum a W 1 2 J O 7. || negaret septum G *ead. man. superscr.* 7. uestitum R 1 2 10 G K. uestitutum V *atr. uiridi corr.* uestatū R 16. || sepulchrum R 2 V G B E. sepulc/rum R 1 *eod. atr.* sepulc~tū S h *eras.* sepulcrum K.

XXIII. § **64. Archytae**: cf. iv 36, 78 n.

humilem homunculum, 'an obscure individual,' i.e. in comparison either with the more celebrated Plato or Archytas, whom everyone had heard of, or with Dionysius. The expression can hardly be ironical as Mayor (Juv. iii 76 n. on *geometres*) assumes. The rhetorical expression used by Sil. Ital. Pun. xiv 343 'nudus opum' in describing Archimedes (quoted by Dav. and subsequent edd.) ought not to be appealed to as an interpretation of *humilis* here. Archimedes, according to Plutarch, Marc. c. 14, was Ἱέρωνι τῷ βασιλεῖ συγγενὴς...καὶ φίλος, and can scarcely have been in poverty.

puluere et radio, 'from his drawing board and pencil'; an *abacus* covered with fine sand was used by mathematicians, and diagrams were made on it with a *radius* or sharp-pointed rod. Cf. Fin. v 19, 50; Pers. i 131; Sen. Epp. 74, 27.

It seems better to take *a puluere* with *excitabo* (the idea being that of metaphorically summoning Archimedes to leave his geometry for the moment) than with *homunculum* on the analogy of such phrases as *seruus ab epistulis*.

Archimedem: the celebrated mathematician and inventor who was said to have assisted by his warlike machines in the defence of Syracuse in 212 B.C.; he was killed by Marcellus' soldiers while engaged in solving a mathematical problem (Liv. xxv 31, 9; Plut. Marc. 19); for his orrery see i 25, 63 and n.

quaestor: as Cicero was quaestor (75 B.C.) of the W. part of Sicily, with his headquarters at Lilybaeum, his visits to Syracuse can only have been occasional.

sepulcrum: cf. Livy xxv 31, 10 (of the death of Archimedes) 'aegre id Marcellum tulisse sepulturaeque curam habitam et propinquis etiam inquisitis honori praesidioque nomen ac memoriam eius fuisse.'

tenebam: sc. *mente*, cf. Off. iii 16, 67 'qui id, quod emerat, quo iure esset teneret'; the usage is common in Plautus, e.g. Epid. 292 'hic poterit cauere recte, iura qui et leges tenet'; Most. 171 'ut lepide omnis mores tenet.'

The iambic lines referred to are not extant. By the diminutive *senariolos* Cic. does not seem to mean to express depreciation of their quality but to indicate their length as contrasted with that of the hexameter.

10 sepulcro sphaeram esse positam cum cylindro. **65**. ego autem cum omnia conlustrarem oculis (est enim ad portas Agragentinas magna frequentia sepulcrorum), animum aduerti columellam non multum e dumis eminentem in qua inerat sphaerae figura et cylindri. atque ego statim Syracusanis (erant autem principes 15 mecum) dixi me illud ipsum arbitrari esse quod quaererem. inmissi cum falcibus multi purgarunt et aperuerunt locum. **66**. quo cum patefactus esset aditus, ad aduersam basim accessimus. apparebat epigramma exesis posterioribus partibus

10. sepulchro V G B E. sepulc~~h~~ro R 1 *eod. atr.* sepulc~ro S h *eras.* sepulcro K. sepulcrho R 2. || spheram R V G B K. sperā P E.

§ **65**, 11. conlustrarem R V G B K. con|lustrarem S. collustrarem E. || ad portas R 2 10 16 P K 1 2 E 2 3 W 2 M 1 2 D C II O 1–3 7 ed. H. a portas R 1 G. aporta V *atr. uiridi superscr.* a porta B 1 2 E 1. || agragianas R 1 G K 1 2 W 2 O 2 S *at litt. ad init. eras.* sagragianas R 10 V P B 2 E 2 D C II O 3 7. agraginas E 3 M 2. sagragiana B 1 E 1. ag̃ gianas R 16. agg̃gianas O 1. fag̃ginas M 1. aggregianas W 1. fegragianas R 2. agregianas ed. H. 12. sepulchrorum V G B E W 2. sepulc~~h~~rorum R *eod. atr.* sepulc~rorum S h *eras.* sepulcrorum K. || animum aduerti R V P G B 1 2 K E 1. animū^aduerti S *marg.* anīadu'ti. animaduerti E 2 W 1 2 M 1 2 D C II J O 1 2. || columellam R G B K S *marg.* colūnellā W 2 O 3. colūmellam V u *in* ū *atr. uiridi mut.* calumellam E 1 *al. atr. superscr.* 13. sphęrae B 1. sphaere G K. spherae R V. spere P. 15. illud ipsum R V P G B 1 2 K 1 E 1–3 L 4–6 M 1 2 J O 7. illud L 3 O 1 ipsum *om.* 16. inmissi cum R 7 17 K 2 C. inmissi tum ed. H. īmissi cum E 3 M 2. immissi cum E 2 L 5 W 2 D J O 1–3. imissi cum W 1 M 1. immisi cum R 6. immisse cum II. inm^{f}usicum V *atr. uiridi mut.* inmusicū P *in* in imis cū *mut.* inmusicum R 1 G. in musicum B 1 2 E 1 O 7. in musicū R 10 S *marg.* immisi cū. inmuscum K 1. || falcibus R 1 2 10 16 V P G B 1 2 L 5 W 1 2 M 1 D C II J O 1 3. faltibus K 1 *atr. nigriore superscr.* faucibus E 1. facibus K 2. || multi R 1 2 7 10 16 V P G B 1 2 K 1 2 S E 1–3 W 1 2 M 1 2 D C II J O 1–3 ed. H. tulii O 7.

§ **66**, 17. patefactus R 6 17 K 2 E 2 W 1 2 M 1 2 D C II J O 1–3 7 ed. H. patefactu^{s} P. patefactū B 1 ū *in* us *mut.* patefactu^{s} S. patefactum R 1 V G K 1 B 2 E 1. || addit' G *at prius* d *confōd. alt. man. et post* t *duae litt. eras.* || basim R 6 17 P B 1 K 2 E 1 2 W 1 2 M 1 2 D C II O 1 3 7. bassim R 1 V B 2 K 1 O 2 G *at prius* s *expunx. ead. man. ut uid.* 18. apparebat R V G K S E. || epigramma G. epygramma R V K. || exesis R G K 1 W 1 2 D O 1 7. exęsis V. exeis B 1 E 1.

sphaeram: cf. Plut. Marc. 17 πολλῶν δὲ καὶ καλῶν εὑρετὴς γεγονὼς λέγεται [sc. ὁ Ἀρχιμήδης] τῶν φίλων δεηθῆναι καὶ τῶν συγγενῶν ὅπως αὐτοῦ μετὰ τὴν τελευτὴν ἐπιστήσωσι τῷ τάφῳ τὸν περιλαμβάνοντα τὴν σφαῖραν ἐντὸς κύλινδρον ἐπιγράψαντες τὸν λόγον τῆς ὑπεροχῆς τοῦ περιέχοντος στερεοῦ πρὸς τὸ περιεχόμενον. Archimedes' treatise on this point περὶ σφαίρας καὶ κυλίνδρου is still extant.

This *sphaera* is to be distinguished from that spoken of in i 25, 63, where see n. de Rep. i 14, 22.

animum aduerti: cf. iii 20, 48 n.

multi, 'a number of men'; the emendations *tumuli* (Scheibe), *famuli* (Lattmann) and *milites* (Sff.) are quite unnecessary.

exesis: a common word, especially in poetry, for the effects of weathering. Sen.

uersiculorum dimidiatis fere. ita nobilissima Graeciae ciuitas,
20 quondam uero etiam doctissima, sui ciuis unius acutissimi monumentum ignorasset, nisi ab homine Arpinate didicisset. sed redeat, unde aberrauit oratio. quis est omnium, qui modo cum Musis, id est cum humanitate et cum doctrina, habeat aliquod commercium, qui se non hunc mathematicum malit quam illum
25 tyrannum? si uitae modum actionemque quaerimus, alterius mens rationibus agitandis exquirendisque alebatur cum oblectatione sollertiae, qui est unus suauissimus pastus animorum, alterius in caede et iniuriis cum et diurno et nocturno metu. age confer Democritum, Pythagoram, Anaxagoram; quae
30 regna, quas opes studiis eorum et delectationibus antepones?

19. nobilissima...doctissima...acutissimi R V G B K. 22. reddeat R V K G *at prius* d *expunx. ead. man. ut uid.* | qui modo R G B 2 K 1. quomodo V *atr. uiridi superscr.* 24. qui se non hunc mathematicum malit R 1 10 V P G B 1 2 K 1 2 S E 1–3 L 2–5 W 1 2 M 1 II J O 1–3. qui non se hunc math. malit D. qui nunc non se hunc math. malit C. qui non hunc math. malit M 2 L 6. qui se non ad hunc m. malit O 7. qui se non hunc mathematicum esse malit ed. H. qui se non habet mathe malit R 16. 26. exquirendisque G. exqu~~i~~erendisque R *eod. atr.* exquirandisque K. 27. suauissimus R V G B. suauisimus K. 28. in caede R V P B 2 K 1 2 S E 1–3 W 1 2 M 2 C II J O 3. in cede G B 1 D O 1. cede M 1. caede O 2. etiam cede O 7. | et iniuriis R V P G B 1 2 K 1 2 S E 1 2 D C II. et in iuriis O 7. et in iniuriis O 3. et in uitiis O 1. et in uiciis W 1 2 J. 29. pythagoram R K. pythagorā V. phytagoram G *ead. man.* pytagorā P B. phitagorā E. | anaxagoram R 1 2 V G. anaxagorā R 10 16 P B.

Phoen. 72 'partes lapsi montis exesas.' Virg. G. iv 419 'exesi latere in montis.'

dimidiatis, 'almost to the middle of the line'; strictly speaking *dimidiatis* should have agreed with *uersiculorum*, but Bentley's *dimidiatum* (adopted by Dav.) seems unnecessary.

For the adjectival use of *dimidiatus* cf. Aul. Gell. iii 14.

Graeciae: not 'Greece' in the narrow sense, but including Magna Graecia, 'the Greek world' as in pro Arch. 5, 10. It is no doubt the implied superiority of Syracuse to Athens which has induced some edd. here to take *Graeciae* as a synonym for *Magnae Graeciae*, for which there seems to be no sufficient authority; but Cicero's language here is no stronger than in II Verr. 4, 52, 117, where he speaks of Syracuse as 'maxima Graecarum [urbium], pulcherrima omnium.'

ignorasset: the suggestion of Frederking (*Philol.* LX p. 637) *ignoraret*, 'would still be ignorant' would make Cicero say that no one but himself would ever have discovered the monument.

se...malit: see n. on 18, 54 above; Lamb. here inserts *esse* after *hunc*, unnecessarily.

oblectatione sollertiae: cf. Plut. non p. suau. uiu. sec. Ep. 11 [p. 1093 E] *τίνας οἰόμεθα καὶ πηλίκας ἡδονὰς ἀπὸ γεωμετρίας δρέπεσθαι καὶ ἀστρολογίας... Ἀρχιμήδην ἀνευρόντα τῇ γωνίᾳ τὴν διάμετρον τοῦ ἡλίου κ.τ.λ.*

pastus: cf. Fin. v. 19, 54 'animi cultus ille erat ei quasi quidam humanitatis cibus.'

in caede: some word like *uersabatur* is to be supplied from *alebatur*. Ma. and La. omit *in*, while Ba. proposes to repeat it before *iniuriis*.

67. etenim, quae pars optima est in homine, in ea situm esse necesse est illud, quod quaeris, optimum. quid est autem in homine sagaci ac bona mente melius? eius bono fruendum est igitur, si beati esse uolumus; bonum autem mentis est uirtus; ergo hac beatam uitam contineri necesse est. hinc omnia quae pulchra, honesta, praeclara sunt, ut supra dixi, sed dicendum idem illud paulo uberius uidetur, plena gaudiorum sunt. ex perpetuis autem plenisque gaudiis cum perspicuum sit uitam beatam exsistere, sequitur ut ea exsistat ex honestate.

XXIV. **68**. Sed ne uerbis solum attingamus ea quae uolumus ostendere, proponenda quaedam quasi mouentia sunt, quae nos magis ad cognitionem intellegentiamque conuertant. sumatur enim nobis quidam praestans uir optimis artibus, isque animo parumper et cogitatione fingatur. primum ingenio eximio sit necesse est; tardis enim mentibus uirtus non facile comitatur; deinde ad inuestigandam ueritatem studio incitato. ex quo triplex ille animi fetus exsistet, unus in cognitione rerum positus et in explicatione naturae, alter in discriptione expetendarum

§ **67**, 31. optuma...optumum R V G B K. || in homine...necesse est *om.* G *in marg. inf. add. alt. man.* 32. quaeris R V P G B 1 K 1 2 S W 1 2 M 2. queris E 1 2 M 1 D C II J O 1–3 7 ed. H. querī 9 B 2. || omnium optimum W 1. omnium optimum II *al. atr. superscr.* omnium *non habet* Gr. 34. si beati esse R G B 1 E 1 2 J. si esse beati S. si beati V esse *om.* 36. pulchra R G B. pulcra K. 39. existere...existat R V G B K S E.

XXIV. § **68**, 1. attingamus R V G B K S E. || ea quae G. eaq̃ V que *in* quae *atr. uiridi corr.* eaque R K. 3. intellegentiamque R V G B K. intelligentiamque S E. 4. optumis R V G B K. optimis S. obtimis E. 6. uirtutis G *at* ti *exp. ead. man.* 8. fetus R 7 17 P B 2 K 1 2 L 2–6 W 2 M 1 D C J O 1–3 7. f̣ꝫus R 1. f̣etus E 1. f̣etus S. faetus M 2. factus V G. foetus R 6 B 1 E 3 W 1. flexus P 4 E 2 II. affectus ed. H. || existet R 1 V P 1 4 G B 1 2 K 1 2 S E 1–3 W 1 2 M 1 2 D C II J O 1–3 7. existit R 7 ed. H. 9. discriptione R V G K. dis̄cripti̇one B 1 *et* E 1 di *in* de *mut.* descriptione R 7 P B 2 S E 2 W 1 2 D C II J O 2. discretione O 1. discrepatione O 7.

§ **67**. **ut supra dixi**: in 15, 43 above.

XXIV. § **68**. **mouentia**: probably a translation of some such word as *κινοῦντα* or *κινητικά* (or *ὁρμητικά*); for this use of *κινοῦν* in Stoic phraseology cf. Stob. Ecl. II 6, 6, p. 175, 8 *τὸ δὲ κινοῦν τὴν ὁρμὴν οὐδὲν ἕτερον εἶναι λέγουσιν ἀλλ' ἢ φαντασίαν ὁρμητικὴν τοῦ καθήκοντος αὐτόθεν.*

nobis: cf. ii 1, 2 n. on *mihi*.

comitatur: for the dative with *comitari* cf. 35, 100.

triplex: for the threefold division of philosophy into *τὸ φυσικόν, τὸ ἠθικόν* and *τὸ λογικόν* cf. Ac. i 5, 19; ii 36, 116; Fin. v 4, 9; it continued to be a commonplace of philosophical discussion as e.g. in Julian, Or. vii 215 D (p. 279 Hertl.): *triplex fetus* is here equivalent to *tres fetus*, as is shown by *unus, alter, tertius*.

10 fugiendarumque rerum *et in ratione* uiuendi, tertius in iudicando quid cuique rei sit consequens, quid repugnans, in quo inest omnis cum subtilitas disserendi, tum ueritas iudicandi. **69.** quo tandem igitur gaudio adfici necesse est sapientis animum cum his habitantem pernoctantemque curis! ut cum totius mundi 15 motus conuersionesque perspexerit sideraque uiderit innumerabilia caelo inhaerentia cum eius ipsius motu congruere certis

10. fugiendarumque rerum R 1 *ante* rerum *est ras. duarum fere litt. et post* rerum *in ras. apparet* uiuendiue *litteris paene euanidis.* fugiendarumque ue rerumneuiuendi V *atr. uiridi mut.* fugiendarumque ue rerumne uiuendi G K 1. fugiendarumque rerumne uiuendi R 16 17 B 1. fugiendarumque ueterumne uiuendi R 2. fugiendarumque rerum uiuendi S *marg.* rerū ī 9munione. fugiendarumque uererunt ne uiuendi E 1. fugiendarumque rerumue uiuendi K 2 L 3 5 W 2 J. fugiendarumque rerum uiuendi P 4 O 1 7. fugiendarumque rerum in communione uiuendi W 1. fugiendarumque rerum bene uiuendi L 4. fugiendarumque uiuendi rerum E 2 II. fugiendarumque rerum in ratoē uiuendi L 2. fugiendarumque ne rerum ne uiuendi B 2. fugiendarumque ne uiuendi P 5. fugiendarumque ue uiuendi Urs. 3240. fugiendarumque.....uiuendi R 10 *spatio duodecim fere litterarum relicto.* fugiendarumue rerum uiuendi P 3 L 6 M 2. fugiendarumue rerumne uiuendi P 1. fugiendarumue rerumue uiuendi P 6. fugiendarumue rerum in munere uiuendi O 2. fugiendarumue rerum bn̄ uiuendi E 3. fugiendarumque rerum inmune uiuendi M 1. fugiendarumue rerum R 6 O 3. fugiendarumne rerum uiuendi P 2. fugiendarum rerum in rōe uiuendi R 7. fugiendarum rerumue in munere uiuendi D C. fugiendarumque rerum arte ue uiuendi ed. H. || iudicando quid R 6 V P G B 1 2 K 2 S E 1–3 W 1 M 1 2 D II O 7. iudicando qui O 1. iudicando qđ ed. H. iudicando ne quid R 1 K 1 W 2 J. iudicanda quid O 2. 12. omnis cum R 1 17 V G B 2 K 1 E 1 2 W 2. omnis tum P B 1 S E 3 W 1 M 1 2 D C II J O 1–3 7. || subtilitas G K. sublitas V *atr. ant. superscr.*

§ **69**, 13. adfici R V G K E. affici B S. || necesse est R 6 7 17 V P 2 D C. necesse eēt E 3. necesseēet K 1 ē et *in* eēt *alio atr. mut.* necesse esset R 1 P 1 3–6 G B 1 2 K 2 S E 1 2 W 1 2 M 1 2 II J O 1–3 7 ed. H. 14. ut cum R 1 7 V P G B 1 2 K 1 2 S E 1–3 W 1 2 M 1 2 D C II J O 1–3 7 Gr. ed. H. & cum R 6.

disserendi...iudicandi: referring to the subdivision of τὸ λογικόν into ἡ ῥητορική and ἡ διαλεκτική (Diog. Laert. vii 41).

§ **69. habitantem**: cf. iii 34, 83 n.

curis, 'pursuits,' like the Gk μελέται; cf. Diu. i 42, 93 'Aegyptii et Babylonii ...omnem curam in siderum cognitione posuerunt.'

ut, ejected by Be. and Dav., may be taken either in the sense of 'as for example' (Küh. T.S. etc.), in which case *perspexerit* and *uiderit* will be future perfect indic. or (with Sff.) as meaning 'so that,' in which case the sentence will be anacoluthistic, the verb intended to follow upon *ut* being omitted owing to the length of the subordinate clause *cum...definiant.* Sff. supposes that Cic. would have written *ut cum...definiant, ipse se agnoscat coniunctumque cum diuina mente se sentiat,* as he does when he finally picks up the broken thread in § 70: it seems simpler to find the missing clause in the next sentence and supply *horum aspectus impellat et admoneat ut plura quaerat.*

mundi, 'the heavens'; a translation of κόσμος in the second of the three senses in which it was used (according to Diog. Laert. vii 138) by the Stoics καὶ αὐτὴν δὲ τὴν διακόσμησιν τῶν ἀστέρων κόσμον εἶναι λέγουσι; Cic. uses *mundus* in the same sense in his translation of the Phaenomena of Aratus, ll. 224, 237 (ed. Bait.).

caelo: the sphere of the fixed stars or οὐρανός; cf. Diog. Laert. *l.c.* ἀνωτάτω μὲν οὖν εἶναι τὸ πῦρ, ὃ δὴ αἰθέρα καλεῖσθαι, ἐν ᾧ πρώτην τὴν τῶν ἀπλανῶν σφαῖραν γεννᾶσθαι, εἶτα τὴν τῶν πλανωμένων...οὐρανὸς δέ ἐστιν ἡ ἐσχάτη περιφέρεια ἐν ᾗ πᾶν ἵδρυται τὸ θεῖον.

infixa sedibus, septem alia suos quaeque tenere cursus multum inter se aut altitudine aut humilitate distantia, quorum uagi motus rata tamen et certa sui cursus spatia definiant. horum nimirum aspectus inpulit illos ueteres et admonuit ut plura quaererent. inde est indagatio nata initiorum et tamquam seminum unde essent omnia orta, generata, concreta, quaeque cuiusque generis uel inanimi uel animantis uel muti uel loquentis origo, quae uita, qui interitus quaeque ex alio in aliud uicissitudo atque mutatio, unde terra et quibus librata ponderibus, quibus cauernis maria sustineantur, qua omnia delata grauitate

17. suos quaeque R 1 G. suos quęque R 10 V S. suos queque R 2 K. suos quoque R 16. suosęque B 1. suoseque E 1. suosq̄: P. 20. aspectus R V G B K S E. ‖ impulit R V G B K S. inpulit E. ‖ admonuit R V G K. ammonuit R 2 B. admouit P. 21. inde est enim G *at* enim *exp. ead. man.* ‖ indagatio R V P G K. inadatio B E. 23. loquentis B K. loquentęs R *eod. atr.* loquentes G. 24. qui interitus K 1 E 2 W 1 M 1 J O 2. qui interitus Π *al. atr. superscr.* q̄ interitus K 2. q interitus E 3. quis interitus M 2 D C O 3. quę interitus R 1 *eod. atr.* quę interitus V *atr. uiridi mut.* quę interitus B 1. quę interitus E 1. que interitus R 16 B 2. q̄ interitus P *marg.* qs. quae interitus G. qua interitus R 2. 25. et quibus R 1 2 6 7 10 16 17 V P G E 1 2 L 2–4 6 *plerique.* e quibus L 5. quibus W 1 et *om.* 26. sustineantur R 2 6 S E 2 L 2 5 M 1 Π O 2 3 7 ed. H. sustineant R 10 P. sustineat R 16. sustineant R 1 17 G B 2 K 1 E 1. sustineant V B 1. sustineat K 2 E 3 L 3 4 6 M 2 D C O 1. sustinuit J. substineat W 1 2. substinuit R 7. ‖ in qua R 1 6 7 V P G B 1 K 1 S E 1 2 L 2 3 5 6 W 1 M 1 Π J O 1–3 7 ed. H. qua E 3 *eod. atr.* in quo L 4. in quā D. inq K 2 W 2. inquam C. inq3 B 2. in quo R 17. qua *corr. Dauisius.*

septem: the seven planets, i.e the Sun, the Moon, Mercury, Venus, Mars, Jupiter and Saturn; cf. i 25, 63 n.

rata: a 'uox usitatissima in commemorandis rebus caelestibus,' as Wopkens remarks (*op. cit.* p. 230); he compares N.D. ii 38, 97 'qui cum tam certos caeli motus, tam ratos astrorum ordines... uiderit.'

horum...quaererent: for the thought cf. i 19, 45 'haec enim pulchritudo... philosophiam cognitionis cupiditate incensam excitauit.'

initiorum...seminum: cf. Tac. Dial. c. 33 'initia et semina ueteris eloquentiae,' where Gudemann quotes Quint. ii 20, 6 'initia quaedam ac semina sunt concessa natura.'

uicissitudo: referring to the evolution of air, water and earth by successive condensations from fire; cf. the passage quoted from Chrysippus in Stob. Ecl. i 10, 16 *τὸ δὲ πῦρ κατ' ἐξοχὴν στοιχεῖον λέγεσθαι, διὰ τὸ ἐξ αὐτοῦ πρώτου τὰ λοιπὰ συνίστασθαι κατὰ μεταβολὴν καὶ εἰς αὐτὸ ἔσχατον πάντα χεόμενα διαλύεσθαι...πρώτης μὲν γιγνομένης τῆς ἐκ πυρὸς κατὰ σύστασιν εἰς ἀέρα μεταβολῆς, δευτέρας δ' ἀπὸ τούτου εἰς ὕδωρ, τρίτης δ' ἔτι μᾶλλον κατὰ τὸ ἀνάλογον συνισταμένου τοῦ ὕδατος εἰς γῆν.*

quibus...ponderibus, 'by what forces it is held in equilibrium'; the earth being the *κέντρον* of the universe was held in position by the resultant of the centripetal and centrifugal forces; cf. i 17, 40 nn. and Achilles, Isagoge 4 (quoted in von Arnim, *Stoic. vet. frag.* ii p. 175), paraphrasing Chrysippus and others, *καὶ τὴν γῆν δὲ πανταχόθεν ὑπὸ τοῦ ἀέρος ἀθουμένην ἰσορρόπως ἐν τῷ μέσῳ εἶναι καὶ ἑστάναι... ὥσπερ εἴ τις λαβὼν σῶμα δήσειε πανταχόθεν σχοινίοις καὶ δοίη τισὶν ἰσορρόπως ἕλκειν ἐπ' ἀκριβείας· συμβήσεται γὰρ πανταχόθεν ἐπίσης περιελκόμενον στῆναι καὶ ἀτρεμῆσαι*; Plut. de Stoic. repugn. p. 1053.

medium mundi locum semper expetant, qui est idem infimus in rotundo.

XXV. **70.** Haec tractanti animo et noctes et dies cogitanti exsistit illa a deo Delphis praecepta cognitio, ut ipsa se mens adgnoscat coniunctamque cum diuina mente se sentiat, ex quo insatiabili gaudio compleatur. ipsa enim cogitatio de ui et natura
5 deorum studium incendit illius aeternitatem imitandi neque se in

27. expetant E 2 L 4 6 ed. H. expeçtant E 3. expectant R V P G K 1 2 S L 2 3 5 W 1 M 1 O 3. exspectant E 1. || infimus R V P G K. v

28. rotundo V P B 1 K 1 E 1 W 1 2 M 1 J O 1 3 7. rotondo S. rutundo R *h. l.* G B 2.

XXV. § **70,** 1. tractanti R 6 7 1 7 P B 1 E 2 W 1 2 M 1 2 D C Π t O 1–3 7. tractandi V *atr. uiridi superscr.* tractandi R 1 G B 2 E 1. tractandø K 1. || cogitanti R 1 6 7 1 7 P G B 1 E 1 W 1 2 M 1 D C O 2 3 7. t cogitandi V *atr. uiridi superscr.* cogitandi B 2 K 1. 2. existit R V P G B S E. || illa a deo delphis R 6 P 2 K 1 2 E 2 W 2 M 1 2 Π J O 1 2. illa deo delphis R 1 7 V B 1 2 G. illa deeo delphis E 1. illa de adelphis D C O 3 7. illa de adelphis S *marg.* a deo. illa de adhelphis P 1. illa de delphis W 1 *litt. eras.* 3. agnoscat R V P G *h. l.* B K S E. 4. compleatur R G K. cōpleatur V P B. 5. incendit P B 1. incedit R G B 2. || aeternitatis R V P G B 1 2 E 2 W 1 2 D C Π O 1–3 7. externitatis M 1. aeternitatem *corr. Seyffertus.* || imitandi R 1 7 1 7 V P 1–6 G B 1 2 K 1 2 E 1–3 L 2–6 W 2 M 1 2 D C Π J O 2 3 7 Urs. 3240. imitandae R 6. imitandę S W 1. imitande O 1 ed. H.

cauernis, 'hollows'; water being lighter than earth, the sphere of water originally lay above the earth; later, by a process which is differently explained, the sea became confined to certain deep hollows and channels on the surface of the earth; cf. N.D. ii 45, 116; Manilius, Astron. i 163 'et saccata magis struxerunt aequora terram | adiacuitque cauis fluidum conuallibus aequor.'

sustineantur, 'are held'; for the use of *sustinere* cf. Sen. de breu. uit. 19, 1 'quid sit quod huius mundi grauissima quaeque in medio sustineat'; for the change from secondary to primary sequence cf. 7, 18 above, and for the reverse change iii 15, 32.

medium ... rotundo: the statement often occurs, e.g. N.D. ii 45, 116; Manil. Astr. i 170 'medium totius et imum est.' Sen. de breu. uit. 19, 1 (quoted in preceding n.); Plut. de Stoic. repugn. p. 1054: Sallustius, de diis et mundo c. 7 (Mullach, *Frgg. Phil. Gr.* iii p. 37) σφαίρας δὲ οὔσης τοῦ κόσμου...ἐπειδὴ σφαίρας πάσης τὸ κάτω μέσον ἐστὶ, παντάχόθεν γὰρ πλεῖστον ἀφέστηκε· τά τε βαρέα φέρεται κάτω, φέρεται δὲ εἰς γῆν.

The matter of the preceding paragraph has been derived in all probability from Posidonius; see Capelle, in *Neue Jahrb.* 1905, p. 534[4].

XXV. § **70. Haec tractanti**: Cicero passes here from the consideration of the first of the *tres animi fetus* of § 68, viz. *cognitio rerum* (which has occupied § 69) to the second, the *discriptio expetendarum fugiendarumque rerum* which occupies this and the next paragraph.

noctes et dies: Madv. notes on Fin. i 16, 51 that Cic. always uses either *noctes diesque* or *noctes et dies* or *et dies et noctes* or *dies noctesque.*

praecepta: cf. i 22, 52 and nn. there.

compleatur: the subj. is consecutive; Bentley's *completur* is adopted only by Dav. and Ern.

illius: sc. *mentis.*

aeternitatem: Sff.'s emendation of *aeternitatis* (the reading of nearly all the MSS) has been accepted by Hei. T.S. and Sch.; the gen. seems to be due to the influence of the preceding *illius*: a few MSS have *aeternitatis imitandae,* adopted by Dav. Or. Tr. Wes., while Madv. (on Fin. i 18, 60) proposed *aeterni status imitandi*: the reading of the MSS *aeternitatis imitandi* is kept by Kl. Mo. Ha. and Küh., and is defended by reference to Ter. Hec. 372 'ego eius [sc. mulieris] uidendi cupidus recta consequor,' and Cic. Phil. v 3, 6 'facultas...agrorum suis latronibus condonandi.' Madv. (*l.c.*) points out that while such a construction

breuitate uitae conlocatam putat, cum rerum causas alias ex aliis aptas et necessitate nexas uidet, quibus ab aeterno tempore fluentibus in aeternum ratio tamen mensque moderatur. **71.** haec ille intuens atque suspiciens uel potius omnis partis orasque circumspiciens quanta rursus animi tranquillitate humana et citeriora considerat! hinc illa cognitio uirtutis exsistit, efflorescunt genera partesque uirtutum, inuenitur quid sit quod natura spectet extremum in bonis, quid in malis ultimum, quo referenda sint officia, quae degendae aetatis ratio deligenda. quibus et talibus rebus exquisitis hoc uel maxime efficitur, quod hac disputatione agimus, ut uirtus ad beate uiuendum sit se ipsa contenta. **72.** sequitur tertia, quae per omnis partis sapientiae manat et funditur, quae rem definit, genera dispertit, sequentia

6. conlocatam B 1 K 1. conlocatā V. collocatam R 6 E 2 M 2 D C Π O 1–3. collocatā P B 2 S W 1 2 M 1 J. conlocata R G E 1. collatam R 17 O 7.

§ **71**, 9. omnis partis R V P G B K E. $\overline{\text{oms}}$ partes S. 11. existit R V P G B S E. existit K *ex* extitet *mut.* 13. spectet R V P B K S. spectat E. expectet G *at* ex *expunx. et* s *superscr. alt. man.* expectetur Gr. || quid in malis R V P G B 1 2 K 1 S E 1 2 W 2 M 1 2 D Π O 1 3. in malis quid O 2. quod in malis W 1 O 7. qd' in malis J. || ultumum R V G K. ultimum P B. 14. degendę R E. degende P S O 7. degente G *at* t *expunx. et* d *superscr. ead. man.* || deligenda M 1 2 O 1 2 7. diligenda R V P G B 1 2 K 1 E W 2 D J. dirigenda O 3. 15. maxime R V P G B. || quod ac G *ead. man.*

§ **72**, 17. omnis partis R V P G B K. $\overline{\text{oms}}$ partes B 2 S. 18. definiuit V. definiuit R G. difiniuit K. diffinit P W 1 M 1 2.

as *agrorum condonandi* is well attested with plural nouns, being a mixture of *agros condonandi* and *agrorum condonandorum*, a similar construction is never found with a singular noun. See also Roby, *Lat. Gr.* ii p. lxviii.

conlocatam : for which Dav. (followed by Ba. and Wes.) reads *conlocatum*, agrees in gender with the personified *cogitatio*, which 'makes the mind eager to imitate the eternal existence of the gods and refuses to regard mortality as its natural sphere.'

quibus : sc. *rebus* ; for this attempt to reconcile natural law with a guiding providence, Küh. quotes Chrysippus, ap. Stob. Ecl. Phys. i 5, 15 p. 180 *εἱμαρμένη ἐστὶν ὁ τοῦ κόσμου λόγος ἢ λόγος τῶν ἐν τῷ κόσμῳ προνοίᾳ διοικουμένων.*

rursus : i 17, 40 n. on *rursum.*

citeriora : *τὰ κατωτέρω τοῦ οὐρανοῦ*: 'mundane affairs,' i.e. everything on this side of the moon, which occupied the lowest of the celestial spheres.

genera partesque : i.e. the four cardinal virtues and their subdivisions.

efficitur : cf. i 8, 16 n. on *efficies ut.*

§ **72. tertia** : the final division of the discussion commenced in § 69.

definit, 'forms a definition'; the importance assigned by the Stoics to definition is well known ; Diog. Laert. vii 41.

genera : for the Stoic categories (*γένη*) cf. Zeller, *Stoics* (E.T.) pp. 97 ff. and authorities there quoted.

sequentia adiungit: not 'makes inferences' but 'forms hypothetical judgments' (*συνημμένα*) ; cf. Diog. Laert. vii 71 *τῶν δ' οὐχ ἁπλῶν ἀξιωμάτων συνημμένον μέν ἐστι...τὸ συνεστὸς διὰ τοῦ Εἰ συναπτικοῦ συνδέσμου· ἐπαγγέλλεται δ' ὁ σύνδεσμος οὕτος ἀκολουθεῖν τὸ δεύτερον τῷ πρώτῳ.* Cicero's phrase might be translated into Greek by *ἀκολουθοῦντα συνάπτει.* These hypothetical judgments play a large part in constructing the favourite Stoic 'chain-argument' so often exemplified in these books.

adiungit, perfecta concludit, uera et falsa diiudicat, disserendi
20 ratio et scientia. ex qua cum summa utilitas exsistit ad res pon-
derandas, tum maxime ingenua delectatio et digna sapientia.
sed haec otii. transeat idem iste sapiens ad rem publicam tuen-
dam. quid eo possit esse praestantius, cum contineri prudentia
utilitatem ciuium cernat, iustitia nihil in suam domum inde
25 deriuet, reliquis utatur tot tam uariisque uirtutibus? adiunge
fructum amicitiarum, in quo doctis positum est cum consilium
omnis uitae consentiens et paene conspirans, tum summa iucun-
ditas e cotidiano cultus atque uictus usu. quid haec tandem uita

20. existit R V P G B S E. extitit K. 21. maxume R V B. maxime P G S E. ‖ sapientia R 1 6 7 17 V P 1–6 G B 12 K 12 S E 1–3 L 2–6 W 12 M 12 D C J O 1–3 7 Urs. 3240. sapiencia II. 22. otii R G K. ocii V P. 23. cum contineri R V P G B 12 K 12 S E 12 W 12 M 12 D C II J O 1–3 7 ed. H. 26. positum est cum R 1 6 V P G B 12 K 1 E 1 W 12 M 12 II J O 1 3 7. positum est tum S E 2 O 2. positum est in D C. 27. poene G. ‖ iucunditas R V G B. iocunditas P S E.

28. e cotidiano R P G B K W 1. ex quotidiano M 1 O 1. & cotidiano V *atr. uiridi superscr.* et cotidiano B 2 E 1. et quotidiano O 7. in cotidiano D. ‖ atque uicturus R P 4 G B 1 E 1. atque uic~~c~~9 B 2. atque uicturus V *atr. uiridi corr.* atque uictus K 1. atque uirtute P 6. atque uictu R 6 7 17 P 1–3 K 2 S E 23 L 2–6 W 12 M 2 D C II J O 3 7 Urs. 3240 ed. H. atque uita M 1 *al. atr. superscr.* atque uita O 2. uel uictu O 1. e cotidiano cultus atque uictus usu *corr. Seyffertus.* ‖ tantdem G t *ante* d *del. alt. man.*

perfecta concludit, 'draws the conclusions which have been arrived at,' *perficere* referring to the bringing of the argument to its conclusion, *concludere* to the formal drawing of the conclusion, cf. Fin. i 7, 22 'quomodo efficiatur concludaturque ratio'; for *concludere* cf. i 32, 78 n.

uera...diiudicat, 'detects fallacies,' cf. Galen, de an. pecc. dign. 3 (in v. Arnim, *Stoic. uet. frgg.* ii p. 90) ἀναγκαῖον δ' ἐστὶ τὸν ἐξαίφνης προσελθόντα κρίσει λόγου ἀδυνατεῖν διαγνῶναί τε καὶ διακρῖναι τοὺς ψευδεῖς ἀπὸ τῶν ἀληθῶν· ἐναργὲς δὲ τούτου τεκμήριόν ἐστι τὰ καλούμενα σοφίσματα, λόγοι τινὲς ὄντες ψευδεῖς εἰς ὁμοιότητα τῶν ἀληθῶν πεπανουργευμένοι.

haec otii: Cicero often expresses his aversion to the Stoic insistence upon logic, Ac. ii 35, 112, Fin. iv, 3, 6; Seneca also declaims against it as useless or even injurious, Ep. 45, 10; 48, 6 'o pueriles ineptias! in hoc supercilia subduximus'; *ib.* 9 'utinam tantum non prodessent! nocent.'

ad rem publicam: cf. Diog. Laert. vii 121 πολιτεύεσθαι φασὶ τὸν σόφον ἂν μή τι κωλύῃ, ὥς φησι Χρύσιππος ἐν πρώτῳ περὶ βίων; Stob. Ecl. Eth. ii. 6, 6 ἔφαμεν δ' ὅτι καὶ πολιτεύεσθαι κατὰ τὸν προηγούμενον λόγον οἷόν ἐστι.

contineri: the philosopher 'sees that the public interests can only be secured by wise judgment'; it is idle to object, as Heine (*Pos. Progr.* p. 13) does, that Cicero must have said either that the philosopher sees what is to the advantage of the community or that the interests of the community depend upon the wise judgment of the philosopher, and that therefore *contineri* should be omitted with Lamb. Or. Ba. Tr. He. T.S. etc. It is to be assumed that the philosopher will act upon his opinions and an opinion that the public interests depend upon *prudentia* will produce in the end the same effect upon his conduct, as the opinion that a certain course is in the public interest. Kl.'s conj. *communem* and Sff.'s *fidens* in place of *contineri* are entirely unnecessary.

in suam domum, 'into his house'; for the preposition cf. Off. i 39, 138 'ille in suam domum consulatum primus attulit.' Roby, *Lat. Gr.* ii § 1108.

uictus usu: Sff.'s emendation provides the only explanation of *uicturus* of so many good MSS; *cultus* naturally became *cultu* after *cotidiano*.

desiderat, quo sit beatior? cui refertae tot tantisque gaudiis
30 Fortuna ipsa cedat necesse est. quodsi gaudere talibus bonis animi, id est uirtutibus, beatum est omnisque sapientes his gaudiis perfruuntur, omnis eos beatos esse confiteri necesse est.

XXVI. **73.** Etiamne in cruciatu atque tormentis?

An tu me in uiola putabas aut in rosa dicere? an Epicuro, qui tantum modo induit personam philosophi et sibi ipse hoc nomen inscripsit, dicere licebit, quod quidem, ut habet se res,
5 me tamen plaudente dicit, nullum sapienti esse tempus, etiamsi uratur, torqueatur, secetur, quin possit exclamare: 'quam pro nihilo puto!' cum praesertim omne malum dolore definiat, bonum uoluptate, haec nostra honesta, turpia inrideat dicatque nos in uocibus occupatos inanis sonos fundere, neque quicquam

29. quod sit G *in* quo sit *corr. alt. man.* || cui referte R 7 E 2 C. cui referte (rei) II *al. atr. superscr.* cui p̄ fecte (at referte) D *al. atr. superscr.* cui ~~rei~~ refertę S. cui rei refertae R G K 1 O 2 Gr. cui rei refertę B 1 L 4 W 1. cui rei referte R 6 P 1 2 6 E 1 3 L 5 M 1 J ed. H. cui rei referta et V B 2. cui rei refertae e P 4. cui rei referctae L 3 M 2. cui rei refercte P 5 O 1 3. cui rei perfecta L 2. cui recte perfecte O 7. cui rei refferre L 6. 32. omnis eos R V P G B K. || beatos esse confiteri R V P G B 1 2 K 1 S E 1 W 1 2 M 2 D C J O 1 3 ed. H. confiteri beatos esse M 1 O 2. beatos confiteri K 2 O 7 esse *om.* esse beatos confiteri E 2 II.

XXVI. § 73, 1. &iam R ne *eras.* 3. qui tantum W 1 D C O 1 3 7. qui (a) G *alt. man. superscr.* quia R V P B 1 2 K 1 S *marg.* E 1 2 W 2 M 1 2 II J O 2. 5. etiamsi R V G B 1 2 K 1 S E 1 2 II J O 3. et si P K 2 W 1 2 M 1 O 1 2 7. et si M 2 D C. 8. inrideat R V G B K. irrideat P S E. 9. inanis R V P G B K. inanes S E.

XXVI. § **73. in uiola...in rosa**: i.e. *uiolis, rosis circumfusum*, cf. Fin. ii 20, 65 'potantem in rosa Thorium,' where Madv. quotes Sen. Ep. 36, 9 'in rosa iacere': for the use of the collective sing. cf. iii 18, 43.

an Epicuro: the sentence might have have been expected to assume the form 'an Epicuro...dicere licebit...Stoicis immo Peripateticis etiam non idem dicendum erit?' as Madv. *Emm. in Cic. lib. phil.* i 44 sq. (quoted by Mo.) suggests; but the structure of the sentence changes as the thought developes, and the contrast, which is not mentioned before § 75, loses its sharpness.

qui: Kl. adopts *quia*; but as Wopkens (*op. cit.* p. 150) says, the following words, so far from giving a reason, 'nihil ad rem faciunt nisi ut Epicuri mentioni odii ac uituperationis notam apponant.'

personam, 'the mask of a philosopher'; Cic. sometimes seems to dispute Epicurus' title to rank as a philosopher on the ground of his want of culture (Fin. i 7, 26; N.D. i 26, 72), his contempt of logic (Fin. i 7, 22; Ac. ii 30, 97) and his inconsistencies (Off. iii 33, 117); but he praises his clear and straightforward style (Fin. i 5, 14; ii 5, 15).

inscripsit: Dav. quotes Fin. ii 3, 7 'qui [sc. Epicurus] se unus, quod sciam, sapientem profiteri sit ausus.'

uratur...secetur: cf. Sen. Ep. 71, 23 'quid miraris si uri, uolnerari, occidi, alligari iuuat, aliquando etiam libet'; Mo. notes that the expressions seem to be borrowed from the oath taken by gladiators, and compares Sen. Ep. 37, 1, 'eadem honestissimi huius et illius turpissimi auctoramenti uerba sunt, uri, uinciri, ferroque necari'; cf. also Petr. 117 'in uerba Eumolpi sacramentum iurauimus, uri, uinciri, uerberari ferroque necari.'

quam...puto: cf. ii 7, 17. Sen. Ep. 66, 18, where Epicurus' phrase is given as 'dulce est et ad me nihil pertinet'; cf. Tertullian's 'nihil crus sentit in neruo, cum animus in caelo est' (ad Mart. 2).

cum praesertim: iii 21, 51 n.

sonos fundere: cf. iii 18, 42; Ac. ii 23, 74 (with Reid's n.); Fin. ii. 15, 48 'uoce inani sonare.'

10 ad nos pertinere, nisi quod aut leue aut asperum in corpore sentiatur: huic ergo, ut dixi, non multum differenti a iudicio ferarum obliuisci licebit sui et tum fortunam contemnere, cum sit omne et bonum eius et malum in potestate fortunae, tum dicere se beatum in summo cruciatu atque tormentis, cum con-
15 stituerit non modo summum malum esse dolorem, sed etiam solum? **74.** nec uero illa sibi remedia comparauit ad tolerandum dolorem, firmitatem animi, turpitudinis uerecundiam, exercitationem consuetudinemque patiendi, praecepta fortitudinis, duritiam uirilem, sed una se dicit recordatione adquiescere
20 praeteritarum uoluptatium, ut si quis aestuans, cum uim caloris non facile patiatur, recordari uelit sese aliquando in Arpinati nostro gelidis fluminibus circumfusum fuisse. non enim uideo

11. differenti a G. differentia R V P. differen~~tia~~ti a S. 12. et tum R 1 6 V P G B 1 K 1 2 S E 2 3 W 2 M 1 2 Π J O 1–3. et cum B 2 E 1. et tantum W 1. et tn̄ D.

§ **74**, 16. comparauit R V G K S. cōparauit P B E. || tollerandum R V K G *at ex* tollendum *ead. man. mut.* tolandū P. 18. praecepta fortitudinis R 1 7 V P G B 1 2 K 1 2 S E 1–3 W 1 2 M 1 2 D C Π J O 1–3 7 ed. H. 19. duritiam R V G. duritiem S. || adquiescere R V P G B E. adquiescere K. acquiescere S *at* c *ex* d *mut.* 20. uoluptatium R V G B 1 K E 1. uoluptatum P B 2 S E 2 W 1 2 M 1 2 C Π J O 1–3 7. 21. sese R 7 17 M 1 D C O 2 7 S *at pr.* se *in ras.* ee B 1 ee *in* sese *mut.* esse V *atr. uiridi mut.* ee P *marg.* se. se R 6 M 2 Π J O 1 3 W 2 *at indistincte in ras.* esse R 1 G K 1. ee B 2 E 1 3 L 5 W 1. || aliquando se E 2. om. K 2. se uelit aliquando esse ed. H. || arpinati P G B 1 2 K 1 2 W 1 2 M 1 2 D C Π O 1–3 7 ed. H. apinati R V E 1. alpinati E 2.

leue aut asperum: according to Epicurus all pleasure was in the last resort of physical origin; Plut. non p. suau. 4 p. 1088 E *ἐπ' οὐδενὶ ψυχὴ τῶν ὄντων πέφυκε χαίρειν καὶ γαληνίζειν πλὴν ἐπὶ σώματος ἡδοναῖς παρούσαις ἢ προσδοκωμέναις.* Physical pleasure or pain depended upon the smooth or rough character of the atoms composing the objects which gave pleasure or pain; Lucr. ii 402 ff. where the words *leuia* and *aspera* are used to express the contrast.

a iudicio ferarum: Epicurus relied upon alleged facts with regard to animals (which he called 'specula naturae,' Fin. ii 10, 31) for proof of his assertion that all living beings naturally desired pleasure; cf. the passage quoted in Usener, *Epicurea* § 398; for the *comparatio compendiaria* in 'differenti a iudicio ferarum' = 'cuius iudicium non multum differt a iudicio ferarum' cf. i 1, 2 n. Wopk. *op. cit.* p. 189.

§ **74. una...adquiescere**: the ref. is to Epicurus' letter written on his deathbed to Idomeneus, Diog. Laert. x 22; Fin. ii 30, 96 in which, after enumerating his disorders, he says *ἀντιπαρετάττετο δὲ πᾶσι τούτοις τὸ κατὰ ψυχὴν χαῖρον ἐπὶ τῇ τῶν γεγονότων ἡμῖν διαλογισμῶν μνήμῃ.* Epicurus had, however, laid down that the prospect of a speedy cessation of extreme pain ought to be an additional source of consolation; cf. iii 17, 38; Fin. ii 28, 93.

uoluptatium: for the termination of the gen. plur. cf. Neue, *Formenl.* 1^3 p. 410.

gelidis fluminibus: Cic. probably has in view such a scene as he describes in the preface to the second book of the De Legibus, where the interlocutors are seated in the *insula* enclosed by two arms of the Fibrenus, just above where it falls into the Liris; the Fibrenus was exceptionally cold. Legg. ii 3, 6 'nec enim ullum hoc frigidius flumen attigi, cum ad multa accesserim, ut uix pede temptare id possim.'

quo modo sedare possint mala praesentia praeteritae uoluptates. **75.** sed cum is dicat semper beatum esse sapientem, cui dicere hoc, si sibi constare uellet, non liceret, quidnam faciendum est iis qui nihil expetendum, nihil in bonis ducendum, quod honestate careat, existumant? me quidem auctore etiam Peripatetici ueteresque Academici balbutire aliquando desinant aperteque et clara uoce audeant dicere beatam uitam in Phalaridis taurum descensuram.

XXVII. **76.** Sint enim tria genera bonorum, ut iam a laqueis Stoicorum, quibus usum me pluribus, quam soleo, intellego, recedamus, sint sane illa genera bonorum, dum corporis et externa iaceant humi et tantum modo, quia sumenda sint, appellentur bona, alia autem illa diuina longe lateque se pandant caelumque contingant; ut ea qui adeptus sit, cur eum beatum modo et non

§ **75**, 24. cum his V G. 25. sibi (si) P G *alt. man. superscr.* sibi S si *om.* || faciendum R V P G K 1 E 1 2 L 2 3 4 6. faciundum O 1. 26. iis W 1 M 2 O 3. hiis D C Π O 7. his R V P G B 1 2 K 1 E 1 2 W 2 M 1 J O 1 2. eis S *at ex* his *mut.* 27. careant G n *exp. ead. man.* || existumant R 2 V G K. existumânt R 1. existimant P B. 28. academici G. academici V (h) *atr. ant.* achademici R P B K E. || balbutire R 2 16 P. balbutire V (t) *atr. ant.* balbuttire R 1 10 G. 30. decensuram V (f) *atr. uiridi superscr.* de^cēssurā P. decensuram R G B 2 K 1.

XXVII. § **76**, 1. sint enim R 1 2 10 V P G B 1 K 1 E 2 M 2 D C O 1. sint enim S (v autem). sit enim E 1. sunt enim R 16 K 2 W 1 O 7. sûnt O 2 enim *om.* 3. sint sane R V G B 2 K 1 2 M 1 J ed. H. sint sane S (v). sunt sane E 1 W 1 O 7. s̄ sane P. || corporis et externa R 6 7 W 1 O 3 7 ed. H. corporis^externa (et) II *al. atr. corr.* corporis externa R V P G B 1 2 K 1 2 E 1–3 W 2 M 1 2 D C J O 1 2. *om.* R 17. 4. sumenda sint R 1 7 V G B 1 2 K 1 2 S E 1–3 W 1 M 1 C Π J O 1 2 7 ed. H. sumenda sint R 6 P W 2 M 2 D O 3. || appellentur R G B 1 2 K 1 W 1 2 M 1 2 Π J O 1 2 7. appelent V (l r) *atr. uiridi superscr.* appellantur P S E 1. 5. alia R 1 6 7 10 16 17 V P 1 2 G B 1 2 K 2 S E 2 3 L 2–6 W 1 2 M 1 2 D C Π J O 1–3 7 ed. H. alii K 1 E 1. || illa G *alt. man. superscr.* 6. ut ea R V P G B 1 2 K 1 2 S E 1–3 W 1 2 M 1 2 D C Π J O 1 2 7 ed. H.

§ **75. balbutire**, 'to give an uncertain sound'; this seems to be the only passage in which this sense occurs: Diu. i 3, 5, quoted by Or. and others, is (as Küh. points out) not really parallel, nor is Ac. ii 45, 137, quoted by Ern. *Clau.* s.u.

Phalaridis taurum: ii 7, 17 n.

XXVII. § **76. laqueis**: cf. Or. i 10, 43 'Stoici uero nostri disputationum suarum...laqueis te inretitum tenerent.'

pluribus: sc. *uerbis*, 'at greater length'; cf. Famm. ii 3, 1 'scribam ad te postea pluribus'; Diu. ii 2, 7 'sed haec alias pluribus'; Quint. v 13, 14; xi 3, 153.

sumenda: i.e. *τὰ προηγμένα*, the 'quae aestimanda sunt' of Fin. iii 15, 51; cf. Stob. Ecl. Eth. ii 6, 6 *προηγμένον δ' εἶναι λέγουσι ὁ ἀδιάφορον ὂν ἐκλεγόμεθα κατὰ προηγούμενον λόγον.*

alia: i.e. *bona animi*; Jeep (followed by Küh.) proposes to read *animi* in place of *alia*.

ut ea qui adeptus sit...: 'so that the man who succeeds in winning them (sc. the *bona animi*)—why should I merely

beatissimum etiam dixerim? dolorem uero sapiens extimescet? is enim huic maxime sententiae repugnat. nam contra mortem nostram atque nostrorum contraque aegritudinem et reliquas
10 animi perturbationes satis esse uidemur superiorum dierum disputationibus armati et parati; dolor esse uidetur acerrimus uirtutis aduersarius; is ardentis faces intentat, is fortitudinem, magnitudinem animi, patientiam se debilitaturum minatur.
77. huic igitur succumbet uirtus, huic beata sapientis et con-
15 stantis uiri uita cedet? quam turpe, o di boni! pueri Spartiatae non ingemescunt uerberum dolore laniati. adulescentium greges

7. beatissimum R V P G B K. 8. maxime R V P G B K S E. 11. acerrumus R B K G *ex* acerrimus *ead. man. mut.* acerrum; V. acerrimus P S. a|cerrimus E 1. 12. uirtuti R 1 6 7 10 16 V P G B 1 2 K 1 2 S E 1–3 L 2–6 W 1 2 M 1 2 D C Π J O 1–3 7 ed. H. uirtu R 17. uirtutis *corr. Wesenbergius.* || ardentis R V P G B 1 K E 1 O 1. ardenti B 2. ardentes S.

§ 77, 15. cedet P G B 1 2 K 1 S E 1 M 1 D Π O 1–3 W 2 *marg. e cont. om.* caedet R V M 2. dicet J. || dii R V P G B 1 K 1 S E 1 W 2 D C J O 1 2 7. 16. ingemescunt V G B 2. ingemescunt R *eod. atr.* ingemiscunt P B 1 K 1 S E 1 W 2 D O 7. || adulescentium R V G B 2. adolescentium P B 1 S E. || greges P G B K. reges V *al. atr. superscr.* graeges R.

say that he is happy and not supremely happy?' Cicero doubtless, as Hand (in Wopkens, *op. cit.* p. 152) points out, had intended to end his sentence, 'beatus sit dicendus,' but substituted a question for the direct statement. Wopkens (*l.c.*) quotes a close parallel from Fin. ii 21, 67 'nunc uero, quoniam haec nos etiam tractare coepimus, suppeditabit nobis Atticus noster e thesauris suis quos et quantos uiros.'

Küh. alone among recent edd. retains *ut* here, Lamb. being almost universally followed in deleting *ut* as due to dittography of the last two letters of *contingant*. Heine (*Pos. Progr.* p. 12) retracting his former opinion (*Halle Dissert.* p. 30) argues against *ut* on the ground that the words 'ea qui adeptus sit, etc.' contain the ἀπόδοσις, the *propositio* of which is contained in the preceding subjunctives. But this is not so; the clause beginning *ut ea* is dependent upon 'alia autem... contingant,' to the subject of which alone *ea* can refer; if Heine's view of the construction were correct, it would have to be taken to refer to all three *genera bonorum*, which is absurd. The argument is: let us assume that the *bona corporis*, as well as the *bona externa*, deserve to come under the same category as the *bona animi*, i.e the category of *bona*; but we must make the proviso that they are to occupy an admittedly and markedly inferior position, and that the *bona animi* are to cover practically the whole field and tower over everything else, and so enable their possessor to be called not *beatus* merely but *beatissimus*.

huic sententiae: sc. *sapientem beatissimum esse.*

uirtutis: Wes. seems right in changing *uirtuti* of the MSS here to the genitive, as the noun is dependent entirely upon *aduersarius*, not on the verb or on the general construction of the sentence.

faces: ii 25, 61 n.

§ 77. **Spartiatae**: for the διαμαστίγωσις see nn. on ii 14, 34; 20, 46. The example of endurance furnished by the Spartan youths was a favourite topic in ethical exhortations, cf. Sen. de prouid. 4, 11 'numquid tu inuisos esse Lacedaemoniis liberos suos credis, quorum experiuntur indolem publice uerberibus admotis?... quid mirum, si dure generosos spiritus deus temptat?' Musonius rell. p. 112 (Hense) τεκμήρια δὲ τούτων αἱ τῶν ἐφήβων ἐκεῖ καρτερήσεις, ἐθιζομένων φέρειν λιμόν τε καὶ δῖψος καὶ μετὰ τούτων ῥῖγος, ἔτι δὲ πληγὰς καὶ πόνους ἄλλους.

uerberum dolore laniati, 'while being flogged with cruel blows till the blood comes'; for *uerb. dolore* = *uerberibus qui*

Lacedaemone uidimus ipsi incredibili contentione certantis pugnis, calcibus, unguibus, morsu denique, cum exanimarentur prius quam uictos se faterentur. quae barbaria India uastior aut agrestior? in ea tamen gente primum ei qui sapientes habentur nudi aetatem agunt et Caucasi niues hiemalemque uim perferunt sine dolore, cumque ad flammam se adplicauerunt, sine gemitu aduruntur. **78.** mulieres uero in India, cum est cuius earum uir mortuus, in certamen iudiciumque ueniunt, quam plurimum ille dilexerit (plures enim singulis solent esse nuptae); quae est uictrix, ea laeta prosequentibus suis una cum uiro in rogum

17. contentione M 1 2 contione B. con^ten^tione P. con^ten^tione E 1. contione R V K. conditione G di *exp. alt. man.* || certantis R V G B 1 2 K 1 E 1. certantis P. certantes S. 18. cum exanimarentur R V P G B 1 2 K 2 E 1 2 L 2 3 5 6 W 1 2 M 1 2 D C Π J O 1–3 7. cum exanimarentur L 4. tum exanimarentur S. ut exanimarentur ed. H *om.* E 3. 19. uictos se R V P G B 2 K 1 S E 1 2 D C Π O 3 7. se uictos B 1 K 2 W 1 2 M 1 2 J O 1 2. 20. ei R V P G B 2 K 1 S E 1 2 W 2 M 1 2 D C Π J O 7. ii O 2. hi W 1 O 3. 21. nudi aetatem R G B 1 W 1 M 2. nudietatem V E 2 M 1 D C Π O 1 3 7. nuditatem B 2. nuditatem S W 2 J O 2. nudi^e^tatem P. 22. adplicauerunt G. applicauerunt R V B 1 K 1 E 1 Gr. applicuerunt J. applicauerint B 2 S E 2 W 1 M 1 D C Π O 1 2. applicuerint P M 2 O 3 W 2 *marg. e cont. om.* applicaueĩt O 7.

§ **78,** 23. cuius R 1 P G B 1 2 K 1 S W 2. cuius V *atr. uiridi superscr.* cui^libet^ E 1 *al. atr. superscr.* cuius uir R 17 K 2 O 7 earum *om.* earum cuius uir E 2 H. cuiusque R 6 M 2 O 3 ed. H. cuiusque uir W 1 earum *om.* cuius libet M 1 D C O 2. cuiusuis J. alicuius O 1. a uiuis R 7. 24. plurumum R V G B K. plurimum P S. 26. leta G. || una cum P G K. unam cum V.

dolorem afferunt cf. iii 5, 11 n.; for the perf. part. used to express time contemporaneous with the time of the principal verb, as the aor. part. sometimes in Greek (Goodwin, *M. and T.* §§ 148 ff.), cf. Cat. lxiii 15 'sectam meam exsecutae duce me mihi comites | rapidum salum tulistis,' with Friedrich's n., who compares Prop. i 3, 26; iv 3, 14.

greges: i.e. ἀγέλαι (Plut. Lyc. 16), which was the ordinary Gk word for the correct Spartan βοῦαι (Gilbert, *Gk Const. Ant.* p. 63).

uidimus ipsi: probably when as a young man he spent some time in the Peloponnesus, iii 22, 53.

prius quam, 'rather than'; for *prius* = *potius* cf. i 8, 16 n.

barbaria = *barbarorum terra*, as always in Cic.

ei qui sapientes: the Brahmins or γυμνοσοφισταί; see ii 22, 52 n. on 'Calanus' and compare the description of their mode of life given in Philostratus, Apoll. Tyan. iii 15 p. 94 (Kayser) where they are said to go barefoot, and ὑπαίθριοι δοκοῦντες αὐλίζεσθαι...ὕοντος οὐ ψεκάζονται καὶ ὑπὸ τῷ ἡλίῳ εἰσιν, ἐπειδὰν αὐτοὶ βούλωνται; cf. also Lucan iii 240; Quint. Curt. viii 9, 32.

Caucasi: the Himalayas; cf. ii 22, 52 n. on *Caucasi*.

adplicauerunt: cf. ii 23, 54 n. on *restiterunt*.

§ **78. cuius**, 'the husband of any of them'; there is no necessity to change *cuius* to *communis* with Geel, or to rewrite (with Jeep) *cum est coniunx earum uix mortuus*. The desire to alter *cuius* is due to a misunderstanding of *mulieres*, which refers, not to a group of women married to a particular man, but to the married women of India, each of whom was the wife of some man.

inponitur, illa uicta maesta discedit. numquam naturam mos uinceret; est enim ea semper inuicta; sed nos umbris, deliciis, otio, languore, desidia animum infecimus, opinionibus maloque more delenitum molliuimus. Aegyptiorum morem quis ignorat? quorum inbutae mentes prauitatis erroribus quamuis carnificinam prius subierint quam ibim aut aspidem aut faelem aut canem aut crocodilum uiolent, quorum etiamsi inprudentes quippiam fecerint, poenam nullam recusent. **79.** de hominibus loquor; quid? bestiae non frigus, non famem, non montiuagos atque siuestris cursus lustrationesque patiuntur? non pro suo partu ita propug-

27. ỉmponitur R V B K S. ĩmponitur G *alt. man. superscr.* ĩponitur P E 1. ‖ maesta R. mesta V P G J. maiesta E. 28. deliciis P delicis V. delitiis R G K. 29. langore G. 30. delenitum R G B 2 K 1. delenitum V i *in* e *mut.*, *ut uid.* delinitum M 2 D C O 1. deuictum P *alio atr. superscr.* deuictum E 2 Π. deuinctu S *marg.* delinitū. demotum Gr. *marg.* deuictum. demotum B 1 E 1. 31. inbutae R V G *h. l.* K E. imbutae B S. ‖ prauitatis R V P G B 2 K 1 2 S E 3 W 1 2 D C Π J O 1–3 7. prauitatibus B 1 E 1 ed. H. ‖ canifici nam G. 32. felem V P G B 1 2 E 1 2 W 1 M 1 D O 1 2 7. faelem R K 1 W 2 M 2 J. 33. crocodillum M 1. crochodilon O 2. croc̣odillum D C. croc^r^odillum P. corcodillum R V G B 2. corcodrillum R 2 16 B 1 K 1. corcodrillum S. cocodrilum M 2 O 7. cocodrillum K 2 E 1 2 W 1 2 Π J O 3. coccodrillum O 1. ‖ inprudentes R V G K E. imprudentes B S. ‖ quippiam R V P G B K S E.

§ **79**, 35. siuestris R V P G B K.

illa, 'the rival wife'; as there were generally several rivals to the favourite wife, Bentl. and Dav. proposed to alter all the words in the sentence to the plural; Scheibe proposed *turba* for *illa*, and Schiche changed *illa* to *quae* to make the sentence exactly parallel to the preceding.

Cicero expresses himself as if the victorious wife established her claim in opposition to the claims of some definite rival, and Cicero's authority may have described some means by which this selection was made, in which this would have been the case: whether this be so or not, Cicero's use of *illa* is both intelligible and idiomatic; for the idiom cf. Hor. S. i 1, 115 'instat equis auriga suos uincentibus, *illum* | praeteritum temnens extremos inter euntem.'

umbris, 'idle hours,' i.e. time spent in the shade instead of at work in the open air; cf. pro Mur. 14, 30 'cedat...fōrum castris, otium militiae, stilus gladio, umbra soli.'

Aegyptiorum: the history and religious rites of the Egyptians had been an object of interest to the Greeks since the time of Herodotus and Pythagoras (Isocr. Bus. 30); in the Hellenistic period increased attention was directed to Egyptian religion through the work of Hekataios and Manetho (Gruppe, *Die Griech. Culte u. Mythen* I pp. 422 ff.).

prauitatis, 'arising from a distorted mind'; for the gen. cf. Fin. iii 10, 35 'omniaque ea sunt opiniones ac iudicia leuitatis'; some of the other exx. adduced in support of the MSS. reading here by Wopkens (*op. cit.* 152 ff.) are not parallel.

quorum, 'any of these things,' i.e. acts of aggression against any of the animals named, cf. Her. ii 65 *τὸ δ' ἄν τις τῶν θηρίων τούτων ἀποκτείνῃ ἢν μὲν ἑκών, θάνατος ἡ ζημίη· ἢν δ' ἀέκων ἀποτίνει ζημίην τὴν ἂν οἱ ἱρέες τάξωνται· ὃς δ' ἂν ἴβιν ἢ ἴρηκα ἀποκτείνῃ ἤν τε ἑκὼν ἤν τε ἀέκων τεθνάναι ἀνάγκη.* Cic. N. D. i 29, 82 'ne fando quidem auditum est crocodilum aut ibim aut faelem uiolatum ab Aegyptio.'

§ **79. montiuagos**: the word seems to be *ἅπαξ εἰρημένον* in prose; it occurs in Lucretius i 404; ii 597, from whom Cicero may have borrowed it.

nant ut uulnera excipiant, nullos impetus, nullos ictus reformident? omitto quae perferant quaeque patiantur ambitiosi honoris causa, laudis studiosi gloriae gratia, amore incensi cupiditatis. plena uita exemplorum est.

XXVIII. **80.** Sed adhibeat oratio modum et redeat illuc unde deflexit. dabit, dabit, inquam, se in tormenta uita beata nec iustitiam, temperantiam in primisque fortitudinem, magnitudinem animi, patientiam prosecuta, cum tortoris os uiderit, consistet uirtutibusque omnibus sine ullo animi terrore ad cruciatum profectis resistet extra fores, ut ante dixi, limenque carceris. quid enim ea foedius, quid deformius sola relicta, <a> comitatu pulcherrimo segregata? quod tamen fieri nullo pacto potest; nec enim uirtutes sine beata uita cohaerere possunt nec illa sine uirtutibus. **81.** itaque eam tergiuersari non sinent secumque rapient, ad quemcumque ipsae dolorem cruciatumque ducentur. sapientis est enim proprium nihil quod paenitere possit facere, nihil inuitum, splendide, constanter, grauiter, honeste omnia, nihil

37. uulnera R V P G *h. l.* B K S E. || impetus R V P G K. īpetus S. inpetus E. 38. omittoquę R. omittoq; G *ead. man. superscr.* omittoq̄; V *linea al. atr. superduct.* omitto q̄ P. 40. plena P K. plana R G.

XXVIII. § **80**, 2. deflexit R P G K 1 M 1 D O 3. deflexit S. defluxit M 2 J. fluxit O 1. || dabit dabit R 6 P 1. dabit (*semel tantum*) R 1 7 17 V P 2–6 G B 1 2 K 1 2 S E 1–3 L 2–6 W 1 2 M 1 2 D C II J O 1–3 7 Urs. 3240 ed. H. 4. patientiam R 6 K 1. patientiā W 1 M 1 O 2. patiētiā B 1 *linea al. atr. superduct.* patienciā II *linea fort. al. atr. superduct.* patīa B 2. pacīā R 7. patientia R 1 17 V P G S E 1 2 W 2 M 2 D C J O 1 3 7 Gr. 6. fores R P G B K. 7. comitatu (a *deest*) R 1 6 7 17 V P G B 1 2 K 1 2 S E 1–3 W 1 2 M 1 2 D C II J O 1–3 7 ed. H. a comitatu *corr. Lambinus.* 8. pulcherrimo V P S E. pulcherrumo R K.

§ **81**, 10. non sinent P. non sinenti V. non sinenti R G K. 12. pęnitere B. penitere R V P G K. 13. constanter grauiter V P G B 1 2 K 1 2 S E 1 2 W 1 2 M 1 2 II J O 1–3 7. grauiter constanter R D C.

cupiditatis: sc. *gratia.* Vrs. Gron. and Dav. delete *gratia* after *gloriae* and make all three genitives depend upon *causa.*

XXVIII. § **80. illuc unde deflexit,** i.e. to the discussion of c. xxvi.

dabit, dabit: Dav., Or., Mo. and Küh. seem right in retaining the repetition found in some MSS., and the use of *inquam* is more usual with the repeated, than with the single, word: cf. i 49, 119 n.

ut ante dixi: in 5, 13 above.

cohaerere: cf. iii 25, 61 n.

§ **81. tergiuersari,** 'hang back'; cf. iii 18, 41 n.

quod paenitere possit, 'which could cause regret'; Lambinus' proposal of *cuius* for *quod* is unnecessary; cf. 18, 53 n.

ut...uideatur, 'as seeming novel and unexpected': the point of view which the action of the verb (*admirari*) serves to bring out is represented as the result of the action: so in negative sentences e.g. Or. i 25, 115 'neque haec ita dico ut ars aliquos limare non possit': 'this statement does not prevent the possibility of etc.' i.e. 'this statement is made from a point of view which recognizes the possibility of etc.' For the attitude of the wise man towards the accidents of fortune cf. iii 14, 30.

stare, 'abide by his principles'; cf. ii 26, 63 n.

ita exspectare quasi certo futurum, nihil, cum acciderit, admirari,
15 ut inopinatum ac nouum accidisse uideatur, omnia ad suum arbitrium referre, suis stare iudiciis. quo quid sit beatius, mihi certe in mentem uenire non potest. **82.** Stoicorum quidem facilis conclusio est; qui cum finem bonorum esse senserint congruere naturae cumque ea conuenienter uiuere, cum id sit in sapientis
20 situm non officio solum uerum etiam potestate, sequatur necesse est ut, cuius in potestate summum bonum, in eiusdem uita beata sit. ita fit semper uita beata sapientis. habes quae fortissime de beata uita dici putem et, quo modo nunc est, nisi quid tu melius attuleris, etiam uerissime.

XXIX. Melius equidem adferre nihil possum, sed a te impetrarim libenter ut, nisi molestum sit, quoniam te nulla uincula inpediunt ullius certae disciplinae libasque ex omnibus quod-

14. exspectare R G E. expectare V P B K S. || admirari R V P G K. ammirari B. 16. beatius R P G K. beatus V *atr. ant.*
§ **82**, 19. in sapiente R V P G B K *plerique.* in sapiētē W 1. in sapientis *corr. Lambinus.* 22. ita fit R P G K. ista fit V. || fortissime R V P G B K. 24. attuleris R V P G B K S E. || uerissime R V P G B K.
XXIX. 1. impetrarim R V G B K S. inpetrarim E 1. impetrari E 2 O 1 7 Gr. Vict. impetrare M 2. impetrarē P B 2. 2. lubenter R V P G B K L 5 Gr. || ut nisi R 1 17 V P G B 1 2 K 1 S E 1 M 1 D C O 2 3 7. uelim nisi R 6 E 2 M 2 II O 1. nisi R 7 K 2 L 5 W 1 2 J ed. H. || molestum sit R V P G B K *plerique.* sit molestum L 5 W 2 J O 1 ed. H. 3. impediunt R V G B K S E. īpediunt P. || ullius R 6 7 E 2 3 W 1 M 1 2 C II O 1–3 ed. H. illius V *atr. uiridi superscr.* illius B 1 *alio atr. superscr.* illius P. vllius E 1 i *in* v *alio atr. mut.* ullius D. illius R 1 17 G B 2 K 1 S L 5 W 2 J O 7.

§ **82.** **senserint** = *censuerint* as in i. 17, 39 'Platonem ferunt...non solum sensisse idem quod Pythagoram sed rationem etiam attulisse'; Ac. i 6 22 'philosophia sensit in una uirtute esse positam beatam uitam,' where see Reid's n.

congruere...uiuere: a translation of the Stoic ὁμολογουμένως τῇ φύσει ζῆν; for the varying versions and interpretations of the formula cf. Diog. Laert. vii 87 ff. and Zeller, *Stoics etc.* E. T. p. 215.

sapientis: Lambinus's emendation is probably correct: *sapiente* of the MSS. (retained by Or., Tr., Kl., Mo., Küh.) gives an awkward, though not impossible, construction to *officio* and *potestate* 'from the point of view of his duty,...ability,' and is probably due to the influence of the *in* preceding.

habes: cf. i 49, 119; iii 17, 38; iv 14, 33.

fortissime, 'most consistently with fortitude'; *fortis* is thus sometimes predicated of words or actions natural to a person of courage; cf. iii 10, 22 'qui maxime forti et, ut ita dicam, uirili utuntur ratione.'

XXIX. **ut**, omitted by Dav. and Ern.; another instance of anacoluthon; instead of *impetrarim ut...audiam*, the construction with which he begins, Cicero puts *uelim id audire* after the long parenthesis, *uelim* repeating and replacing *impetr.* and *id audire* taking the place of the *ut*-clause.

sit is altered to *est* by Halm and Ba.: but, as Küh. says, 'conuinctiuus optime respondet antecedenti *impetrarim*.'

ullius...disciplinae: cf. 11, 33; iv 4, 7.

libas: the word combines the ideas of a fastidious as well as a capricious selection; in its application here and elsewhere (Or. i 35, 159 etc.) to mental studies the metaphor suggested is probably that of the bee (Lucr. iii 11): in Tac. Dial. c. 31 it

cumque te maxime specie ueritatis mouet (quod paulo ante Peripateticos ueteremque Academiam hortari uidebare, ut sine retractatione libere dicere auderent sapientis esse semper beatissimos) — id uelim audire quem ad modum his putes consentaneum esse id dicere. multa enim a te contra istam sententiam dicta sunt et Stoicorum ratione conclusa.

83. utamur igitur libertate, qua nobis solis in philosophia licet uti, quorum oratio nihil ipsa iudicat, sed habetur in omnis partis, ut ab aliis possit ipsa per sese nullius auctoritate adiuncta iudicari. et quoniam uideris hoc uelle ut, quaecumque dissentientium philosophorum sententia sit de finibus, tamen uirtus satis habeat ad uitam beatam praesidii, quod quidem Carneadem disputare solitum accepimus; sed is, ut contra Stoicos, quos studiosissime semper refellebat, et contra quorum disciplinam ingenium eius exarserat, nos quidem illud cum pace agemus. si

4. maxime R V P G B K S E. 5. achademiam R V P G B K E. 6. retractatione R V P G K E. retractione L 2 5 6 Gr. || dicere P B K. dicerent V *atr. uiridi corr.* dicerent G *ead. man. corr.* dicerent R. || sapientis R V G B K O 1. sapientis P. || beatissimos R V P G B K E. § 83, 11. omnis partis R V P G B K E. omnes partis O 1. omnes partes S. 15. praesidii R V P G B 1 2 K S. praesidiū E 1. || carneadem R V G K. carneadē P B S E. 16. quos R 1 G K. qſ B 1 *ex* qđ *mut.* qđ E 1 *al. atr. superscr.* q P. quod R 2 10. 17. studiosissime R V P G B K. 18. exarserat P K E. exasserat R V G. || nos illud quidem R V G B 1 2 K 1 2 E 1 W 1 M 1 2 J O 1 7. nos illius quidem P E 2 D C II O 2 3. nos illius quidem S *marg.* illud *alia man. adscr.* nos quidem illud *corr. Wesenbergius.*

is contrasted with *haurire*, denoting the exhaustive studies of the specialist 'eum qui quasdam artes haurire, omnes libare debet.'

paulo ante: in 26, 75 *supra*.

retractatione: practically equivalent to *tergiuersatio* above; cf. i 31, 76 n. on *retractabis*.

istam: i.e. 'the view of your friends,' the followers of the Academy: Cic. had said that they need not beat about the bush any longer but should declare for the all-sufficiency of virtue in procuring happiness. True, is the retort; but you yourself have already argued the Stoic position against them so strongly, and shown the absurdity of their premisses from that standpoint so well, that you put it beyond doubt that their principles cannot possibly lead to the position you wish to be established.

§ 83. **nobis**: i.e. *Academicis*.

habetur...partis, 'puts the case for all sides impartially'; *orationem h. in utramque partem* = 'to state a case both ways': *in omnis partis* often equals 'all round,' 'from every point of view'; cf. Off. i 3, 7 'quibus in omnis partis usus uitae conformari potest'; Fam. v. 10*b* [10, 6] 'meam causam agas meque tibi in omnis partis defendendum putes.'

adiuncta: Bentley's *adiuta* is unnecessary as is shown by Wopkens (*op. cit.*, p. 155) who quotes Diu. ii 55, 113 'auctoritatem quidem nullam debemus nec fidem commenticiis rebus adiungere.'

quod quidem...agemus: the first *quidem* emphasizes *quod*, 'as indeed'; the clause *sed...agemus* introduces an amplification of the nature of a parenthesis, while the *quidem* after *nos* serves to draw attention to the preceding word in contrast to *is*: 'but he conducted the dispute (sc. *disputauit* from preceding clause) as might have been expected from him in dealing with the Stoics, whom he used to criticize with great vigour, and whose tenets had roused him to a white heat; we indeed shall discuss the matter (*illud agemus* = *disputabimus*) with moderation.'

enim Stoici finis bonorum recte posiuerunt, confecta res est:
20 necesse est semper beatum esse sapientem. **84.** sed quaeramus unam quamque reliquorum sententiam, si fieri potest ut hoc praeclarum quasi decretum beatae uitae possit omnium sententiis et disciplinis conuenire.

XXX. Sunt autem haec de finibus, ut opinor, retentae defensaeque sententiae: primum simplices quattuor, nihil bonum nisi honestum, ut Stoici, nihil bonum nisi uoluptatem, ut Epicurus, nihil bonum nisi uacuitatem doloris, ut Hieronymus,
5 nihil bonum nisi naturae primis bonis aut omnibus aut maximis frui, ut Carneades contra Stoicos disserebat. haec igitur simplicia, illa mixta: **85** tria genera bonorum, maxima animi, secunda corporis, externa tertia, ut Peripatetici nec multo ueteres Academici secus; uoluptatem cum honestate

19. finis R P G B 2 K. finib; B 1. || possiuerunt R G B 1 K. possiuerunt V. possiuerunt E 1. posuerunt R 6 7 17 P B 2 S E 2 3 W 1 M 1 2 D C Π J O 1–3 7.

§ **84**, 21. sententiam V P G B K. sentiam R.

XXX. 1. haec R G K O 3. hęc V B 1 E 1. hec B 2 E 2 C Π O 7. h' W 2 J. h̄ P. hee D. hę S *at* c *eras.* hae R 6 O 2. hę W 1. he M 1 2 O 1. 3. nisi uoluptatum M 1. nisi uoluptas R 17 O 7. 4. uacuitatem doloris R 6 O 3. uacuitatem ut Hieronimus doloris W 1. uacuitatem ut iheronim K 1 *at* iheronimus *in ras. et spatio quinque litt. post relict.* uacuitatem (doloris *om.*) R 17 V P G B 1 2 K 2 S E 1–3 L 3–5 W 2 M 1 2 D C Π J O 1 2. uacuitas (doloris *om.*) R 17 O 7. 5. primis bonis R V P G B 1 2 K 1 S E 1 2 W 1 2 M 1 2 Π J O 1–3 7. bonis primis D C. || maxumis R V G B K. maximis P. 6. frui ut R P G K. frui aut V.

§ **85**, 7. maxuma R V G B K. maxima P. 9. ueteres achademici R P G B K E. u&e achademiciș V.

Lamb. proposed to read *hoc quidem... nos autem*, though the clause beginning with *nos* is contrasted not with the *hoc*-clause but with *is...exarserat*; Vrs. read with some MSS. *nos illius* (or *illorum*) *quidem*; Bouh., Tr. and Kl. read *nos illud idem*; Sch. and Küh. with some MSS. *nos illud quidem*. Sff. proposes *nos illud quiete et* while Bentl. proposed *nos illud quidem omnium*, which alterations are entirely unnecessary.

For Carneades' attitude to the Stoics cf. iv 24, 53 n.; for *ut* cf. i 8, 15 n.

accepimus: it is possible that Cic. may have in mind the *Consolatio* of Clitomachus, which he quotes in iii 22, 54 for the views of Carneades.

posiuerunt, a form of the perf. which occurs often in Plautus and Inscrr. and is found in Cato, Catullus (xxxiv 8) and Fronto: see Neue, *Formenl.* III³, pp. 397 sqq., who prefers here the spelling of some MSS. *possiuerunt*. Küh. follows Or. and Tr. in reading *posuerunt*, with many MSS.

§ **84**. **decretum**: cf. ii 4, 11 n.

XXX. **haec**: cf. i 11, 22 n. The following résumé of the tenets of the principal schools of philosophy with regard to the *summum bonum* is closely paralleled in Fin. ii 11, 34 f.; v 7, 18 ff.; Ac. ii 42, 129 ff.

Hieronymus: cf. ii 6, 15 n. and Zeller, *Aristotle, etc.* (E.T.) ii p. 475.

naturae primis bonis: the πρῶτα κατὰ φύσιν, called *prima naturae commoda* in Fin. v 21, 58 and Ac. ii 45, 138; though the phrase *prima naturae* is more usual (Fin. iii 9, 30; iv 16, 43; v 8, 21) yet there is no necessity for deleting *oonis* here with Wes.

It was a matter in dispute between the Stoics and the Peripatetics what should come under this title: the latter included 'incolumitatem conseruationemque omnium partium, ualetudinem, sensus integros, doloris uacuitatem, uiris, pulchritudinem, cetera generis eiusdem' (Fin. v 7, 18); the Stoics would not include any-

10 Dinomachus et Callipho copulauit, indolentiam autem honestati Peripateticus Diodorus adiunxit. hae sunt sententiae quae stabilitatis aliquid habeant; nam Aristonis, Pyrrhonis, Erilli non nullorumque aliorum euanuerunt. hi quid possint obtinere uideamus omissis Stoicis, quorum satis uideor defendisse senten-
15 tiam. et Peripateticorum quidem explicata causa est praeter Theophrastum, et si qui illum secuti inbecillius horrent dolorem et reformidant; reliquis quidem licet facere id quod fere faciunt, ut grauitatem dignitatemque uirtutis exaggerent. quam cum ad caelum extulerunt, quod facere eloquentes homines copiose
20 solent, reliqua ex conlatione facile est conterere atque contemnere. nec enim licet iis qui laudem cum dolore petendam esse

10. callipho R P G B 1 K 1 S W 2 J. calipho V. calippho E 1. calipho B 2 W 1 M 1 O 1 7. 11. peripateticus R V P K. peripatheticus B. peripaticus G. || hae R 1 6 G. hę P B 1 W 1 O 3. hę S c *eras.* he E 2 W 2 J. hęc V *atr. uiridi mut.* hęc E 1. hec B 2 K 2 Π ed. H. haec K 1. hee D. 12. pyrronif erilli V. pyrronis erilli J L 4. pyronis erilli E 3 O 3. pirronis erilli R 17. pyrrhonis herilli R 6 P 5 L 3 W 1. pyrroni ferilli R 1 2 10 16 G B 1 K 1 L 5 Urs. 3240. pyrronifer_illi P 1 *marg.* pirronis herilli. pironifer_illi E 1. pyrroni ferilli S. pyroni ferilli P 4 E 2. pyroni ferelli P 6. pirronio herilli P 3 M 2. pirronis herili L 6. pirroni ferilli B 2. pirroni ferilli R 7. pyrrhonis herylli O 1. pirronis perilli M 1. pironis perilli O 2. pirronis pherilli L 2. pironis pherilli P 2. pyronis erilli Π *at* s *alio, ut uid., atram.* pyrronis b erilli W 2. pironis hereli O 7. et erilli pironis D C. *claus. om.* K 2. 13. optinere R V P G B K E. 14. omisis K. 16. imbecillius R V P G K. inbecillius B E. 19. extulerunt W 2 *marg.* extulerīt. extulerint R 1 6 7 17 V P G B 1 2 K 1 S E 1 2 W 1 M 1 2 D Π J O 2 3 7. extulerit C. abstulerint O 1. 20. conlatione R V G B K. collatione P. || contemnere R B K. contempnere P G E. 21. licet iis M 2. licet hiis O 7. licet his R V P G B 1 2 K 1 E 1 W 2 M 1 O 1. licet is S *eod. atr.*

thing of the nature of pleasure (Fin. iii 5, 16). The whole question is treated in Excursus IV to Madvig's edition of the *De Finibus*.

§ 85. **Dinomachus et Callipho**: of these two, though they are often mentioned by Cicero (e.g. Off. iii 33, 119; Fin. v 8, 21; Ac. ii 45, 139) little else is known.

indolentiam: cf. iii 6, 12 n.

Diodorus of Tyre (Stob. *Ecl. Phys.* i 1, 29) was a pupil of the Peripatetic Critolaus (Or. i 11, 45).

Aristonis, Pyrrhonis: ii 6, 15 n.

Erilli: Erillus of Carthage was a pupil of Zeno (Diog. Laert. vii 166; Ac. ii 42, 129); he is frequently mentioned by Cicero (Fin. ii, 13, 43, etc.); for the spelling Erillus as against Herillus see Madvig's note on Fin. ii 11, 35. According to him the *summum bonum* was ἐπιστήμη (Diog. L. *l.c.*).

obtinere: i 12, 26 n.

explicata, 'unambiguous'; for the adjectival use edd. quote Or. i 2, 4; pro Planc. 2, 5; Att. ix 7, 2.

Theophrastum: cf. 9, 25 above and Fin. v 5, 12 'Theophrasti...liber in quo multum admodum fortunae datur.'

exaggerent: cf. 18, 51 n.

extulerunt: cf. ii 23, 54 n. on *restiterunt*.

conterere, 'disparage,' an unusual meaning; cf. Plaut. Poen. 537 'est domi quod edimus ne nos tam contemptim conteras.'

dicant negare eos esse beatos qui illam adepti sint. quamquam enim sint in quibusdam malis, tamen hoc nomen beati longe et late patet.

XXXI. **86.** Nam ut quaestuosa mercatura, fructuosa aratio dicitur, non si altera semper omni damno, altera omni tempestatis calamitate semper uacat, sed si multo maiore ex parte exstat in utraque felicitas, sic uita non solum si undique referta
5 bonis est, sed si multo maiore et grauiore ex parte bona propendent, beata recte dici potest. **87.** sequetur igitur horum ratione uel ad supplicium beata uita uirtutem cumque ea descendet in taurum Aristotele, Xenocrate, Speusippo, Polemone auctoribus nec eam minis, blandimentis corrupta deseret. eadem

22. dicant R 1 7 10 16 17 V P G B 1 2 K 1 2 S E 1–3 L 2–6 W 1 2 M 1 2 D C Π J O 1–3 7 ed. H. dicunt R 6. || adepti sunt R 1 6 10 16 17 V P G B 1 2 K 1 2 S E 1 2 L 2–6 W 1 M 1 2 D C Π J O 1–3 7. adepti ſ̶ R 2. adepti ſ̃ W 2.

XXXI. § **86**, 1. aratio R 6 P 3 L 3 6 W 1 M 2 O 3. ara tio E 3 *fort. eod. atr.* arratio P 5. ratio Π *al. atr. superscr.* rō P 1 *marg.* aratio. ꝟo W 2 *marg.* aratio. ratio R 1 7 17 V P 4 G B 1 2 K 1 2 E 1 L 5 D C J O 1 2 7 ed. H. ſatio E 2 *at* ſ *in litura.* rō S *marg.* nō. non L 4. ideo L 2. tum M 1. 2. altera omnis R 1 6 7 17 V P 1–6 G B 1 2 K 1 2 E 1–3 L 2–6 W 1 2 M 2 D C Π J O 1 3 7 Urs. 3240 ed. H. altera oms̄ S. omni damno et tempestates et calamitate M 1 O 2. omni *corr. Ursinus.* 3. ex parte R V P G B. expartae K. 4. exstat R V B 2. extat P G B 1 K 1 E 1 2 M 1 2 D C O 2 3 7. existat S J O 1.

§ **87**, 6. horum R 1 7 L 4 O 7. horū Π *at* ū *in ras.* bo2̶ E 3 horum *in* bonorum *fort. eod. atr. mut.* honorum R 1 V P 1 2 6 G B 2 K 1 2. bonorum R 6 7 16 P 3–5 B 1 S E 1 2 L 3 5 6 W 1 M 1 2 D C J O 1–3 ed. H. eorum bonorum R 10. bō2̶ W 2. bto2̶ L 2. 9. minimis blandimentis R 1 6 7 17 V P G B 1 K 1 2 S E 1–3 L 3–6 W 1 M 1 2 D Π J O 1–3 ed. H. mi͡nis blandimentis B 2. m̄mis blandimentis L 2 W 2 C O 7. minis, blandimentis *corr. Klotzius.*

dicant...sint: the subj. seems to be required in both clauses because the first clause, though referring to definite persons already mentioned, describes them as a class concurring in a view by which alone they are of importance in the argument, and the second clause describes a class *simpliciter*: 'it is not open to these philosophers, though asserting that renown is worth seeking at the cost of pain, to refuse to give the name of happy to any who have secured it': Kühner's statement 'indicatiuus necessarius est quia certi philosophi intelleguntur' misses the point. Edd. are divided between *dicunt... sint*, and *dicant...sunt*.

quamquam...sint: the subj. is concessive, 'though they may be granted to be': see i 45, 109 n. on *abierit*.

nomen beati, 'the term happiness'; for *beatum* cf. 15, 45 n.

XXXI. § **86. maiore ex parte**: cf. 8, 22 'ex maiore parte plerasque res nominari.'

propendent: cf. 17, 51 n. Edd. note that *praeponderari* is found only in the passive voice in Cic.

§ **87. horum**: i.e. the Peripatetics and the Old Academy (30, 85); Aristotle is mentioned *infra* as representing the former, and the latter is represented by Xenocrates and Speusippus (i 10, 20 n.) and Polemo, the successor of Xenocrates (Diog. L. iv 16).

minis, blandimentis: for the asyndeton Hei. (*Pos. Progr.* p. 8) compares 31, 87; i 14, 31; iii 3, 6 (where see nn.); with *minis* it seems best to supply some word like *territa* from *corrupta*, though Caesar (B.C. iii 64, 2) has *id corruptum timore*. The MSS. have *minimis bland.*; Be. followed by Dav., Or., Ba., Küh. read

10 Calliphontis erit Diodorique sententia, quorum uterque honestatem sic complectitur ut omnia quae sine ea sint longe retro ponenda censeat. reliqui habere se uidentur angustius, enatant tamen, Epicurus, Hieronymus, et si qui sunt qui desertum illud Carneadeum curent defendere. nemo est enim quin eorum bonorum 15 animum putet esse iudicem eumque condocefaciat, ut ea quae bona malaue uideantur possit contemnere. **88.** nam quae tibi Epicuri uidetur, eadem erit Hieronymi et Carneadis causa et hercule omnium reliquorum. quis enim parum est contra mortem aut dolorem paratus? ordiamur ab eo, si placet, quem mollem, 20 quem uoluptarium dicimus.

10. calliphontis B 1 2 K. callipontis V. callifontis P G. calipphontis E 1. || diodorique P B 1 W 1 2 M 1 2 O 1 7. diodori q; S *ras. post* ri. diodorisq; E 1. diodorisque R V G B 2. diodoloris K 1 lo *ex parte eras.* 11. complectitur R V G K S. conplectitur E. cōplectitur B P. || longe retro M 1 O 2 3. longe 2 ~~tro~~ W 2 *marg.* ret. longe et retro R 1 6 7 17 V P G B 1 2 K 1 2 S E 1–3 L 2–6 W 1 M 2 D C Π J O 1 7 ed. H. 13. illum R 1 2 10 16 V P G B 1 2 K 1 2 E 1 3 W 1. illud *corr. Bakius.* || carneadeum R G K. carne ad eū B 2. carneadeum V *atr. uiridi mut.* carneadem R 2 10 16 P B 1 K 2 S E 1 3 W 1 2 M 2 D O 1 2 7 ed. H. carneadent L 5. 14. quī eorum P 2 B 1 S D. qui eorum R 1 6 7 V G K 1 2 E 1–3 L 2–6 W 1 2 M 1 2 Π J O 1 2 7. qui bonorum P 1 *marg.* eo2+. q' eorum B 2. qui bonorum eorum O 3. qui bonorum animum eorum C. qui eorm ed. H. 16. contemnere R V K. contempnere P G E.

§ **88.** nam quae R 6 L 3 M 2. q̄ W 2. que L 6 Π O 1 ed. H. q̄ J E 3 E 2 *at fuerat ut uid.* q3. ꝙ P 1 B 2 M 1. quod S *marg.* quę. quod R 1 7 17 V G B 1 K 1 E 1 L 4 W 1 D C O 2 3 7. qd' K 2 L 2 5. 17. epicuri R 6 E 2 L 3 6 M 2 Π J O 1 ed. H. epicuri' W 2 (*sic*). epicurus R 1 7 17 V P B 1 2 K 1 2 S E 1 L 2 4 5 M 1 D C O 2 3 7. epycurus G. epycurhus W 1. || hieronymi R. hieronimi V G B E. hyeronimi K. || carneadis R V P G B 1 2 K 1 S E W 1 2 *alii.* 18. hercule R V P G B 1 2 K 1 S E 1 W 2 M 1 2 D Π J O 1–3 7. hercle W 1. 19. ordiamur P B S *plerique.* ordiṅamur K 1 E 1. ordiṇamur V. ordinamur R G B 2 ed. H.

minis aut; Sch. conj. *nimiis*, which may very possibly be right; Wes. read *minis nec bland.*; the reading in the text is due to Kl. and Sff.

enatant, 'swim ashore'; the word does not seem to be used elsewhere in this metaphorical sense, which is usually expressed by *emergere*.

illud Carneadeum, 'Carneades' well-known thesis,' i.e. 'nihil bonum nisi naturae primis bonis aut omnibus aut maximis frui' (30, 84 supr.). This doctrine is called *desertum* as the attitude of the Old Academy had been pretty generally abandoned; cf. N. D. i 3, 6; i 5, 11 quoted by Bentley.

The reading is Bake's correction of the MSS.; Küh. alone among recent edd. reads *illum Carneadem*.

nemo...quin eorum: 'Every single one considers that the mind is the judge of these several goods, and each impresses upon it the lesson of acquiring the capacity to despise seeming goods and seeming evils'; *quin* is Lambinus' emendation confirmed by four MSS. of the MSS. *qui*. There is no necessity with Dav., Ern., Or., etc. to put *eorum* before *quin*, as the range within which *nemo* applies is sufficiently defined by the context, as is the case with *quis...paratus* below, where no one proposes to insert *eorum*. Bentl. followed by Küh. changed *eorum* to *uerorum*, unnecessarily, since the idea of a *right* decision is sufficiently expressed by *iudicem*.

condocefaciat seems to occur in Cicero only here and in N. D. ii 64, 161. Mo. erroneously supposes it to be ἅπαξ εἰρημένον.

uoluptarium: cf. ii 7, 18, 'Epicurus, homo, ut scis, uoluptarius,' iii 18, 40.

quid? is tibi mortemne uidetur aut dolorem timere? qui eum diem quo moritur beatum appellat maximisque doloribus adfectus eos ipsos inuentorum suorum memoria et recordatione confutat nec haec sic agit ut ex tempore quasi effutire uideatur?
25 de morte enim ita sentit ut dissoluto animante sensum extinctum putet, quod autem sensu careat, nihil ad nos id iudicet pertinere. item de dolore certa habet quae sequatur, cuius magnitudinem breuitate consolatur, longinquitatem leuitate. **89.** quid tandem?

21. uidetur aut W 1. uidetur an R 1 6 7 17 V P G B 1 2 K 1 2 S E 1–3 L 2–6 W 2 M 1 2 D C Π J O 1–3 7 ed. H. 22. appellat R V G B K S. || maxumisque R V G B K. || adfectus V G E. affectus R P B K S. 24. nec haec R V G B 1 E 1. nec hec E 2 C ed. H. naec hec K 1. nec hec S. nec h̄ B 2 D. nec h̄ P 1 K 2. nec h' W 2 J. nec hoc Π *at* o *ut uid. mut.* nec hoc E 3 M 1 2 O 1–3. nec his W 1. nec hic (*pro* haec sic) O 7. || effutire R 2 V. effute P. effuttire R 1 G K. 25. ita sentit L 3 W 1. ista sentit B 1 *marg.* ita. ista sentit R 1 6 7 10 16 17 V P G B 2 K 1 2 S E 1–3 L 2 4–6 W 2 M 1 2 D C Π J O 1–3 7 ed. H. || extinctum R V P G B K S E. 27. de dolore L 2 3 6 W 1 O 1 3 7. dolore E 3 *eod. ut uid. atr.* dolore S *et* W 2 *marg.* de. dolore R V P G K 1 E 1 L 4 5. dolorē B 1. dolorum K 2. in dolore D C ed. H. || quorum magnitudinem R 1 6 7 10 16 17 V P G B 1 2 K 1 2 S E 1–3 L 2–6 W 1 2 M 1 2 D C Π J ed. H. cuius *corr. Bentleius.* 28. leuitate B 2 E 2 W 1 M 2 C Π O 7. lenitate V P G B 1 E 1 W 2 M 1 D J O 1 2 ed. H. laenitate R K.

§ **89.** quid tandem R 6 7 L 6 W 2 M 1 2 O 2 ed. H. qui tandem Π. qui tandem R 1 1 7 V P G B 1 2 K 1 2 S E 1–3 L 5 W 1 D C J O 1 3 7.

eum diem ... appellat: in the letter said (by Diog. Laert. x 22) to have been written on his deathbed to Idomeneus; *τὴν μακαρίαν ἄγοντες καὶ ἅμα τελευτῶντες ἡμέραν τοῦ βίου, ἐγράφομεν ὑμῖν ταυτί.* Cic. gives a translation of it in Fin. ii 30, 96, but says it was addressed to Hermarchus. Usener (*Epicurea*, p. 139 n.) thinks that copies may have been sent to several friends.

doloribus: *στραγγουρία καὶ δυσεντερικὰ πάθη* (Diog. Laert. *l.c.*): 'uesicae et torminum morbi,' Fin. ii 30, 96.

memoria et recordatione, 'lively recollection'; '*memoria* is the mere recollection of something in the past, produced by the *mens et cogitatio*: *recordatio* is the representation and laying to heart of the past *cum animo et affectu*' (Wilkins on Or. i 53, 228).

confutat: the reading *compensat* (adopted by Be.) which Urs. says he found in a manuscript is probably a conjecture of his own in an attempt to better Cicero's translation of *ἀντιπαρετάττετο* in the original.

For the use of the word cf. Cato, ap. Aul. Gell. vi (vii) 3, 13 'iniuriis atque imperiosis minationibus confutare' and Titinius 128 (Ribbeck, *Scaen. Rom. Poes. Frag.* II² 151) 'cocus magnum ahenum, quando feruit, paula confutat trua.'

ex tempore: i.e. *tempori conuenienter* 'to suit the occasion.'

effutire: explained by Nonius (s. u.) by 'commenticia dicere'; he quotes Ter. Phorm. 746 and Lucr. v 910; cf. also N. D. i 30, 84; ii 37, 94.

de morte: cf. Diog. Laert. x 125 *συνέθιζε δὲ ἐν τῷ νομίζειν μηδὲν πρὸς ἡμᾶς εἶναι τὸν θάνατον· ἐπεὶ πᾶν ἀγαθὸν καὶ κακὸν ἐν αἰσθήσει στέρησις δέ ἐστιν αἰσθήσεως ὁ θάνατος*; Sext. Emp. *Pyrrh. Hypot.* iii 229 *καὶ ὁ Ἐπίκουρος δέ φησιν, ὁ θάνατος οὐδὲν πρὸς ἡμᾶς· τὸ γὰρ διαλυθὲν ἀναισθητεῖ, τὸ δὲ ἀναισθητοῦν οὐδὲν πρὸς ἡμᾶς.* A. Frederking points out in *Philol.* LX p. 637 that the reasoning requires *ἀναισθητόν* to be read in the latter passage in place of *ἀναισθητοῦν*, though Cic. is probably translating *ἀναισθητοῦν* in 'quod sensu careat.' It is obvious that what is 'nihil ad nos' must be 'what we do not perceive' not 'what lacks feeling.'

ita: the reading *ista* is defended by Wopkens (*op. cit.*, p. 155 f.) by parallels which would be equally good for *ita*.

de dolore: cf. ii 19, 44 and nn. there.

isti grandiloqui contra haec duo, quae maxime angunt, melius se
30 habent quam Epicurus? an ad cetera quae mala putantur non
et Epicurus et reliqui philosophi satis parati uidentur? quis non
paupertatem extimescit? neque tamen quisquam philosophorum.

XXXII. Hic uero ipse quam paruo est contentus! nemo de
tenui uictu plura dixit. etenim, quae res pecuniae cupiditatem
adferunt ut amori, ut ambitioni, ut cotidianis sumptibus copiae
suppetant, cum procul ab his omnibus rebus absit, cur pecuniam
5 magnopere desideret uel potius cur curet omnino? **90.** an
Scythes Anacharsis potuit pro nihilo pecuniam ducere, nostrates
philosophi facere non poterunt? illius epistula fertur his uerbis:
'Anacharsis Hannoni salutem. mihi amictui est

29. quae maxime R G K. quę maxume B. quę haec maxime V. || melius se R V P G K 1 B 1 2 S E 1 2 W 1 M 1 2 D C II O 1 3 7. melius (se *om.*) K 2 L 5 W 2 J O 2 ed. H.

XXXII. 3. adferunt R V P G K. afferunt B S E. 4. ab his R V P G B 1 2 K 1 S E 1 2 L 5 W 1 2 M 1 J O 1. ab iis M 2 O 2 3. ab hiis K 2 D C II O 7. 5. magnopere R V P G B K S E.

§ **90**, 6. scythes R P B K. scytes E. schytes V *atr. ant.* sythes S. cythes G. || anacharsis R V P B K. anacahrsis G. anatharsis S. 7. facere R 1 6 7 17 V P G B 1 2 K 1 2 S E 1–3 W 1 2 M 1 2 D C II J O 1–3 7 ed. H. || poterunt L 3 W 1 M 2 O 1. potuerunt V *alio atr. corr.* potuerunt E 1. potuerunt R 1 6 7 10 16 17 P G B 1 2 K 1 S E 2 3 L 2 4–6 W 2 M 1 D C II J O 2 3 7 ed. H. potint K 2. || epistula G K. epistula R u *in* o *alio atr. mut.* epistola B E. epła V P S.

§ **89. grandiloqui**: the Stoics; Cicero in putting the argument from the Epicurean standpoint adopts dramatically the Epicurean tone in referring to the Stoics. It seems unnecessary to suppose that he is directly quoting some Epicurean source.

neque tamen quisquam: it is hard to see why Lamb. proposed to insert *non* after *tamen*: Cicero's contention is that while the ordinary man feared poverty, there was no single philosopher of any school whose tenets did not enable him to despise it.

XXXII. **tenui uictu**: cf. iii 20, 49 n. on 'tenuem uictum.'

§ **90. Anacharsis**: a Scythian prince who visited Athens in the time of Solon and was said to have been put to death for introducing Greek customs into Scythia: he was counted by some authorities as one of the seven wise men: cf. Herod. iv 76; Strab. vii p. 303 A; Diog. Laert. i 101 ff. For the gentile adj. preceding the noun cf. 3, 8 n.

For the form of the *argumentum a minore* 'an potuit ducere...poterunt' cf. i 14, 31 n.

facere, 'to do so,' cf. iv 14, 31 n. for this use of *facere*; Man. and Dav. omit the word, and Sorof unnecessarily inserted *idem*.

poterunt, adopted by Lamb. Or. Tr. Küh. Sff. as against *potuerunt* (Kl. Ba. Wes.), is undoubtedly right. The argument is not an inference from one fact in the past (*Anacharsis potuit*) to another fact in the past (*nostrates philosophi potuerunt*), but a confident prediction as to the conduct of *nostrates philosophi* based upon the knowledge of the action of a barbarian. *Nostrates* (contrasted with *Scythes*) includes both Greeks and their Roman followers, not the Greeks alone (Wes.) nor the Romans alone (Küh. Sff.).

epistula: Cicero's translation is loose in places; the Greek is Ἀνάχαρσις Ἀννωνι. ἐμοὶ μὲν περίβλημα χλαῖνα Σκυθική, ὑπόδημα δέρμα ποδῶν· κοίτη δὲ πᾶσα γῆ, δεῖπνον καὶ ἄριστον γάλα καὶ τυρὸς καὶ κρέας ὀπτόν, πιεῖν ὕδωρ· ὡς οὖν ἄγοντός μου σχολήν, ὧν οἱ πλεῖστοι ἕνεκεν ἀσχολοῦνται, παραγένου πρός με, εἴ τινα χρείαν ἔχεις· δῶρα δὲ οἷς ἐντρυφᾶτε, ἀντιδωροῦμαί σοι, ὑμεῖς δ' ὅσοι Καρχηδονίων, εἰς χάριν σὴν ἀνάθεσθε θεοῖς.

Scythicum tegimen, calciamentum solorum callum,
10 cubile terra, pulpamentum fames, lacte, caseo, carne uescor. quare ut ad quietum me licet uenias. munera autem ista quibus es delectatus uel ciuibus tuis uel dis immortalibus dona.' omnes fere philosophi omnium disciplinarum, nisi quos a recta ratione natura uitiosa
15 detorsisset, eodem hoc animo esse potuerunt. **91.** Socrates, in pompa cum magna uis auri argentique ferretur, 'Quam multa non desidero!' inquit. Xenocrates, cum legati ab Alexandro quinquaginta ei talenta attulissent, quae erat pecunia temporibus illis, Athenis praesertim, maxima, abduxit legatos ad cenam
20 in Academiam; iis apposuit tantum quod satis esset nullo apparatu. cum postridie rogarent eum, cui numerari iuberet, 'Quid? uos hesterna,' inquit, 'cenula non intellexistis me pecunia non egere?' quos cum tristioris uidisset, triginta

10. pulpamentum R 7 17 P B 1 2 K 2 E 1 *alii.* palpamentum V *atr. uiridi superscr.* palpamentum R G K 1 O 2. pulmentum R 6 E 2 Π O 3 7. 13. diis immortalibus R G B S E. diis inmortalibus V K. 15. detorsisset R V P *plerique.* detraxisset W 1. detorxisset O 1. § **91**, 18. attulissent R V P G B S E. attulisent K. 19. maxuma R V G B K. maxima P S E. 20. achademiam R V P G B K. ‖ apposuit R V P G B K. 21. apparatu R V P G B. ‖ iuberet R V P K. luberet G. 23. quos R 6 7 17 P B 1 2 K 2 S E 1–3 W 1 2 M 1 2 D C Π J O 1–3 7. quod R V. quod G K 1. ‖ tristioris R V P G B K E. tristiores S.

Scythicum tegimen, i.e. skins; cf. Sen. Ep. 90, 16 'non hodieque magna Scytharum pars tergis uulpium induitur ac murum.'

delectatus is not a very close translation of *ἐντρυφᾶτε*, but the slight inaccuracy is due probably to Cic. and not to a copyist. Lamb.'s *delicatus* or *deliciatus* is unnecessary.

detorsisset: Sff., who declares that the form of a conditional sentence is out of place here, reads *detorsit*: with this reading the sentence means 'almost all philosophers of every school were able to accept this attitude except those whom natural depravity turned aside.' But the conditional *detorsisset* which alone has MSS. authority yields a perfectly satisfactory sense 'all would have been of this mind (*potuerunt esse=fuissent*) had not depravity turned some aside,' *quos* being not a relative, but an indefinite, pronoun.

§ **91. Socrates**: in iii 23, 56 Socrates and Diogenes have already been introduced as types of philosophic poverty. The story about Socrates is told in Diog. Laert. ii 25 *πολλάκις δ' ἀφορῶν εἰς τὰ πλήθη τῶν πιπρασκομένων ἔλεγε πρὸς αὐτὸν Πόσων ἐγὼ χρείαν οὐκ ἔχω.* Victorius (*Var. Lect.* xiv 18) notes that *quam multa* is more appropriate to Diogenes' version of the story in which Isocrates is represented as looking at many different things than to Cicero's, where he is looking at a large quantity of the same thing.

Xenocrates: the story is told substantially in the same form in Val. Max. iv 3, 3 ext. Diog. Laert. iv 8 has simply *Ἀλεξάνδρου γοῦν καὶ συχνὸν ἀργύριον ἀποστείλαντος αὐτῷ τρισχιλίας Ἀττικὰς ἀφελὼν τὸ λοιπὸν ἀπέπεμψεν εἰπὼν ἐκείνῳ πλειόνων δεῖν πλείονας τρέφοντι*; it is often mentioned, e.g. in Plut. Alex. c. 8 de fort. Alex. i c. 10.

cui numerari, 'into what bank he wished it paid': *cui* sc. *argentario*; both at Athens and at Rome monetary transactions of importance were generally carried out through the agency of a banker (*τραπεζίτης, argentarius*), cf. pro Caec. 6, 16.

minas accepit, ne aspernari regis liberalitatem uideretur. **92.** at
25 uero Diogenes liberius, ut Cynicus, Alexandro roganti ut diceret, si quid opus esset, 'Nunc quidem paululum,' inquit, 'a sole.' offecerat uidelicet apricanti. et hic quidem disputare solebat quanto regem Persarum uita fortunaque superaret; sibi nihil deesse, illi nihil satis umquam fore; se eius uoluptates non desi-
30 derare, quibus numquam satiari ille posset, suas eum consequi nullo modo posse.

XXXIII. **93.** Vides, credo, ut Epicurus cupiditatum genera diuiserit, non nimis fortasse subtiliter, utiliter tamen, partim esse naturales et necessarias, partim naturales et non necessarias, partim neutrum; necessarias satiari posse paene nihilo; diuitias
5 enim naturae esse parabiles; secundum autem genus cupiditatum nec ad potiendum difficile esse censet nec uero ad carendum; tertias, quod essent plane inanes neque necessitatem modo, sed ne naturam quidem attingerent, funditus eiciendas putauit. **94.** hoc loco multa ab Epicureis disputantur, eaeque

§ **92**, 26. si quid R P G K. siquis V *atr. uiridi superscr.* 28. fortunaque R G. fortuneque V *atr. uiridi superscr.* 29. eī V *i.e.* eius.

XXXIII. § **93**, 2. subtiliter R P G K. _ suptiliter B. || *Verba* partim esse naturales et n&essarias partī naturales et N̄ N&essarias partī *habet* V *glossatoris manu inculc.*; *uerba* partim naturales et non necessarias *om.* K 1. 3. naturales R P G B K E. naturalis O 1. || naturales R P G K S E O 1. 5. esse parabiles R V G K. parabiles esse R 2 P B S. 8. attingerent R V P G B K S E. || eiciendas R V P G B 1 2 K 1 2 E 1 W 2 M 1 2 D J O 7. eijciendas S. eiiciendas R 6 W 1 Π O 3.

§ **94**, 9. eaeque R 2 G B K. ęaęq,ue R 1. eaque V E. ęeq; P.

Diogenes: Diog. Laert. vi 38 *ἐν τῷ Κρανείῳ ἡλιουμένῳ αὐτῷ Ἀλέξανδρος ἐπιστάς φησι, Αἴτησόν με ὃ θέλεις· καὶ ὅς, Ἀποσκότησόν μου, ἔφη.* Dav. quotes also Plut. de exil. 605 D; Dio Chrys. Orat. iv p. 61 M.

ut: cf. i 8, 15 n.

offecerat: Mo. compares N. D. ii 19, 49 'ipsa enim umbra terrae soli officiens noctem efficit.'

regem Persarum: Dav. quotes Dio Chrys. Or. vi p. 93 M (of Diogenes) *ὥστε οὐκέθ' αὐτὸν ἠξίου τῷ Περσῶν βασιλεῖ παραβάλλειν· πολὺ γὰρ εἶναι τὸ μεταξύ· τὸν μὲν γὰρ ἀθλιώτατον ἁπάντων τυγχάνειν κ.τ.λ.*

XXXIII. § **93**. **uides**: cf. use of *uideo* in iii 25, 59.

subtiliter: for Cicero's mingled praise and criticism cf. Fin. i 13, 45 'quae est enim aut utilior aut ad bene uiuendum aptior partitio quam illa qua est usus Epicurus'; Fin. ii 9 26 'primum diuisit inelegante; duo enim genera quae erant, fecit tria. hoc est non diuidere sed frangere.' According to Cicero in the latter passage, the division should have been 'duo genera cupiditatum, naturales et inanes; naturalium duo, necessariae et non necessariae.' Cic. is quoting one of the *κύριαι δόξαι* of Epicurus (Diog. Laert. x 149) *τῶν ἐπιθυμιῶν αἱ μέν εἰσι φυσικαὶ καὶ ἀναγκαῖαι· αἱ δὲ φυσικαὶ καὶ οὐκ ἀναγκαῖαι· αἱ δὲ οὔτε φυσικαὶ οὔτε ἀναγκαῖαι, ἀλλὰ πρὸς κενὴν δόξαν γινόμεναι.*

partim...partim = *alias...alias*, cf. 13, 38 n.

neutrum: i.e. *neque naturales neque necessarias*, cf. Madv. ad Fin. iii 17, 56.

ad potiendum: for this use of *ad* with the gerund cf. iv 17, 37 n.

neque...modo: cf. i 36, 87 n.

10 uoluptates singillatim extenuantur quarum genera non contemnunt; quaerunt tamen copiam. nam et obscenas uoluptates, de quibus multa ab illis habetur oratio, facilis, communis, in medio sitas esse dicunt, easque si natura requirat, non genere aut loco aut ordine, sed forma, aetate, figura metiendas putant, ab iisque abs-
15 tinere minime esse difficile, si aut ualetudo aut officium aut fama postulet, omninoque genus hoc uoluptatum optabile esse si non obsit, prodesse numquam. **95.** totumque hoc de uoluptate sic ille praecipit ut uoluptatem ipsam per se, quia uoluptas sit, semper optandam et expetendam putet, eademque ratione

10. singillatim R V P G B 1 2 K 1 E 1 C S *marg.* singulatī. sigillatim E 2 Π O 7. singulatim W 1 M 1 2 J O 1 2. singłatī W 2. ‖ non *ante* contemnunt *om.* D O 2. 12. facilis communis R V G B K S E. facił communis P. 14. metiendas R P G B 1 2 K 1 2 *plerique.* mentiendas V. metiendas E 1. ‖ ab hisque G B S. ab hisque E. ab hisque R 1. ab hisque V 1 *in* e *mut.* ab his quae K. ab his q̄ P. 15. difficile R V P K. diffile G *alio atr. superscr.* 16. optabile R G B K. obtabile V P.

§ **95**, 19. optandam et expetendam R 7 L 2 4 D C O 3. optandam 7 expetendam E 1 *at 7 fort. alio atr. scr.* optandam expetendam R 1 17 V P G B 1 2 K 1 S E 2 W 2 *marg.* M 1 O 7. optandam expetendamque L 3 5 6 M 2 O 1 Π *at* q; *extra lineam alio atr. scr.* optandam expetendam E 3 *fort. eod. atr.* optandam W 1. expetendam J O 2. *claus. om.* K 2. optandam expectandamque ed. H.

§ **94. extenuantur**, 'are belittled'; cf. Fin. ii 10, 30 'hanc in motu uoluptatem... interdum ita extenuat ut M' Curium putes loqui.'

The words *eaeque...extenuantur* form a hexameter line (as was noted by Muretus) if *eaeque* be scanned as a disyllable.

quarum...copiam: the interpretation of these words has given rise to much needless discussion; the meaning and relation of the clauses are made clear by the punctuation adopted in the text 'those pleasures, which they admit to belong to honourable categories [i.e. the first two classes] are belittled when discussed severally; though for all that they wish them to be easy of attainment': *copiam* here = *facilem copiam*; *genera* is contrasted with *singillatim*.

Madv. (on Fin. i 13, 45) proposed to omit *non* before *contemnunt*, and he is followed by Tr., Usener (*Epicurea* § 440) and Hei. (*Posen. Progr.* pp. 13 f.): Bentley followed by Ern. and F. A. W. inserted *non* before *quaerunt*; both emendations destroy the meaning, which is that the Epicureans who regard true pleasure as the chief good, and who therefore naturally wish it to be easy of attainment, in discussing the several pleasures make them out to consist of such simple feelings, and speak so temperately about them that their point of view is not so very far removed after all in practice from that of more grandiloquent philosophers.

et obscenas uoluptates: these belonged to the second class, *naturales et non necessariae*; the *et* would, had the treatment of this section not been prolonged, have been followed by another *et* and a clause dealing with *uictus* and *epulae* which now forms a separate section.

Cicero elsewhere (e.g. Fin. ii 10, 29) speaks much less indulgently of Epicurean views on this point.

non genere...putant: Hor. Sat. i 2, 27 ff. is an unblushing commentary upon this sentiment.

optabile esse...nunquam: a mistranslation of the Epicurean sentiment quoted in Diog. Laert. x 118 *συνουσίη δέ, φασίν, ὤνησε μὲν οὐδέποτε· ἀγαπητὸν δέ, εἰ μὴ καὶ ἔβλαψεν*: the latter clause means 'one might consider oneself fortunate, if it did not actually do one harm.' Cicero takes it to mean 'desirable, unless it did harm.'

§ **95. totumque**: cf. i 34, 82 n. on *totumque hoc*.

et expetendam: unless one is prepared to assume an awkward asyndeton here, one must read either *et expetendam* with

20 dolorem ob id ipsum, quia dolor sit, semper esse fugiendum; itaque hac usurum compensatione sapientem ut et uoluptatem fugiat, si ea maiorem dolorem effectura sit, et dolorem suscipiat maiorem efficientem uoluptatem, omniaque iucunda, quamquam sensu corporis iudicentur, ad animum referri tamen. **96.** quo-
25 circa corpus gaudere tam diu dum praesentem sentiret uoluptatem, animum et praesentem percipere pariter cum corpore et prospicere uenientem nec praeteritam praeterfluere sinere. ita perpetuas et contextas uoluptates in sapiente fore semper, cum exspectatio speratarum uoluptatum perceptarum memoriae
30 iungeretur.

XXXIV. **97.** Atque his similia ad uictum etiam trans-

21. ut et R 1 7 E 3 L 3 4 W 1 J O 7. et ut M 1 O 2. ut 7 W 2. et R 1 V P G B 2 K 1 E 1 L 5. ut R 6 7 B 1 S E 2 L 2 6 M 2 D C Π ed. H. ut et uoluptatem *om.* K 2. 23. iucunda B K. iocunda v R *eod. atr.* iocunda V P G S E.

§ **96**, 25. sentiret R V P G B K *plerique.* J *marg. e cont. om.* sentire O 2. 28. cum expectatio R 1 7 V P B 1 2 K 1 S E 2 W 1 D O 1 2 3 ed. H. cum exspectatio E 1 C. cum expectatione G *at* ne *exp. ead. man.* cum expectatione R 1 7 P 2 M 1. cum exspectatione O 7. cum expectatio ne Π *al. atr. suppl.* cum expectationi R 6 M 2. cum expectatio ni E 3 *fort. eod. atr.* cum expectatiōi W 2 o *in* ōi *alio atr. mut.* cum exp͡tacô K 2. 29. memorię W 1. memorie R 1 7 O 7. memoriæ B 1 a *in* ae *alio atr. mut.* memoria R 1 2 10 16 V P G B 2 K 1 E 1–3 L 5 6 W 2 M 1 2 D C Π O 1–3 ed. H. memō K 2.

XXXIV. § **97**, 1. atque his R V P G B 1 2 K 1 S E 1 2 W 1 2 M 1 (*non ut Küh.*) J. atque iis O 2. atque hiis C Π O 7.

Wes. Sff. etc. or *expetendamque* with Or. Ba., etc.: the former is preferable as *et* may easily be lost before *ex-*.

compensatione: Mo. compares N. D. i 9, 23 'ita multa sunt incommoda in uita ut ea sapientes commodorum compensatione leniant.'

ut...efficientem uoluptatem: cf. Epicurus' words in his letter to Menoiceus ap. Diog. Laert. x 129 ἀλλ' ἔστιν ὅτε πολλὰς ἡδονὰς ὑπερβαίνομεν, ὅταν πλεῖον ἡμῖν τὸ δυσχερὲς ἐκ τούτων ἕπηται· καὶ πολλὰς ἀλγηδόνας ἡδονῶν κρείττους νομίζομεν, ἐπειδὰν μείζων ἡμῖν ἡδονὴ παρακολουθῇ, πολὺν χρόνον ὑπομείνασι τὰς ἀλγηδόνας.

§ **96. quocirca corpus**...: Diog. Laert. x 137 τὴν γοῦν σάρκα διὰ τὸ παρὸν μόνον χειμάζειν· τὴν δὲ ψυχὴν καὶ διὰ τὸ παρελθὸν καὶ τὸ παρὸν καὶ τὸ μέλλον; Fin. i 17, 55 'nam corpore nihil nisi praesens et quod adest sentire possumus, animo autem et praeterita et futura.'

sentiret: for the tense cf. iii 15, 32 n. on *uenisset*: Bentley's *sentiat* has not been adopted except by Dav.

cum expectatio...iungeretur: the reading of the best MSS. here involves construing *iungeretur* with the simple abl. *memoria* which (though defended by Küh.) seems impossible. The insertion of *cum* before *perceptarum* adopted by Ba. Ml. Sff. Sch. TS. Hei. is credited generally to Madv.: it is really due to Bentley: *memoriae* was tentatively proposed by Urs. and adopted by Lamb.; Dav. proposed *expectationi* in place of *expectatio*.

XXXIV. § **97. uictum**: cf. Fin. ii 8, 24—26. Some idea of what one of these treatises must have been like may be formed from the περὶ τροφῆς of the Stoic Musonius (*C. Musonii Rufi Reliquiae* ed. Hense, pp. 99 ff.).

feruntur, extenuaturque magnificentia et sumptus epularum, quod paruo cultu natura contenta sit. etenim quis hoc non uidet, desideriis omnia ista condiri? Darius in fuga cum aquam turbidam et cadaueribus inquinatam bibisset, negauit umquam se bibisse iucundius. numquam uidelicet sitiens biberat. nec esuriens Ptolomaeus ederat; cui cum peragranti Aegyptum comitibus non consecutis cibarius in casa panis datus esset, nihil uisum est illo pane iucundius. Socraten ferunt cum usque ad uesperum contentius ambularet quaesitumque esset ex eo quare id faceret, respondisse se, quo melius cenaret, obsonare ambulando famem. **98.** quid? uictum Lacedaemoniorum in philitiis nonne uidemus? ubi cum tyrannus cenauisset Dionysius, negauit

2. extenuaturque R 1 6 7 17 V P G B 1 2 K 1 2 S E 1 W 2 M 1 D C J O 1 3 7. extenuāturque M 1. extenuātur (q) II *alio atr. mut.* extenuatur E 2. extenuanturque W 1. et extenuantur O 2. 6. iucundius R V G B K. iocundius P S E. 7. ptolomeus R G S E J *alii.* ptolom̄s K. ptholomeus V B. tholomeus P D. 8. cibarius K 2 L 5 6 J. cybarius L 3. cibari(u)s E 2 *alio atr. corr.* cibariis R V G E 1 L 2 4. cibariis P *marg.* cibarī. cibaríis S *litt. inter* r *et* i *eras.* cybariis B. 9. iucundius R V G B K. iocundius P S E. || socraten R V P G B 1 2 K 1 S. socratē K 2 E 1 2 W 1 2 D II J. socratem L 5 6 M 1 2 O 1–3 7. 11. obsonare R 10 B 1 2 S E 1–3 W 1 M 1 2 D O 1 3. opsonare R 2 P. obs(o)anare V *atr. uiridi corr.* obs(on)anare R 1 *atr. nigriore mut.* obsanare G K 1 J O 7. absanare K 2.

§ **98**, 12. philitiis R 1 V P 2 G B 1 M 1 2 C O 3. phỳlitiis R 2. philiciis R 10 K 1 S E 1 W 1 2 D II J O 1 ed. H. philidiis E 2 *at* d *ex* c *mut.* pyliciis P 1. phidiciis R 6. 13. cenauisset P K E. cęnauisset R V S. caenauisset G.

Darius: Maximus Tyrius xxxiv 6 (p. 397, ed. Hobein) tells a similar story of Ἀρτοξέρξης ὁ Περσῶν βασιλεύς who ἡττηθεὶς ἔφευγεν ἐπὶ ψιλὸν λόφον ὅπου τῆς νυκτὸς ἀναπανόμενος ἐδίψησεν ὁ δύστηνος πρῶτον τότε...καὶ ἠγάπησεν παρὰ ἀνδρὸς Μάρδου λαβὼν ἐν ἀσκῷ ὁδωδὸς ὕδωρ. A similar story is found in Plut. Art. 12 and Apophth. p. 174 A. The story was no doubt first invented to point the moral of such comparisons as that in 32, 92 and then told of more than one king, whether of Persia or of Egypt.

consecutis: for the rare use of the perf. part. of deponents with an active meaning in the abl. absol. construction cf. Draeger, *Synt. d. lat. Spr.* ii p. 765 (§ 583).

cibarius: cf. Isid. Orig. xx 2 '[panis] cibarius est qui ad cibum seruis datur nec delicatus.'

Socraten: Socrates is often quoted in favour of *tenuis uictus*, Finn. ii 28, 90; Musonius, *l.c.* p. 102 ἔφη τοὺς μὲν πολλοὺς ἀνθρώπους ζῆν ἵνα ἐσθίωσιν αὐτὸς δὲ ἐσθίειν ἵνα ζῇ, Aul. Gell. xix 2, 7. Dav. quotes Athen. iv p. 157 E; Xen. Mem. i 3, 5; Porphyr. de abst. iii 26.

contentius: Nonius, p. 264 M. quotes this passage in support of the meaning of *continuus*, *perseuerans* given to *contentus*.

§ **98. philitiis**: the common meals (συσσίτια) of the Spartans were known as φιδίτια or φιλίτια, the latter form being no doubt due to a popular derivation from φίλος; on the derivation of φιδίτια see (for different views) Vaniček, *Etym. Wört.* p. 1010; Gilbert, *Gk. Const. Antiq.* p. 66[1].

Dionysius: a somewhat similar story is told in Stob. Flor. iii 29, 100 [vol. ii p. 22 Gaisf.] Διονύσιος Λακωνικὸν μάγειρον πριάμενος ἐκέλευσεν αὐτὸν σκεύασαι τὸν Λακωνικὸν ζωμόν· καὶ σκευάσαντος οὐκ ἤσθιεν· ἤρετο δὲ κατὰ τί αὐτῷ ἥδονται ἀηδεστάτῳ ὄντι οἱ Λάκωνες· ὁ δὲ οὐκ ἔχειν

se iure illo nigro, quod cenae caput erat, delectatum. tum is qui
15 illa coxerat: 'Minime mirum; condimenta enim defuerunt.' 'quae tandem?' inquit ille. 'labor in uenatu, sudor, cursus ad Eurotam, fames, sitis. his enim rebus Lacedaemoniorum epulae condiuntur.' atque hoc non ex hominum more solum, sed etiam ex bestiis intellegi potest, quae,
20 ut quicquid obiectum est, quod modo a natura non sit alienum, eo contentae non quaerunt amplius. **99.** civitates quaedam uniuersae more doctae parsimonia delectantur, ut de Lacedaemoniis paulo ante diximus. Persarum a Xenophonte uictus

14. cene V P B 2 E 1 L 5 O 1. cęnę K 1. caene R G. coenae R 6 W 1 O 2. || caput erat R 6 W 1 M 2 O 3 ed. H. cap̄ erat R 7. caput cene erat D C. capud erat K 2. capuderat O 1. capuerat V *atr. uiridi corr.* S *fort. eod. atr.* E 1 *et* W 2 *alio atr. mut.* capuerat R 1 17 G B 1 2 K 1 L 5 J. cu̥p̣ĩerat P *marg.* caput. ceperat O 2. cepat E 2 Π. at caput copia erat E 3. copia erat O 7. *om.* M 1. || delectatū...coxerat *habet in marg.* V *atr. uiridi adscr.* 15. minime R V P B K. mineiurum G *in* minime mirum *ead. man. mut.* 17. sudor P B K E. sodor R *fort. eod. atr.* sodor V G. || ad eurota L 2 5. ab eurota R 1 6 V P G B 1 2 K 1 2 S E 1 2 L 3 4 6 W 1 2 M 1 2 D C Π J O 1–3 7 ed. H. ad Eurotam *corr. Bentleius.* 18. epulę R 10 B 1 E 1. epule P E 2. ępulę V. aepulę R 1 K 1. aepulae G. 19. intellegi B. intelligi R V P G K S E. 20. ut quicquid R 1 6 V P G B 1 K 1 2 S E 1 2 W 1 M 1 D J O 1–3. ut quidquid W 2 Π O 7. ut quitqq̣ C. ut quid M 2. *om.* B 2. || quod modo R 6 K 2 E 2 M 1 D C Π O 1–3 7. ꝓ m B 1. quo modo R 1 *atr. nigriore superscr.* quomodo P G B 2 K 1 S E 1 W 2 M 2 J. quomodo V *atr. uiridi mut.* dūmō W 1 ed. H. || a natura R 1 6 V P G B 1 2 K 1 2 S E 1 2 W 1 2 M 1 2 D C Π J O 1–3 7.

§ **99**, 23. persarum R P G K E. parsarum V *atr. uiridi superscr.*

ἔφη τοῦτον τὰ ἡδύσματα ἃ ἐκείνους ἔχειν, διὰ τοῦτο αὐτῷ μὴ ἀρέσαι· καὶ ὃς ἐπύθετο τίνα εἴη ταῦτα...ὁ δ' εἶπεν ἃ μὴ ἔστι παρὰ σοί, οἱ πρὸ τοῦ δείπνου πόνοι καὶ τὸ ἐν τῷ Εὐρώτῃ λουτρόν, cf. also Plut. Inst. Lac. p. 236 E. A similar story is found in Plut. Lyc. 12 of one of the kings of Pontus.

iure illo nigro: ὁ μέλας ζωμός, also called αἱματία; among the ingredients were blood, pork, vinegar and salt; see Gilbert *op. cit.* p. 67[2] and reff. there.

cenae caput, 'principal dish,' cf. Fin. ii 8, 25 and the Gk phrase κεφαλὴ δείπνου, occurring in a fragment of Alexis (*Fragg. Com. Gr.* iii p. 462 Mein.). Mo. compares Mart. x 31, 4.

cursus ad Eurotam, 'running beside the Eurotas,' where the δρόμος was; Bentley's emendation for *ab Eurota* adopted by Wes. Ba. Me. TS. Hei. Sff. and Schiche. Ern. keeps *ab E.* and explains 'cursus uidetur initium cepisse a ripa Eurotae ad quam sedebant spectatores' and he is followed by Mo. and Küh. But it is to be noted that the versions of the story quoted above all refer to *bathing* in the Eurotas as one of the main sources of the appetite required for appreciation of the *ius nigrum*, and it is possible that *cursus ab Eurota* is right and refers to a run taken after the bath in the river.

Sff. unnecessarily makes *cursus* qualify *sudor*, to provide a better parallel to *labor in uenatu*. Bak. brackets as a gloss *his enim...condiuntur*.

ut quicquid: cf. iv 19, 44 n.

§ **99. a Xenophonte**: in Cyr. i 2, 8 διδάσκουσι δὲ καὶ ἐγκράτειαν γαστρὸς καὶ ποτοῦ...φέρονται δὲ οἴκοθεν σῖτον μὲν ἄρτον, ὄψον δὲ κάρδαμον: cf. Fin. ii 28, 92.

exponitur, quos negat ad panem adhibere quicquam praeter
25 nasturcium. quamquam, si quaedam etiam suauiora natura desideret, quam multa ex terra arboribusque gignuntur cum copia facili, tum suauitate praestantia! **100.** adde siccitatem, quae consequitur hanc continentiam in uictu, adde integritatem ualetudinis; confer sudantis, ructantis, refertos epulis tam-
30 quam opimos boues; tum intelleges, qui uoluptatem maxime sequantur, eos minime consequi, iucunditatemque uictus esse in desiderio, non in satietate.

XXXV. Timotheum, clarum hominem Athenis et principem ciuitatis, ferunt, cum cenauisset apud Platonem eoque conuiuio admodum delectatus esset uidissetque eum postridie, dixisse: 'Vestrae quidem cenae non solum in praesentia, sed
5 etiam postero die iucundae sunt.' quid, quod ne mente quidem recte uti possumus multo cibo et potione completi? est praeclara epistula Platonis ad Dionis propinquos, in qua

25. nasturcium R V P G B 1 K 1 S E 1 2 W 1 M 2 D C O 1–3. nasturtium R 6 W 2 Π J O 7. nastrutium M 1. 26. cum copia R 1 6 17 V P G B 1 K 1 E 1 2 M 2 D C J O 1 3 7. tum copia R 7 W 1 2 Π O 2 ed. H. 27. praestantia R 1 6 7 17 V P G B 1 2 K 1 S E 1 2 L 2–4 W 1 2 M 1 2 D C J O 1–3 7. prestancia Π.

§ **100**, 29. ualetudinis R V G. ualitudinis P B K S E. || sudantis ructantis R V P G B K E. sudantes ructantes S. 30. intelleges R V G B K. intelliges P S E. || maxime R V P G K. maxume B. 31. minime R V P G B K.

XXXV. 2. cenauisset P G K E *alii*. cęnauisset R B. 3. postridie V. post$^{i}_{\wedge}$die P *marg. .p't'die.* p̂tridie B K. posttridie R G. posteridie E. 4. uestrae equidem R 1 2 6 7 10 16 17 V P B 1 K 1 2 E 1–3 L 2–4–6 W 1 2 M 2 D C Π O 1 3 7 ed. H. uestreae quidem G. uerū equidem M 1 J. uere quidem O 2. equidem S *marg.* uestrę. et quidem L 3. || cenę R 2. cene K. cęnę R V P. caene G. 5. postero die R V P G B *alii.* || quiquod^{d} R *atr. nigriore superscr.* quiqd̄ V P G K E. 6. completi R 1 P G. cōpleti R 2 V K. copleti E. 7. epistula G. epistūla R 1 u *in* o *mut. atr. nigriore.* epistola V B K E. epṫa P S J.

nasturcium: cf. Suidas s.v. *κάρδαμα· ἐπισχετικὰ οὔρων τὰ κάρδαμα καὶ πτύσματος καὶ διὰ τοῦτό φασι τοὺς Πέρσας χρῆσθαι· φυλάττουσι γὰρ πολλὰ πτύειν καὶ οὐρεῖν καὶ ἀπομύττεσθαι.*

cum... praestantia: Lamb. (followed by Ba. Wes. T.S. Schiche) read *praestanti*, and Bentl. followed by Dav. changed *facili* into *facilia*; but Mo. Küh. Hei. Sff. are no doubt right in keeping *praestantia* of the MSS.

§ **100**. **siccitatem**, 'a dry habit of body.' Cato M. 10, 34 'summam esse in eo corporis siccitatem.' Catull. xxiii 12 atqui corpora sicciora cornu | aut siquid magis aridum est habetis | sole et frigore et esuritione... a te sudor abest, abest saliua | mucusque et mala pituita nasi. Salu. de gub. iii 14 'opinor enim omnes omnino homines cibis ac poculis fortes esse, infirmos autem abstinentia, ariditate, ieiuniis' where *ariditas* seems to denote an excess of *siccitas*.

XXXV. **Timotheum**: son of Konon, recovered Athenian naval supremacy in the Aegean in 376 and the following years: v. Holm, *Hist. of Gr.* iii 89 ff.

principem, 'statesman,' i 15, 34 n.

ferunt: the story is told with slight variations in Athen. x 419 D; Aelian V. H. ii 18; Plut. de tuenda san. praec. 127 B (quoted by Dav.).

epistula: the passage occurs in the seventh epistle p. 326 B; the reference is to his first visit to Italy and Sicily:

scriptum est his fere uerbis: 'Quo cum uenissem, uita illa beata, quae ferebatur, plena Italicarum Syracusiarum-
10 que mensarum, nullo modo mihi placuit, bis in die saturum fieri nec umquam pernoctare solum ceteraque quae comitantur huic uitae, in qua sapiens nemo efficietur umquam, moderatus uero multo minus.
101. quae enim natura tam mirabiliter temperari potest?'
15 quo modo igitur iucunda uita potest esse a qua absit prudentia, absit moderatio? ex quo Sardanapalli, opulentissimi Syriae regis, error adgnoscitur, qui incidi iussit in busto:

Haec habeo quae edi, quaeque exsaturata lubido
Hausit; at illa iacent multa et praeclara relicta.

9. syracusiarum R V B 1. syracusyriarum G. siracusiarum P 1 K 2 E 1 W 2 D C. siracusarum J. sirracusiarum B 2. syracusarum R 7 K O 2. siracusarum S M 2 O 1. syracusanarum R 6 W 1 O 3 ed. H. siracusanarum R 17 P 2 E 2 M 1 Π O 7. 10. *post* Syracusiarum *habent* que R 1 *alio atr.* que *in* q, *mut.* P. quae G. que *om.* P 2 W 2. 11. ceteraq. quę K. ceteraq; q̄ P. ceteraque quae R. caeteraque quae G. cętaq; B 1 quae *om.* cetera quę E 1. ceteraq; ed. H quae *om.* 12. in qua P G. in quae R B.

§ **101**, 15. prudentię V *atr. uiridi corr.* 16. sardanapalli R V G B 1 2 K 1 S E 1 W 2 M 1 D J O 1 2. sardinapalli P. sardanapali E 2 W 1 M 2 O 3 7 ed. H. || opulentissimi R V G B K E. 17. adgnoscitur R V K. adnoscitur G *eod. atr.* agnoscitur P B S E. 18. exsaturata R V G B K. 7saturata P. || lubido J. libido R V P G B K E *alii.* 19. hausit P K E. ausit R V *atr. uiridi superscr.* ausit G.

ἐλθόντα δέ με ὁ ταύτῃ λεγόμενος αὖ βίος εὐδαίμων Ἰταλιωτικῶν τε καὶ Συρακουσίων τραπεζῶν πλήρης, οὐδαμῇ οὐδαμῶς ἤρεσε· δίς τε τῆς ἡμέρας ἐμπιπλάμενον ζῆν καὶ μηδέποτε κοιμώμενον μόνον νύκτωρ· καὶ ὅσα τούτῳ ἐπιτηδεύματα ξυνέπεται τῷ βίῳ· ἐκ γὰρ τούτων τῶν ἐθῶν οὔτ' ἂν φρόνιμος οὐδείς ποτε γενέσθαι τῶν ὑπὸ τὸν οὐρανὸν ἀνθρώπων ἐκνέου ἐπιτηδεύων δύναιτο οὔθ' οὕτως θαυμαστῇ φύσει κραθήσεται· σώφρων δ' οὐδ' ἂν μελλῆσαί ποτε γενέσθαι.

Italicarum ... mensarum: the luxury of Magna Graecia and Sicily was proverbial, cf. Plato, Rep. iii 404 D; Gorg. 518 B. For the Gk form of the adj. *Syracusius* in place of the usual Latin *Syracusanus* see Wilkins' n. to Or. ii 13, 57; it occurs also in Or. iii 34, 139; Off. i 44, 155; Diu. i 20, 39.

bis in die: cf. Virg. G. iii 527 'non illis epulae nocuere repostae' with Conington's n.

uitae: for the dat. with *comitari* cf. 24, 68 n. Cic. is translating *ὅσα τούτῳ ἐπιτηδεύματα ξυνέπεται τῷ βίῳ.*

temperari, 'what disposition could show such a remarkable combination,' *οὐθ' οὕτως θαυμαστῇ φύσει κραθήσεται.*

§ **101. Sardanapalli**: the legend of Sardanapallus (as told by Ktesias), generally supposed to be a distortion of the history of Assurbanipal who was king of Assyria 668—625 B.C., is given by Diod. Sic. ii 23 ff., who represents him as the last king of Assyria: Prof. Sayce (*Encycl. Brit.* s.v.) thinks that the name is derived from that of Assur-danin-pal, the rebel son of Shalmaneser I, whose reign ended with the fall of Niniveh in 823, while his supposed fate is an echo of that of Samas-tum-yukin, brother of Assur-bani-pal. The latter was 'luxurious and indolent...but a magnificent patron of art and literature.'

Syriae: Greek and Latin writers habitually confused Assyria and Syria: cf. Herod. vii 63 *ὑπὸ μὲν Ἑλλήνων ἐκαλέοντο Σύριοι, ὑπὸ δὲ τῶν βαρβάρων Ἀσσύριοι ἐκλήθησαν*; Strabo xvi p. 737 A; Fin. ii 32, 106.

The lines said to have been inscribed on the tomb of Sardanapallus are given

20 'Quid aliud,' inquit Aristoteles, 'in bouis, non in regis sepulcro inscriberes? haec habere se mortuum dicit quae ne uiuus quidem diutius habebat quam fruebatur.' **102.** cur igitur diuitiae desiderentur, aut ubi paupertas beatos esse non sinit? signis, credo, tabulis, ludis—si quis est, qui his 25 delectetur, nonne melius tenues homines fruuntur quam illi qui iis abundant? est enim earum rerum omnium nostra in urbe summa in publico copia. quae qui priuati habent, nec tam multa et raro uident, cum in sua rura uenerunt; quos tamen pungit

20. inquit R P G. inqd V *atr. uiridi corr.* inquid K. || aristoteles V G K. aristotęles R e *in* i *atr. nigriore mut.* aristotiles P. 21. sepulcro R P G. sepulchro V B K S E. 22. uius R *atr. nigriore superscr.* § **102**, 24. non sinit R V P G B K *plerique.* non sinitur L 5. non sunt B 2 ed. H. || tabulis ludis R 1 6 7 17 V P G B 1 2 K 1 2 S E 1–3 L 2–6 W 1 2 M 1 2 D C Π J O 1–3 7 ed. H. 26. abundant R *atr. nigro superscr.* habundant P G. || earum rerum omnium R 1 1 7 V P G B 1 2 K 1 S E 1 2 W 1 M 1 2 Π O 2 3 7. omnium earum rerum R 7 K 2 W 2 D C J O 1. earum omnium rerum R 6. || nostra in urbe R 6. nostra urbe Π. nostrae urbe G *ead. man. mut.* nostra urbe R 1 7 1 7 V P B 1 2 K 1 2 S E 1 2 W 2 M 1 2 J O 1–3 7. in nostra urbe W 1 D C ed. H. 27. priuati R 1 10 16 V P G B 1 2 K 1 S E 2 L 2–6 W 1 2 D C J O 2 7 ed. H. prauitati E 1. 28. uenerunt R V P G B 1 2 K 1 S E 1 2 W 2 M 1 2 D C Π J O 1–3 ed. H. ueniunt O 7. peruenerint W 1.

with some variations in Athen. viii p. 336 A; Strabo xiv p. 672 B; Diod. Sic. ii 23. Cic. translates only the last two *ταῦτ' ἔχω ὅσσ' ἔφαγον καὶ ἐφύβρισα καὶ μετ' ἔρωτος | τέρπν' ἔπαθον, τὰ δὲ πολλὰ καὶ ὄλβια κεῖνα λέλειπται.* These two are printed among the *ἀδέσποτα* of the Palatine Anthology vii 325, and are often quoted, e.g. Dio. Chrys. iv p. 81 M. The verses are attributed to Choerilus; see Madv. on Fin. ii 32, 106: Suidas (s.v. *Σαρδανάπαλος*) says they were composed by *κόλακες καὶ μιμηταὶ τῆς ἐκείνου φιλοσαρκίας καὶ γαστριμαργίας καὶ οἰστρηλασίας.*

Aristoteles, quoted again in Fin. ii 32, 106. The passage does not occur in any of the extant works, which contain two other reff. to Sardanapallus, Eth. Nic. i 5, 3; Pol. viii p. 1312a 1 (where some doubt is thrown upon the truth of the legend). Athenaeus *l.c.* quotes another saying of Aristotle with regard to Sardanapallus, *ὃν ἀδιανοητότερον εἶναι κατὰ τὴν προσηγορίαν τοῦ πατρὸς* [i.e. *Ἀνακυνδαράξεω*] *Ἀριστοτέλης ἔφη.*

§ **102. ludis**: that this, and not any of the conjectures, is the right reading here is rendered probable by the enumeration in Fin. ii 32, 107 'signum, tabulae, locus amoenus, ludi, uenatio,' where also the argument is somewhat similar. The sentence is an anacoluthon: as the parenthetical *credo* shows, Cicero had begun his sentence as an ironical statement of the opposite of what he wished to enforce, 'signis, credo, tabulis, ludis...minus tenues homines fruuntur,' but altered the construction to the form in the text. Sff. proposed *signis credo et tabulis studeo.*

nostra in urbe: the reading of G, *nostrae*, seems to have arisen from **nostra ī**, and to be decisive in favour of inserting *in* before *urbe*, and not before *nostra*: Mo. endeavours to defend the MSS. reading by citing exx. of *media urbe* and *tota urbe* which are not really parallel.

priuati, 'in their own homes' = *priuatim*; for the use of the adj. in place of an adverb cf. the use of *occultus* and *secretus* in Liv. ii 11, 7; xxv 30, 4 (quoted by Naegelsb. *Lat. Stil.* p. 224); it is unnecessary (with Lamb. Wes. Or. Ba. Sff. T.S. Hei.) to alter here to *priuatim.*

nec...et: cf. i 4, 7 n.

uenerunt: cf. ii 23, 54 n.

aliquid, cum illa unde habeant recordantur. dies deficiat, si
30 uelim paupertatis causam defendere. aperta enim res est et cotidie nos ipsa natura admonet, quam paucis, quam paruis rebus egeat, quam uilibus.

XXXVI. **103.** Num igitur ignobilitas aut humilitas aut etiam popularis offensio sapientem beatum esse prohibebit? uide ne plus commendatio in uulgus et haec quae expetitur gloria molestiae habeat quam uoluptatis. leuiculus sane noster
5 Demosthenes, qui illo susurro delectari se dicebat aquam ferentis mulierculae, ut mos in Graecia est, insusurrantisque alteri: 'hic est ille Demosthenes.' quid hoc leuius? at quantus orator! sed apud alios loqui uidelicet didicerat, non multum ipse secum. **104.** intellegendum est igitur nec gloriam popularem ipsam per
10 sese expetendam nec ignobilitatem extimescendam. 'ueni Athenas,' inquit Democritus, 'neque me quisquam ibi adgnouit.' constantem hominem et grauem, qui glorietur a

29. deficiat V G B 1 E 1. deficiat P *alio atr. superscr.* deficiât B 2 ā *in* a *mut.* deficiet R 1 K 1 2 S E 2 3 W 1 2 M 2 D C II J O 1–3 ed. H. deficiēt O 7. defitiet M 1.

XXXVI. § **103**, 3. commendatio R V G B. cōmendatio K E. || uulgus R V P G B K S E. 5. demosthenes P. demostenes R V G K E. || susurro V G B 1 2 K 1 *alii.* susurro R *atr. nigriore superscr.* susurrio P. || aquam R 6 E 3 W 1 M 1 2 D C O 1 2 ed. H. aquam E 2 *at* a *alio atr. add.* quam V *atr. uiridi superscr.* quam II *alio atr. superscr.* quam R P G B 1 2 K 1 E 1 W 2 J O 7. q, K 2 *om.* O 3. 6. insusurrantisque G E 1. insusurrantisq3 P K 2 S E 3 D O 1. insusurrantisq; K 1. insusurrantisq,ue R. insusurrantisque V. insusurrantis q̄ B 2. 7. at quantus R P G B E. aut quantus V. aut quantus K. an quantus R 2.

§ **104**, 9. intellegendum R V G K. intelligendum P S E. 11. quisquam ibi R 1 6 7 V G B 1 2 K 1 2 S E 1–3 W 2 M 1 D C II J O 1 ed. H. ibi quisquam R 1 7 P W 1 M 2 O 2 3 7. 12. adgnouit R V K. agnouit P G B S E.

dies deficiat, si uelim: for the phrase Mo. quotes N. D. iii 32, 81.

XXXVI. § **103. leuiculus** is ἅπαξ εἰρημένον in Cicero.

sane: cf. iv 21, 48 n.

noster: the word is used either as = 'quem in deliciis habeo' (Küh.) or 'quia eius orationibus lectitandis familiaritatem quasi cum eo contraxerat' (Mo.); cf. iii 10, 22 'Peripatetici, familiares nostri.'

Demosthenes: the story is found again in Aelian V. H. ix 17; cf. Plin. Epp. ix 23, 5 'D. iure laetatus est quod illum anus Attica ita noscitauit οὗτός ἐστι Δημοσθένης.'

ut mos in Graecia est: this parenthetic exclamation may serve as an argument for the retention of 'id est genus quoddam tormenti apud Graecos' in 9, 24.

secum: i.e. 'to indulge in reflexion and self-criticism'; cf. Off. iii 1, 1 where Cato is praised for his habit 'et in otio de negotiis cogitare et in solitudine secum loqui'; cf. Epictet. Dissert. iv 4, 26 ἀλλ' ἂν μὲν οὕτω φέρῃ τὰ πράγματα ὥστε μόνον ἢ μετ' ὀλίγων διεξαγαγεῖν...λάλει σεαυτῷ.

§ **104. Democritus**: cf. Diog. Laert. ix 36 ἦλθον γάρ, φησίν, εἰς Ἀθήνας καὶ οὔτις με ἔγνωκεν and Val. Max. viii 7, 4 ext.

ibi is omitted by Urs. Victf. Fabr. for the insufficient reason that there is nothing to correspond to it in the Greek of Diogenes (Vict. *Var. Lect.* XIX 22).

gloria se afuisse! an tibicines iique qui fidibus utuntur suo, non multitudinis arbitrio cantus numerosque moderantur, uir sapiens, 15 multo arte maiore praeditus, non quid uerissimum sit, sed quid uelit uulgus, exquiret? an quicquam stultius quam, quos singulos sicut operarios barbarosque contemnas, eos aliquid putare esse uniuersos? ille uero nostras ambitiones leuitatesque contemnet honoresque populi etiam ultro delatos repudiabit; nos autem eos 20 nescimus, ante quam paenitere coepit, contemnere. **105.** est apud Heraclitum physicum de principe Ephesiorum Hermodoro; uniuersos ait Ephesios esse morte multandos quod, cum ciuitate expellerent Hermodorum, ita locuti sint: 'Nemo de nobis unus excellat; sin quis exstiterit, alio in loco et apud 25 alios sit.' an hoc non ita fit omni in populo? nonne omnem exsuperantiam uirtutis oderunt? quid? Aristides (malo enim

13. afuisse G B 2. afuisse R V *atr. uiridi add.* E *alio atr. add.* S. afuisse B 1 f *in* b *mut.* affuisse P *marg. alio atr. adscr.* ab. affuisse K 1 2. abfuisse R 6 7 E 2 W 1 2 M 1 2 D Π J O 1–3 ed. H. affugisse R 1 7 O 7. hiique R 7. hique R 2 10 16 V P G B 1 K 1 S E. hiq,ue R 1 q *in* q, *alio atr. mut.* qui *om.* V *habent* R P G B K E. 15. praeditus R G. p̄ditus P. p̄dit' K E. prędiçtus V. uerissimum R V P G B K. 16. uulgus R V P G B K S E. 17. contemnas R 2 V. contemnas R 1 *eod. atr.* contempnas R 10 16 P G K. 18. contemnet V. contemnet R 1 *eod. atr.* contempnet P G. c̄tēpnat K 1 *eod. atr.* 20. paenitere M 2. penitere K 1 B 1 S. penitere P E 1 2 M 1 Π J O 1 7. poenitere R V G O 2. p̄nit B 2.

§ **105**, 21. *Verba a* Ephesiorum *usque ad* non sine causa igitur Epicurus (§ 110) *desunt in* P 1, *pagina amissa.* 23. locuti sint R 1 V B 2 G *ex* sunt *eod. atr. mut.* locuti sunt R 1 7 B 1 K 2 S E 1 2 L 5 M 1 2 D C Π O 1–3 7 ed. H. locuti ∫ K 1. locuti st W 1 2 J. 24. sin quis R 1 17 V G B 2 K 1 2 O 1 7. si quis R 7 B 1 E 1 W 2 J. et si quis S E 2 W 1 M 2 D C Π O 3 ed. H. sed si quis R 6. et quisquis M 1 O 2. 26. exsuperantiam R V G K. exuperantiam B S E.

gloria = φιλοδοξία; cf. ii 20, 46 n.

multo arte maiore: for the order of the words cf. (with Mo.) N. D. iii 27, 69, pro Sest. 23, 52 'multo alia maiora.'

singulos: Dav. quotes Aelian, V. H. ii 1, where Socrates is quoted as saying to Alcibiades, εἰ τῶν [leg. τοιούτων] καθ' ἕνα καταφρονεῖς, καταφρονητέον ἄρα καὶ τῶν ἠθροισμένων; Diog. Laert. ii 34 and Xen. Mem. iii 7, 6 where similar advice is given to Charmides.

barbarosque: a pupil of N. Wecklein in *Philol.* XLIII p. 677 conjectured *fabrosque.*

aliquid: cf. i 20, 45 n.

§ **105. Hermodoro**: cf. Musonius Rufus ix p. 47 (ed. Hense) ἤδη τινὲς ἄνδρες ἀγαθοὶ ὄντες ἐξηλάθησαν ὑπὸ τῶν πολιτῶν· ὥσπερ Ἀθήνηθεν μὲν Ἀριστείδης ὁ δίκαιος, ἐξ Ἐφέσου δὲ Ἑρμόδωρος, ἐφ' ᾧ καὶ Ἡράκλειτος ὅτι ἔφυγεν ἠβηδὸν ἐκέλευεν Ἐφεσίους ἀπάγξασθαι, where Hense notes that Cic. here and Musonius are probably using the same authority.

Hermodorus, according to Pliny, N. H. xxxiv 11, was the *interpres* of the laws of the Twelve Tables.

nemo: ἡμέων μηδὲ εἷς ὀνηϊστὸς ἔστω· εἰ δέ τις τοιοῦτος, ἄλλῃ τε καὶ μετ' ἄλλων (Diog. Laert. ix 2): the unusual *nemo* for *ne quis* is probably intended to reproduce the emphasis of μηδὲ εἷς.

exsuperantiam: another ἅπαξ εἰρημένον.

Aristides: cf. the passage of Musonius Rufus cited above and Plut. Aristid. 7.

Graecorum quam nostra proferre) nonne ob eam causam expulsus est patria, quod praeter modum iustus esset? quantis igitur molestiis uacant qui nihil omnino cum populo contrahunt! quid est enim dulcius otio litterato? iis dico litteris quibus infinitatem rerum atque naturae et in hoc ipso mundo caelum, terras, maria cognoscimus.

XXXVII. **106.** Contempto igitur honore, contempta etiam pecunia quid relinquitur quod extimescendum sit? exsilium, credo, quod in maximis malis ducitur. id si propter alienam et offensam populi uoluntatem malum est, quam sit ea contemnenda secunda paulo ante dictum est. sin abesse patria miserum est, plenae miserorum prouinciae sunt, ex quibus admodum pauci in patriam reuertuntur. **107.** at multantur bonis exsules. quid tum? parumne multa de toleranda paupertate dicuntur? iam uero exsilium, si rerum naturam, non ignominiam

30. iis dico M 2 O 3. hiis dico D C II. his dico R V G B 1 K 1 S E 1 2 W 1 2 M 1 J O 1 2 7. *om.* B 2.
XXXVII. § **106, 2.** exilium R V G B K S E. 3. maxumis R V G B K. maximis E. 4. contemnenda] sicuta R G. sic̄ a V. sic̄ a P 4 B 2. sicut ⁊ S. ~~sic a~~ E 1. sicuti R 1 7 O 7. sicut P 2 K 1 M 1. sicut E 3. sicuti B 1 *at ras. post* ti. sicut E 2 a *post* t *eras.* sic um P 6. ut O 2. *om.* R 6 7 P 3 5 K 2 L 2–6 W 1 2 M 2 D C J O 1 3 ed. H. *habet* II *marg. adscr. clausula e cont. om.* secunda *correxi.* 5. abesse patria R 1 7 1 7 V P 2–6 G B 1 2 K 1 2 S E 1–3 L 6 W 1 2 M 1 2 D C J O 1–3 7 ed. H. abesse a patria II *alio atr. superscr.* abesse a patria R 6.
§ **107, 7.** at multantur R G B K. ad multantur V *atr. uiridi superscr.* 8. exules...exilium R V G B K S E.

Graecorum...nostra: sc. *exempla.*

contrahunt, 'have dealings with': cf. Off. i 2, 4 'neque si tecum agas quid, neque si cum altero contrahas.'

iis dico litteris: for the (alleged) attraction to the case of the preceding Küh. compares Phil. viii 7, 20 'quam hesternus dies nobis, consularibus dico, turpis inluxit': pro Cael. 13, 32 'cum istius mulieris uiro, fratre uolui dicere,' where however *fratrem* is the better reading. It is more than doubtful whether these are parallel, or whether there is any attraction at all here: it is better to take *iis dico litteris* as equivalent to *iis dico litteratum* (or *ornatum*) *litteris*, the words *iis litteris* being not an equivalent to *litterato otio* but a qualifying abl. attached to a participle unexpressed, the whole phrase being an amplification of *litterato.*

XXXVII. § **106. contemnenda**: the words *sicut a* or *sic uti* which follow in many MSS are simply omitted by most edd. Heine (*Pos. Progr.* 9) thinks they are a corruption of *sapienti*, Kühn. a corruption of *ac uana* and Sff. of *ac leuicula.* It seems more probable that they are a corruption of *secunda*, used predicatively 'how much it ought to be regarded with indifference when favourable': *secūda* might easily become *sicuta.*

ante: in 36, 104.

abesse patria: the abl. without the preposition *a* seems well attested here and in Fam. iv 6, 2; v 15, 4; in Ac. i, 1, 1 'cum eius uilla abessemus' is the reading of all the MSS. though Reid inserts *ab*, as Wes. here reads *a patria.*

prouinciae: the reference is probably to Roman *mercatores* or *publicani* whose business compelled them to take up an abode outside Italy.

§ **107. quid tum**: cf. ii 11, 26 n.

rerum naturam, 'actual facts': cf. iv 34, 72 n. Bentley's *rei* for *rerum* is uncalled for.

10 nominis quaerimus, quantum tandem a perpetua peregrinatione differt? in qua aetates suas philosophi nobilissimi consumpserunt, Xenocrates, Crantor, Arcesilas, Lacydes, Aristoteles, Theophrastus, Zeno, Cleanthes, Chrysippus, Antipater, Carneades, Clitomachus, Philo, Antiochus, Panaetius, Posidonius, innumera-
15 biles alii, qui semel egressi numquam domum reuerterunt. at enim sine ignominia...adficere sapientem? de sapiente enim haec omnis oratio est, cui iure id accidere non possit; nam iure

10. tandem a R 7 L 2. demum a R 6 E 3 L 36 W 2 M 2 O 3. damna R 1 P 2 G B 1 M 1 O 2 S *marg.* demū a. dāna B 2 K 1. damna V *atr. uiridi superscr.* damna a O 1. damnū II *alio atr. add.* danna L 4. dāpna R 17 O 7. dāpna E 1 *alio atr. superscr.* dāpna a J. dampna a K 2 L 5. dampnū E 2. a D C ed. H. nā a W 1. 11. nobilissimi R G K. nobilissimi V B. 12. archesilas R V G B 1 2 K. || lacydes R G K. lacides V B 1 2. laudes E 1. 13. cleantes R V G B K E. 14. Clitomachus *et* Panaetius *om.* R 1. carneades philo antiochus possidonius V *marg.* paneatius clitomachus carneades. *post* carneades *addit* G *in marg. eod. atr.* panaetius clitomachus carneades *pergitque in textu* philo antiochus (*ex* anthichus *corr.*) possidonius. carneades panaetius clitomachus carneades philo antiochus possidonius B 1 2 E 1 O 2. carneades panaetius clitomachus philo antiochus posidonius R 6 7 17 E 2 3 W 1 2 M 1 2 D C II J O 1–3 7 ed. H. carneades "S *marg.*" panetius clitomacus. possidonius *habent* R 1 K 1 2 E 1. || innumerabiles alii qui R 1 2 6 7 10 16 17 V G B 1 K 1 2 E 1 2 W 1 M 1 2 O 1 7 ed. H. 15. reuerterunt R V G B 1 2 K 1 S E 1 2 W 1 2 M 1 D C II O 1 3 7. reuertere O 2. reuertunt J. 16. sine ignominia adficere (afficere) R 1 17 V G B 1 2 K 2 E 1 2 L 5 6 W 2 M 1 D C J O 1 2. si ignominia adficere K 1. sine ignominia afficere S *marg.* poterit. sine ignominia afficere poterit R 6 M 2 O 3. sine ignominia afficere poterit II *alio atr. suppl.* sine ignominia affici poterit R 7. sine ignominia efficere poterit O 7 ed. H. ignominia afficere E 3 *marg.* poterit. 17. accidere R 6 7 17 K 2 E 2 3 L 5 W 1 2 M 1 D C II O 1 2 7. acciiere V p *in* d *alio atr. mut.* accipe E 1 *alio atr. mut.* accipere R 1 G B 1 2 K 1.

tandem: Dav.'s conjecture (confirmed by two MSS) for *demum* (retained by Or. Tr.) has been accepted by Wes. Küh. Sff. etc.; *demum* is (as Wes. points out) never used in questions of this kind.

Xenocrates: Hei. notes that the names ought to be arranged in pairs according to the schools of philosophy represented; (1) the Old Academy (Xenocrates, Krantor); (2) the Middle Academy (Arcesilas, Lacydes); (3) the Peripatetics (Aristotle and Theophrastus); (4) the Stoics: (*a*) the original Stoa (Zeno and Cleanthes): (*b*) the Middle Stoa (Chrysippus, Antipater); (5) the New Academy (Carneades, Clitomachus); then follow the two contemporary representatives of the New Academy, Philo and Antiochus, and the two representatives of the Stoa best known to the Roman world, Panaetius and Posidonius.

Panaetius at any rate revisited his native Rhodes in after life as appears from Rep. iii 35, 48 (Schmekel, *Phil. der. mittl. Stoa*, p. 6 n.).

sine ignominia: it seems better (with Tr. Kl. Mo. Ba. Ml. Schiche) to mark a lacuna here than to adopt any of the numerous conjectures for filling up the sentence between *ignominia* and *sapientem*, such as *ignominia afficiet sapientem* (Küh.), *an potest ignominia afficere sapientem?* (Wes. and TS., the latter however inserting *exilium* after *potest*) or to rewrite the sentence with Man. (*at enim non erit sine ign.: igno-*

exsulantem consolari non oportet. **108.** postremo ad omnis casus facillima ratio est eorum qui ad uoluptatem ea referunt quae sequuntur in uita, ut quocumque haec loco suppeditetur, ibi beate queant uiuere. itaque ad omnem rationem Teucri uox accommodari potest:

Pátria est, ubicumque ést bene.

Socrates quidem cum rogaretur cuiatem se esse diceret, 'mundanum' inquit; totius enim mundi se incolam et ciuem arbitrabatur. quid? T. Albucius nonne animo aequissimo Athenis exul philosophabatur? cui tamen illud ipsum non accidisset, si in re publica quiescens Epicuri legibus paruisset. **109.** qui enim beatior Epicurus quod in patria uiuebat quam quod

18. exulantem R G B K E *alii.* exultantem V. § **108.** omnis R V G B K. 19. facillima R V G B K. 20. sequuntur S E 2 W 1 M 1 D Π J O 3 7. sequntur B 1. secuntur R V G B 2 K 1 E 1 W 2 M 2. ‖ suppeditetur R 1 10 17 V P 2 G B 2 K 1 D C. suppeditētur S. suppeditet R 2 B 1. subpeditet E 1. suppeditent R 6 E 2 3 M 1 2 Π O 1–3 ed. H. suppeditenť W 1 O 7. suppeditentur R 7. suppeditet J. suppeditaretur W 2. subpedireť R 16. 21. queant R E. quęant V K. quaeant G. 22. accommodari R G K E. accōmodari V. 26. quid T. R G B 1 K 1. quit V *atr. uiridi superscr.* quidt B 2. ‖ aequissimo R G B K. ęquissimo V.

minia adf. potest sap.?) or Bent. (*at est in nomine ign.; an ea adf. poterit sap.?*) or Sff. (*at est non sine ign.; eamne attingere sap.!*).

§ **108. ratio**, 'method' sc. *consolandi*; the reason for the superior ease of the Epicurean method is given in the clause *ut...queant uiuere.*

sequuntur: Mo. and Küh. take *sequuntur* as equivalent to *accidunt*, but one can hardly be said *referre ad uoluptatem* anything except one's own states of mind or actions; it is better to take *sequuntur* in the sense of 'pursue,' governing *quae.*

ad omnem rationem, 'to every system,' Epicurean and Stoic or Peripatetic alike, each school giving its own meaning to 'ubicumque est *bene.*' Heine's explanation 'jeder Lebenslage' is quite wrong. Nissen's 'ad omnem rationem consolandi, i.e. omnes philosophi hac consolatione uti possunt' is unsatisfactory; Teucer's reflexion is a 'ratio consolandi' which all schools can use, not a statement which can be adapted to every method of consolation.

Patria est: Ribbeck classes the line among the fragments of the *incertae incertorum fabulae* (*Scaen. Rom. poes. Frag.* I² p. 248) though it is generally assigned to the *Teucer* of Pacuvius.

The sentiment in various forms is common in both Greek and Latin literature; Arist. Plut. 1151 πατρὶς γάρ ἐστι πᾶσ' ἵν' ἂν πράττῃ τις εὖ; Eurip. fr. 1047 N. ἅπασα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς; Ov. F. i 493 'omne solum forti patria est.'

quidem: cf. i 48, 116 n.

mundanum, 'a citizen of the world,' a translation of κόσμιος. The phrase is attributed to Socrates in Arrian, Epict. i 9, 1 and Plut. de exilio 5 (p. 600 F.), to Aristippus in Diog. Laert. ii 99 and to Diogenes (*ib.* vi 63). The idea became a commonplace of Stoicism; cf. Marc. Aurel. vi 44 πόλις καὶ πατρίς, ὡς μὲν Ἀντωνίνῳ μοι ἡ Ῥώμη, ὡς δὲ ἀνθρώπῳ ὁ κόσμος with Gataker's n. *ad loc.* Musonius Rufus ix p. 42 (ed. Hense) οὐχὶ κοινὴ πατρὶς ἀνθρώπων ἁπάντων ὁ κόσμος ἐστίν;

Albucius was condemned for extortion in Sardinia and went into exile at Athens in 103. He had studied Epicurean philosophy when a young man at Athens (Brut. 35, 131) and was mocked at for his imitation of Greek ways (Lucil. quoted in Fin. i 3, 8).

Epicuri legibus: Epicurus discouraged political activity in a philosopher (Diog. Laert. x 119).

§ **109. patria**: Epicurus was supposed by some to be an Athenian of the deme

30 Athenis Metrodorus? aut Plato Xenocratem uincebat aut Polemo Arcesilam, quo esset beatior? quanti uero ista ciuitas aestimanda est ex qua boni sapientesque pelluntur? Damaratus quidem, Tarquinii nostri regis pater, tyrannum Cypselum quod ferre non poterat, fugit Tarquinios Corintho et ibi suas fortunas 35 constituit ac liberos procreauit. num stulte anteposuit exsilii libertatem domesticae seruituti?

XXXVIII. **110.** Iam uero motus animi, sollicitudines aegritudinesque obliuione leniuntur traductis animis ad uoluptatem. non sine causa igitur Epicurus ausus est dicere semper in pluribus bonis esse sapientem, quia semper sit in uoluptatibus. ex quo 5 effici putat ille, quod quaerimus, ut sapiens semper beatus sit. **111.** etiamne, si sensibus carebit oculorum, si aurium? etiam; nam ista ipsa contemnit. primum enim horribilis ista caecitas quibus tandem caret uoluptatibus? cum quidam etiam disputent ceteras uoluptates in ipsis habitare sensibus; quae autem aspectu perci-

§ **109,** 30. aut W 1 M 1 O 1 2. aut V *at* a *in marg. atr. uiridi adscr.* ut E 1 2 *alio atr. superscr.* ut R G B 1 2 K 1 L 5 6 W 2 M 2 D C II J O 3 7. āt S *marg.* ut. || xenocratem R V G B K S E 2. xenocratē E 1. 31. polemo R V K. palemo B E. plemo G *eod. atr.* polemon J. || arcesilam R V G B 2 arcesilā K 1. arcessidam B 1 E 1. 33. tarquinii R 10 K 2 E 1 L 3 4–6. tarquiʌi R 1 *eod. ut uid. atr.* tarqnii K 1 E 2. tarquini L 2 O 2 3 ed. H. tarqni E 3. tarqtii V. tarquii G. || nostri regis R V G B 1 2 K 1 S E 1 2 W 1 M 1 2 II O 2 3. regis nostri K 2 L 3 5 6 W 2 D C J O 1 ed. H. nostri pater tyranni L 2. 35. exilii R V G B K S E.

XXXVIII. § **111,** 7. contemnit R v B. contempnit V P G K. || horribilis R v P G K. orribilis V *atr. uiridi superscr.* 9. aspectu R V P G B K S E.

Gargettus; others said that he was born in Samos, of a family of Athenian cleruchs, and did not come to Athens till he was eighteen (Diog. Laert. x 1).

Metrodorus, a native of Lampsacus: cf. ii 3, 8 n. The statement of some edd. here that another tradition made him an Athenian rests upon an old reading in Diog. Laert. x, 22.

aut...aut: the conjecture of Lamb. *an ...an* is unnecessary, as is the substitution of *ut* for the first *aut* (proposed by Dav.).

quo...beatior, 'in the means for securing greater happiness'; Xenocrates and Arcesilas were both foreigners, the former being a native of Chalcedon (Diog. Laert. iv, 6) and the latter of Pitane (D. L. iv 28).

Damaratus: cf. Republ. ii 19, 34; Liv. i 34, 2; Dion. Hal. iii 46 (Dav.).

Cypselum: tyrant of Corinth from 657 to 625 B.C.; Herod. v 92; Arist. Pol. viii (v) 1310 b 29.

stulte anteposuit: cf. iii 16, 34 n. on 'male reprehendunt.'

XXXVIII. § **110.** The matter of this and the succeeding paragraphs is probably derived from some Epicurean source, now lost: cf. Usener, *Epicurea* § 599.

effici...ut: cf. i 8, 16 n.

§ **111. quidam ... disputent:** for the view of sensation referred to here cf. Aetius iv 23, 2 p. 414 D. Ἐπίκουρος καὶ τὰ πάθη καὶ τὰς αἰσθήσεις ἐν τοῖς πεπονθόσι τόποις, τὸ δ' ἡγεμονικὸν ἀπαθές quoted by Usener *op. cit.* § 317; Lucr. iii 350 sqq. and the nn. to i 20, 46.

piantur, ea non uersari in oculorum ulla iucunditate, ut ea quae gustemus, olfaciamus, tractemus, audiamus, in ea ipsa ubi sentimus parte uersentur. in oculis tale nil fit; animus accipit quae uidemus. animo autem multis modis uariisque delectari licet, etiamsi non adhibeatur aspectus. loquor enim de docto homine et erudito, cui uiuere est cogitare. sapientis autem cogitatio non ferme ad inuestigandum adhibet oculos aduocatos. **112.** etenim si nox non adimit uitam beatam, cur dies nocti similis adimat? nam illud Antipatri Cyrenaici est <id> quidem paulo obscenius, sed non absurda sententia est; cuius caecitatem cum mulierculae lamentarentur, 'quid agitis?' inquit, 'an uobis nulla uidetur uoluptas esse nocturna?' Appium quidem ueterem illum, qui caecus annos multos fuit, et ex magistratibus et ex rebus gestis intellegimus in illo suo casu nec priuato nec publico muneri defuisse. C. Drusi domum compleri a consultoribus

10. non uersari R v G. ñ uersari P K. conuersari V *atr. uiridi superscr.* ‖ iucunditate R V G B K. iocunditate v P S E. 11. gustemus R v P G B K. gestemus V *atr. uiridi superscr.* 12. uersentur R 1 6 7 17 V P G B 1 2 K 1 2 S E 1 2 L 5 6 W 2 M 1 2 D C Π J O 1–3 ed. H. uersantur W 1. ‖ tale nil R V G K. tale n'l B 2 W 2. tale nihil B 1 M 1 2 O 2 3. tale nichil R 7 P E 1 2 L 5 D Π J. nil tale O 1. nihil tale W 1. nichil tale C. 13. dilectari V G. 14. aspectus R V P G B K S E.

§ **112**, 16. etenim R v P G B. est enim V *atr. uiridi corr.* 18. antipatri R V P G K E 2. antipri B 2. antipari E 1. antipatris S s *postea add.* ‖ est quidem R 1 6 7 V P G B 1 2 K 1 2 S E 1–3 L 2 3 4 6 W 1 2 M 2 D C Π J O 1 3 ed. H. est q M 1. est q O 2. quidem R 17. est id quidem *corr. Seyffertus.* 20. quid agitis R V P G B 1 K 1 S E 1 2 L 5 6 W 2 M 1 2 D C Π J O 1–3 ed. H. quid agit K 2. quid aegit B 2. quid aitis W 1. ‖ nulla uidetur V P G B 1 E 1. ulla uidetur B 2. ulla uidetur R K. uidetur nlla S. 22. annos multos R 1 2 10 16 V P G B 1 2 E 1 2 W 2 M 1 2 D C J O 3. multos annos R 17 v K 1 O 1 2. 23. intellegimus R V G. intelligimus P B K S E. 24. C drusi W 1. G drusi v. C atrusi V C *in* G *alio atr. mut.* G. atrusi R B 1 E 1 P *marg.* C aū drusi. C atrusi S E 2 Catrusi B 2. Gatrusi G. Cratusi K 2. Gratusi R 16 K 1 L 5 J. Gratū si R 17. cn. drusii O 1. c. autem drusi R 6 L 6 M 2 O 3. G tusi W 2 *marg.* C aūt drusi. ‖ compleri R V G. cōpleri K. ‖ a consultoribus R 17 V P G B 1 2 K 1 2 S E 1 2 W 2 M 1 2 J O 1–3. a *om.* R 6 L 6 W 1.

uersari in: cf. iv 18, 42 'in magna parte pestis uersantur.'

fit...accipit: for the change to oratio recta cf. ii 7, 17; iv 10, 24. For the thought F. A. W. compares the line of Epicharmus quoted in Plut. fort. 3 *νοῦς ὁρῇ καὶ νοῦς ἀκούει· τἄλλα κωφὰ καὶ τυφλά.*

aspectus: cf. i 30, 73 n.

aduocatos: for the legal metaphor Mo. compares iv 23, 52; Ac. ii 27, 86.

§ **112. nam**: cf. iii 16, 35 n.

Antipatri: for Antipater of Cyrene, the follower of Aristippus, cf. Diog. Laert. ii 86.

id quidem: the insertion of *id* proposed by Sff. seems necessary: cf. Madv. *Gr.* § 489 *b*.

agitis, 'what are you thinking of?,' 'what ails you?' F. A. W. and Mo. read *aitis*, which is a doubtful form. For the meaning of the phrase cf. the retort of Granius to M. Drusus quoted in pro Planc. 14, 33 'immo uero tu, Druse, quid agis?'

Appium: iv 2, 4 n.; Cato M. 11, 37.

C. Drusi, brother of M. Drusus, the opponent of C. Gracchus (Brut. 28, 109):

25 solitam accepimus; cum, quorum res esset, sua ipsi non uidebant, caecum adhibebant ducem. pueris nobis Cn. Aufidius praetorius et in senatu sententiam dicebat nec amicis deliberantibus deerat et Graecam scribebat historiam et uidebat in litteris.

XXXIX. **113.** Diodotus Stoicus caecus multos annos nostrae domi uixit. is uero, quod credibile uix esset, cum in philosophia multo etiam magis adsidue quam antea uersaretur et cum fidibus Pythagoreorum more uteretur, cumque ei libri noctes 5 et dies legerentur, quibus in studiis oculis non egebat, tum, quod sine oculis fieri posse uix uidetur, geometriae munus tuebatur uerbis praecipiens discentibus unde quo quamque lineam scriberent. Asclepiaden ferunt, non ignobilem Eretricum

26. CN M 1 2 O 1 S *at mut. est.* ϽN P W 1 J. GN R V v G B 2 K O 2 3. GH W 2. gn̄ B 1 E 1. gneus E 2 Π. || aufidius R 1 6 P v E 2 W 1 2 Π J O 1–3. autfidius R V G B 2 K. aut filius B 1 E 1. 28. uidebat R 1 6 7 17 V P B 1 2 K 1 2 S E 1 2 L 2–6 W 1 2 M 1 2 D C Π J O 1–3 ed. H. uidebt G *eod. atr.*

XXXIX. § **113**, 2. nostrae domi R 1 2 10 v P G B 1 2 K 1 S E 1 2 W 1 2 M 1 2 Π J O 2. domi nostrae R 16 D C O 1 3. nr̄ę domi iuixit V u *in* i *ras. mut.* nostrae domui R 17. 3. adsidue G. adsiduę V. assidue R v P B K S E. 8. Asclepiaden K. Asclepiadem R V G K 2 S E L 5 6 M 1 2. asclepiadē P B. || ignobilem R 1 6 K 1 M 1 2 D C O 2 3. ignobilē R 7 17 P B 2 E 1 3 W 1 Π. ignobile V v G. || eretricum R 10 K. er&ricum R *atr. ant.* ereticū E. ceterorū m ℋeretricum S *marg.* nec īscitū. hereticum R 16 K 2 E 2 *marg. atr. ant.* L 5 6 W 2 M 2 J O 1 ed. H. h mer&ricum V G. meretricū P *al. atr. mut.* metricum B 2. metricum R 7 17 v L 2 4 W 1 Π O 3. medicum L 3. creticum B 1 M 1 D C *marg.* ereticū. nec inexercitum R 6 O 2.

Val. Max. viii 7, 4 'Livius Drusus...aetatis uiribus et acie oculorum defectus ius ciuile populo benignissime interpretatus est, utilissimaque discere id cupientibus monumenta composuit.'

Cn. Aufidius: Fin. v 19, 54 'equidem e Cn. Aufidio, praetorio, erudito homine, oculis capto, saepe audiebam, cum se lucis magis quam utilitatis desiderio moueri diceret.' He was praetor in 108 B.C. The history composed by him was probably a Roman history, though written in Greek (v. Peter, *Hist. Rom. rell.* i pp. ccxxxxvi f.).

uidebat in litteris: almost = 'neque uidebat nisi in litteris,' 'all the sight he had was literary insight': *uiuebat* which Urs. said he found in one MS and which Bentl. adopted, is a peculiarly unhappy conjecture; it overlooks the fact that except for *uidebat* here there would be no mention made of Aufidius' blindness, the only title he had to appear in the context.

For the metaphorical use of *uidere*, edd. following Vict. refer to Soph. O.T. 388 ἐν τοῖς κέρδεσιν | μόνον δέδορκε, τὴν τέχνην δ' ἔφυ τυφλός.

XXXIX. § **113**. **Diodotus**, mentioned by Cic. in N.D. i 3, 6 along with Philo, Antiochus and Posidonius as one of his teachers: cf. Ac. ii 36, 115 'Diodoto quid faciam, Stoico, quem a puero audiui, qui mecum uiuit tot annos, qui habitat apud me, quem et admiror et diligo': Brut. 90, 309; Fam. xiii 16, 4; he died in 59 B.C. (Att. ii 20, 6).

domi: this form of the locative has the almost unanimous support of the MSS here, though in i 22, 51 the best MSS have *domui*: the latter is read here by Sch., with the *prima manus* of V.

esset, sc. *nisi ipse uidissem* (Kühn.); Bake's conj. *est*, adopted by Ti., is unnecessary: cf. Brut. 70, 246 'quod mirabile esset.'

cum...tum: cf. iii 13, 27 n.

Asclepiaden, of Phlius, the friend of Menedemus of Eretria, whom he was said to have imbued with his own philo-

philosophum, cum quidam quaereret quid ei caecitas adtulisset,
10 respondisse, puero ut uno esset comitatior. ut enim uel summa
paupertas tolerabilis sit, si liceat quod quibusdam Graecis
cotidie, sic caecitas ferri facile possit, si non desint subsidia uale-
tudinum. **114**. Democritus luminibus amissis alba scilicet dis-
cernere et atra non poterat, at uero bona mala, aequa iniqua,
15 honesta turpia, utilia inutilia, magna parua poterat, et sine
uarietate colorum licebat uiuere beate, sine notione rerum non
licebat. atque hic uir impediri etiam animi aciem aspectu
oculorum arbitrabatur, et cum alii saepe quod ante pedes esset
non uiderent, ille in infinitatem omnem peregrinabatur, ut nulla
20 in extremitate consisteret. traditum est etiam Homerum caecum

9. philosophum D O 2. phm̄ W 1 L 2. ph'm C. phum̄ M 1. philosophum B 1 *marg.* philosophoum 4 . philosophoum 4 S. philosophorum R 1 6 7 10 17 V v P G B 2 K 1 2 E 1 3 E 2 *marg. atr. ant.* L 3–6 W 2 M 2 Π J O 1 3 ed. H. ‖ adtulisset K. attulisset R V P G B S E. 10. respondisse v P B K. respondissē R. respondiss& V. 12. cotidie R V P G B E. cottidie K. quotidie v. ‖ ualetudinum V G. ualitudinum R P B K S E.

§ **114**, 13. discernere et atra R V G B 2 K 1 S E 1 2 W 2 M 1 Π J O 1 ed. H. et atra discernere B 1. et atra discernere R 6 7 17 P K 2 L 6 W 1 M 2 D C O 2 3. 17. impediri R V P G B K S E. ‖ etiam animi R V P G B 1 2 K 1 2 S E 1 2 W 1 2 M 1 2 D C J O 1 2. animi etiam R 6 E 2 Π. *om.* O 3. ‖ aspectu R 6 17 v B 1 K 2 S E 1 2 W 1 2 M 1 2 D C Π J O 1–3. aspectum R 1. aspectu P. aspectū K 1. aspectm̄ B 2. aspectum V. aspectus G *in* aspectū *eod. atr. mut.* 18. cum alii P v. cum aliis R G. cum aliis V K. 19. ille in infinitatem S E 2 M 1 Π. ille infinitatem v P B 1 E 3 W 1 M 2 O 1 2 ed. H. illa infinitatem R G K 1 2. illa infinitatem V *atr. uiridi superscr.* illam infinitatem W 2. illā īfirmitatem J. ille finitatem W 2. illā finitatem B 2 E 1. ille p finitatem D C. ille *an* illa *incert. ante* infinitatem F. ‖ peregrinabatur R 1 2 V P B 1 K 1 E 1 W 2 D O 1 2 F. perigrinabatur G. peruagabatur W 1.

sophy (Diog. L. ii 137 ἀλλὰ πρεσβύτερος Ἀσκληπιάδης, ὡς λέγεσθαι ποιητὴν μὲν αὐτὸν εἶναι, ὑποκριτὴν δὲ Μενέδημον).

quod...cotidie: i.e. *parasitari.*

ualetudinum, 'attacks of ill-health,' lit. 'states of health,' the plur. being understood *in malam partem* as there are many kinds of ill-health but only one kind of good health: cf. Tac. A. vi 50 'regere ualetudines principis.'

§ **114. Democritus**: cf. Fin. v 29, 87 'Democritus, qui (uere falsone non quaeremus) dicitur se oculis priuasse'; Plut. de curiosit. 12 p. 521 D. ἐκεῖνο μὲν ψεῦδός ἐστι τὸ Δημόκριτον ἑκουσίως σβέσαι τὰς ὄψεις; Decimus Laberius, *Restio* 1 (Ribbeck, *Scaen. Rom. Poes. Frgg.* II² p. 291) 'Democritus Abderites physicus philosophus | clipeum constituit contra exortum Hyperionis | oculos effodere ut posset splendore aereo.'

licebat...non licebat: cf. i 48, 116 n. on 'defuerunt...non defuit.'

notione rerum, 'an apprehension of realities'; for *notione* Usener (*Epicurea* p. 336 n.) suggests *notatione.*

cum alii...consisteret: for the reading in the text Bentl. (followed by Dav.) conjectured *cum hi saepe...illa infinitatem omnem peragrabat*, where *hi*=*oculi* and *illa*=*mens*: the reading *illa* is found in many MSS., but the conjecture misses the point, which is not to contrast Democritus' mind with his eyes or with the eyes of other people, but to contrast the blind philosopher with other people; *alii* then is necessary and consequently *ille.*

For *quod ante pedes esset* cf. Ennius *ap.* Diu. ii 13, 30 'quod est ante pedes nemo spectat, caeli scrutantur plagas' Ter. Ad. 386; and for the expression *peregrinabatur ... consisteret* cf. N.D. i. 20, 54,

fuisse; at eius picturam, non poësin uidemus. quae regio, quae ora, qui locus Graeciae, quae species formaque pugnae, quae acies, quod remigium, qui motus hominum, qui ferarum non ita expictus est ut, quae ipse non uiderit, nos ut uideremus effecerit? quid ergo? aut Homero delectationem animi ac uoluptatem aut cuiquam docto defuisse umquam arbitramur? **115** aut, ni ita se res haberet, Anaxagoras aut hic ipse Democritus agros et patrimonia sua reliquissent, huic discendi quaerendique diuinae delectationi toto se animo dedissent? itaque augurem Tiresiam, quem sapientem fingunt poëtae, numquam inducunt deplorantem caecitatem suam. at uero Polyphemum Homerus cum inmanem ferumque finxisset, cum ariete etiam conloquentem facit eiusque

21. poesin R V P G B 1 2 K 1 E 1 F. poesī W 2. poesim v W 1 M 1 2 D C *plerique.* 22. qui locus V P G K F. quilocus R *alio atr. superscr.* || graeciae v G *marg.* F. grecię R. grecię R 2 V P O 3. grecie W 2 D O 1. || formaq; pugne D C. formę que pugna K 1. forme que pugna R 17 E 2 L 5 6 Π J O 1. forme q̄ pugna B 2 K 2 W 2. formae q̄ pugna L 2. fortune que pugna M 1. fortune q̄ pugna E 3. formę quę pugna P B 1 S E 1 L 4 O 3. forme quę pugna V. formę quae pugna R 1. formae quae pugna R 6 G L 3 M 2 O 2 F. quae pugna quae species formae v. quę formę quę pugnę W 1. 24. expictus R V P G B 1 E 1 2 F. expict' K 1. expictum v. || effecerit R v P G E 1 2 F *plerique.* efficerit V K. 25. ac uoluptatem R 6 P B 1 E 1 3 L 6 M 2 C O 2 3. aut uoluptatem R 1 17 V G K 1 2 E 2 L 2–5 W 1 2 M 1 D Π O 1 F *ut uidetur.* 26. defuisse R V P G B K E F. fuisse v.

§ **115**, 28. reliquissent V P B K E. relinquissent R G. 29. dedissent R 16 17 V P G B 1 2 K 1 2 S E 1 2 W 2 M 1 2 D C Π J O 1–3 F. dedidissent W 1. dedisset O 2 ed. H. 31. polyphemum R V G. poliphemum P B K F. || inmanem R V P G K F. immanem B S E. 32. finxisset v P B 1 E F. fixisset B 2. fixisset R V G. ~~fuisset~~ S *marg.* finxisset. || conloquentem V F. coṇloquentem R. c̄loquentem K. colloquentem P B 1 S.

'animus...ita late longeque peregrinatur ut nullam tamen oram ultimam uideat, in qua possit insistere'; with *peregrinabatur* we must supply *animo* or *mente*.

picturam: so Athenaeus v p. 182 A Ὅμηρος ὥσπερ ἀγαθὸς ζωγράφος and Luc. Imagg. c. 8 τὸν ἄριστον τῶν γραφέων Ὅμηρον (quoted by Dav.).

poësin: this form of the accusative ending seems best attested here though Wes. and Sff. read *poësim*.

§ **115. Anaxagoras...reliquissent**: for the alleged facts see Diog. Laert. ii 6 [of Anaxagoras] οὗτος...πλούτῳ διαφέρων ἦν ...τὰ πατρῷα παρεχώρησε τοῖς οἰκείοις and ix 35 [of Democritus] τρίτον τε ὄντα ἀδελφὸν νείμασθαι τὴν οὐσίαν...ὁ δὲ Δημήτριος ὑπὲρ ἑκατὸν τάλαντά φησιν εἶναι αὐτῷ τὸ μέρος ἅπαντα δὲ καταναλῶσαι.

dedissent: cf. i 30, 72 n. on *dedissent*; Or. here prefers *dedidissent*.

Polyphemum in Od. ix 447 ff. Cicero's recollection of the passage is hazy, as Polyphemus is not there represented as contrasting the ram's freedom with his own helplessness, but the ram's present slowness with his former freedom of movement. It seems hardly necessary to suppose that Cic. has in his mind a passage from some other poet whom he is confusing with Homer.

conloquentem...laudare: for the change of construction cf. N.D. i 12, 31 'facit enim...Socratem disputantem...eundemque...dicere'; cf. also Prop. ii 8, 33 'uiderat informem multa Patroclon arena | porrectum et sparsas caede iacere comas,' where however there is a change of subject: so after *spectare* in Prop. ii 19, 11, iv 12, 53: the emendation *laudantem* (Lamb.) is therefore unnecessary.

laudare fortunas quod, qua uellet, ingredi posset et, quae uellet, attingere. et recte hic quidem; nihilo enim erat ipse Cyclops quam aries ille prudentior.

XL. **116.** In surditate uero quidnam est mali? erat surdaster M. Crassus, sed aliud molestius, quod male audiebat, etiamsi, ut mihi uidebatur, iniuria. Epicurei nostri Graece fere nesciunt nec Graeci Latine. ergo hi in illorum et illi in horum sermone surdi, omnesque nos in iis linguis quas non intellegimus, quae sunt

33. qua uellet R 1 7 v G B 1 2 K 1 E 1 2 L 2 3 6 W 1 M 2 D C Π O 1 3 F. q̃ uellet P. qua uellet S. q; uellet V. q̄ uellet K 2 L 4 5 W 2 J. q̃ uellet O 2. quo uellet R 17 M 1 ed. H. ‖ et quae M 2 O 2. et quę P W 1 M 1 O 3. et que R 7 L 6 J O 1. et q̄ L 2 ed. H. et quem L 4. et quem B 1. et quę S ē *in* ę *mut.* et q̄, B 2. et quē G K 1 2 E 1. et quem R V L 3 5 D C F. et quo W 2. 34. attingeret R 16 17 V P G B 1 2 K 1 2 S E 1 L 2–6 W 1 M 1 D J O 1–3 F ed. H. actingeret C. attīge W 2. contingeret Π E 2. attingere et recte *corr. Lambinus.*

XL. § **116**, 3. epicurei R 1 2 6 7 10 16 V P 1 G B 1 2 K 1 S E 1 2 L 2–6 M 1 2 D C Π J O 1–3 F. epycurei W 2. epicuri R 17 P 2. epycurhei W 1. ‖ graece R v O 2 F. grece B K. gce P. grecę V. graecae G. ‖ fere R V P G B 1 2 K 1 E 1 D C F. fari R 6 v K 2 E 2 3 L 2–6 W 1 2 M 1 2 Π J O 1 3 ed. H. rari O 2. 5. omnesque nos R 6 P 2 W 1 J O 1 F. omnesque id nos R 1 7 V P 1 G B 1 2 K 1 2 E 1–3 L 5 6 W 2 M 1 2 D C Π O 2 3 ed. H. omnesque id nos S. omnisque nos v. ‖ in iis v L 6. in hiis K 2. in eis F. in his R V P G B 1 2 K 1 E 1 2 L 5 W 1 2 O 1–3. in illis D. ‖ intellegimus R V G B K F. intelligimus v P S E.

fortunas: for the plur. Mo. compares pro Sull. 23, 66 'secundas fortunas amittere coactus est.'

attingere. et recte: this reading (Lamb. Wes. Schiche) seems to explain best on the whole the reading *attingeret* which is attested by nearly all the MSS. and is accepted by Tr.: the reading *attingere: recte* adopted by Küh. Sff. and others is less satisfactory as it assumes as a cause for the reading *attingeret* the influence of the preceding subjunctives, which is less likely than a purely mechanical error.

XL. § **116. surdaster**, 'hard of hearing,' is ἅπαξ εἰρημένον.

male audiebat, κακῶς ἤκουεν, 'had a bad reputation': cf. Plut. Crass. c. 2 'Ρωμαῖοι μὲν οὖν λέγουσι πολλαῖς ἀρεταῖς τοῦ Κράσσου κακίαν μόνην ἐπισκοτῆσαι τὴν φιλοπλουτίαν· ἔοικε δὲ οὐ μία, πασῶν δ' ἐρρωμενεστέρα τῶν ἐν αὐτῷ κακιῶν γενομένη τὰς ἄλλας ἀμαυρῶσαι; he had been accused of corrupting a Vestal Virgin, but was acquitted on the plea that the attentions he paid her were of a purely commercial nature, as he wished to buy her property cheaply.

Epicurei: all recent edd. except Kl. and Sff. expunge or bracket the word, which Madv. calls a 'foedum additamentum'; but it seems futile to resist the unanimous testimony of the MSS. in a case where there is no plausible explanation of how the word came to be inserted (as there is e.g. in Lucr. ii 42), and where the reading as it stands gives a good sense. It is characteristic of Cic. to gibe at the want of Greek scholarship shown by the Roman Epicureans (cf. i 3, 6; ii 3, 7; iv 3, 7, etc.), and there is a grim humour in selecting the coterie who laid such stress upon pleasures of the senses, as examples of persons deprived of pleasure (and wisdom) 'at one entrance.' *Epicurei nostri* and *Graeci*, moreover, give a better point to *omnes nos* below.

Latine: *sciunt* is to be supplied from *nesciunt*: cf. Ac. ii 47, 145 'tu nunc, Catule, lucere nescis, nec tu, Hortensi, in tua uilla nos esse' with Reid's n. and Fin. ii 8, 25 'recte ergo is negat unquam bene cenasse Gallonium, recte miserum,' where Lamb. inserts *dicit*, an excusable but erroneous proceeding, as Madv. remarks.

omnesque nos: many MSS have *omnesque id nos*, which Kl. Wopk. and Küh.

innumerabiles, surdi profecto sumus. at uocem citharoedi non audiunt. ne stridorem quidem serrae tum cum acuitur, aut grunditum cum iugulatur suis nec, cum quiescere uolunt, fremitum murmurantis maris; et si cantus eos forte delectant, primum cogitare debent ante quam hi sint inuenti multos beate uixisse sapientis, deinde multo maiorem percipi posse legendis his quam audiendis uoluptatem. **117.** tum, ut paulo ante caecos ad aurium traducebamus uoluptatem, sic licet surdos ad oculorum. etenim, qui secum loqui poterit sermonem alterius non requiret.

Congerantur in unum omnia, ut idem oculis et auribus captus sit, prematur etiam doloribus acerrimis corporis. qui primum

6. at R 2 10 v P E 2 W 1 M 2 C J O 1–3. aut R 1. aut E 1. aut R 17 V G K M 1. ‖ citharoedi R F. citaroedi V G. citharędi P K. cytaredi E 1 *atr. ant.* 7. serrae R 6 v L 3 M 2 O 2 F. serre L 2 6 W 1 M 1 O 1. ſerre Π *at* re *in ras. et fuerat* fer. ſere W 2 *marg.* serre. ſere E 2 *at* f *in ras.* ſerre R 7. fere R V P G B 1 2 K 1 2 E 1 L 5 O 3. ſerri E 3 D C. fieri R 17 L 4. ferari ed. H. 8. grunditum R 17 V G B 2 K 1 E 1. grundituṃ R 1 *atr. nigriore mut.* grundituṃ E 1. grunnitum B 1. grunnitum R 2 7 16 v P E 2 3 L 5 W 2 M 2 D C Π J O 1. grunitum R 6 L 6 O 2 3. gr| nitum F. grinnitum W 1 ed. H. grunntū K 2. gnnitum S *marg.* grunnitum. ginnicū R 10. grunntur M 1. ‖ suis R V P G B 1 E 1 M 1. sus K 1 *eod. atr.* suis C. sus R 6 7 17 v K 2 S E 2 3 L 5 6 W 1 2 M 2 D Π J O 1–3 ed. H. om. B 2. 11. sapientis O 2 F. sapientes R V P G B K E. 12. his R V P G K E. iis F.

§ **117**, 14. qui secum v K 2 W 2 D C Π O 1–3 F ed. H. quę secum V i *in* ę *mut.* qui secum B 1 *eod. ut uid. atr.* quę secum E 1. quę secum P. quae secum R G. quę secum K 1. q̄ secum B 2. si secum W 1. 16. congerantur R 1 6 7 17 v P 1 2 G K 1 2 E 2 3 L 5 6 W 2 M 2 Π O 1–3 ed. H. congerentur J. congerantur B 2. congregantur V. congregentur W 1 D C. cū gerantur M 1. cogantur B 1 E 1. rigerantur F *initio abscisso.* 17. prematur V B 2 E 1. praematur R *eod. atr.* p̄matur P K. praematur G. ‖ acerrumis R V G B K F.

retain, explaining *id* as an anticipation of *surdi* following (Wopk. *op. cit.* pp. 159 sqq.); Hand (n. to Wopk. *l.c.*) proposed *iidem*, Man. followed by Lamb. Ml. and Wes. read *item* and Sff. conjectures *denique*; Dav. wrote 'in horum sermone surdi omnes. Quid? nos in iis' etc. The reading in the text is adopted by Tr. Ba. Or.

ante quam...sapientis: a sentiment due to Democritus; cf. Philodemus de mus. V.H.[1] i c 36, 29 (quoted by Usener, *Epic.* p. 337 n.) Δημόκριτος μὲν τοίνυν... μουσικὴν φησι νεωτέραν εἶναι καὶ τὴν αἰτίαν ἀποδίδωσι λέγων μὴ ἀποκρῖναι τἀναγκαῖον ἀλλὰ ἐκ τοῦ περιεῦντος ἤδη γενέσθαι. *sapientis* is bracketed by Dav. and Bentl.

§ **117. paulo ante**: in 38, 111.

secum loqui: cf. 36, 103.

captus, as often, = *priuatus*: Diu. ii 3, 9 'oculis captus, ut Tiresias'; Ac. ii 17, 53 'mente captos.'

primum, without *deinde* following, its place being taken by *sin forte*; cf. i 24, 57 n. and Wopk. *op. cit.* p. 73.

per se ipsi plerumque conficiunt hominem; sin forte longinquitate producti uehementius tamen torquent quam ut causa sit
20 cur ferantur, quid est tandem, dii boni, quod laboremus? portus enim praesto est, quoniam mors ibidem est aeternum nihil sentiendi receptaculum. Theodorus Lysimacho mortem minitanti 'Magnum uero,' inquit, 'effecisti si cantharidis uim consecutus es.' **118.** Paulus Persi deprecanti ne in triumpho
25 duceretur, 'In tua id quidem potestate est.' multa primo die, cum de ipsa morte quaereremus, non pauca etiam postero, cum ageretur de dolore, sunt dicta de morte, quae qui recordetur haud sane periculum est ne non mortem aut optandam aut certe non timendam putet.

20. dii R V P G B 1 2 K 1 S E 1 D J O 1 F. 21. quoniam mors ibidem est R P G B 1 K 1 E 1 2 W 1 2 M 1 2 D C II O 2 3. niā m. i. e. F *initio abscisso.* quae m. i. e. v. que O 1. q3 B 2. mors ibidem est V *paginae parte abscissa.* 23. cantharidis P B K *alii.* canTharidis G. cantaridis F. Taridis V. || consecutus es P B 1 2 K 1 E 1 2 F *alii.* con....uf ef V. consecutus es R *eod. atr.* consequutus es v.

§ **118**, 24. paulus R V P G B S E. || persi *paene omnes.* perse W 1 ed. H. persę O 1. persae v. per se O 3. 25. in tua id quidem R V P G B 2 K 1 2 E 1–3 W 2 II J O 1 2 F S *marg.* inquit ed. H. id in tua quidem B 1. in tua id inquit potestate R 6. in tua inquit id quidem W 1 M 1. in tua id quidem inquit M 2 D C. || primo die v K 2 E 2 W 1 D C II O 1 F ed. H. p die W 2. prima die E 3 O 2 3. primordie P E 1. primordie R V G B 1 2 K 1. 28. haud sane R v G K. hau.... V. haut sane B 2. aut sane E 1. aut sane F. hauđ sane P h *extra lineam adscr. et* t *in* d *mut.*

sin forte...laboremus: the doctrine of the εὔλογος ἐξαγωγή, professed alike by Stoics, Epicureans and Peripatetics. There seems to be no sufficient reason for inserting *tanta* (with Sff.) after *causa.*

portus: the metaphor is common; cf. i 49, 118 n. and Plut. non posse suau. u. sec. Ep. c. 23 p. 1103 C εἰς μίαν καταφυγὴν καὶ λιμένα πράττοντες κακῶς, τὴν διάλυσιν καὶ τὴν ἀναισθησίαν, ἀποβλέπουσι; Epict. Diss. iv 10, 27 οὗτος δ' ἐστὶν ὁ λιμὴν πάντων, ὁ θάνατος, αὕτη ἡ καταφυγή.

ibidem, 'at once,' 'on the spot' like the Gk αὐτόθεν. The word is omitted by Or. Tr. and Mo. and altered to *quidem* by Nissen and Wes., the latter placing it after *quoniam*; many edd. follow Bentl. and Dav. in regarding *quoniam...est* as a gloss. Vahlen (*Opusc. Acad.* II 351 ff.) proposes 'quoniam mors <ubi est>, ibidem est aeternum....' Bake proposed to delete *mors* and take *ibidem* to mean ἐκεῖ, i.e. *apud inferos.*

Theodorus: cf. i 43, 102 for another tale about Theodorus and Lysimachus and n. there. Similar retorts are also to be found in Sen. de tranqu. 14, 3; Val. Max. vi 2, 3 ext.

cantharidis, a poisonous beetle or fly, from which a deadly drug was manufactured: cf. Fam. ix 21, 3 'Gaius accusante L. Crasso cantharidas sumpsisse dicitur'; Plin. N.H. xxix 30 'ipsarum cantharidum uenenum in qua parte sit, non constat inter auctores. alii in pedibus et capite existimant esse, alii negant. conuenit tantum pennas earum auxiliari in quacumque parte sit uenenum.'

§ **118. Paulus**: Plut. Aem. Paul. c. 34 προσέπεμψε τῷ Αἰμιλίῳ δεόμενος μὴ πομπευθῆναι καὶ παραιτούμενος τὸν θρίαμβον· ὁ δὲ τῆς ἀνανδρίας αὐτοῦ καὶ φιλοψυχίας, ὡς ἔοικε, καταγελῶν, ἀλλὰ τοῦτο γ' ἔφη, καὶ πρότερον ἦν ἐπ' αὐτῷ καὶ νῦν ἐστιν, ἂν βούληται.

Persi: for the form see iii 22, 53 n. Or. reads *Persae.*

XLI. Mihi quidem in uita seruanda uidetur illa lex quae in Graecorum conuiuiis obtinetur: 'aut bibat,' inquit, 'aut abeat.' et recte. aut enim fruatur aliquis pariter cum aliis uoluptate potandi aut, ne sobrius in uiolentiam uinulentorum incidat, ante discedat. sic iniurias fortunae quas ferre nequeas defugiendo relinquas. haec eadem quae Epicurus, totidem uerbis dicit Hieronymus.

119. Quodsi ii philosophi quorum ea sententia est ut uirtus per se ipsa nihil ualeat, omneque quod honestum nos et laudabile esse dicimus, id illi cassum quiddam et inani uocis sono decoratum esse dicant, ei tamen semper beatum censent esse sapientem,

XLI. 2. obtinetur S E F. optinetur R v P G B 1 2 K 1. 4. in uiolentiam V v G B 2 K F. in uiolentiam R *eod. ut uid. atr.* in uinolentiam B 1 E 1 2 *alii.* in uinulentiā P. 5. discedat v P B 1 E 1 2 F *alii.* decedat K. dicebat R *atr. nigriore corr.* dicebat V G. 7. hieronymus R v. hieronimus V G B 1 2 K E. hyeronimus F: *ante* hieronymus *inser.* et v P 2 M 2 O 1 2.

§ **119**, 8. ii philosophi v M 2. ii phy L 6. ii phi W 2 h *ante* ii *eras.* hii phi P 6 K 2 II. hi phi W 1. hi phi P 2 E 2 *at* ſ *post* hi *eras. uidetur et spatium post* phi *relictum est.* iis philosophis P 3 5. eis philosophis F. hiis philosophis P 4. ī hiis philosophis R 7. his philosophis R 1 6 V P 1 G B 1 2 K 1 S E 1 J O 1 3. suis philosophis O 2. his phis credimus M 1. hiis credimus phis D. is credimus ph'is C. 9. omneque v E 2 L 6 M 2 D C II O 1. oēq; W 2 ſ *eras.* omnesque R V P G B 1 2 K 1 2 S E 1 3 L 5 W 1 M 1 O 2 3. omnisque ed. H. 10. dicimus R 6 17 B 1 L 6 W 1. dicamus R 1 7 V v P G B 2 K 1 2 S E 1–3 L 5 W 2 M 1 D C II J O 1–3 ed. H. ducamus M 2. || cassum R v P B 1 2 K 1 E 1 *alii.* casum V. casus G *in* cassū *eod. atr. corr.* || inani R V G. inaniſ F. inaṅni K. inanis P. 11. et tamen R 1 6 7 10 16 17 V v P G B 1 2 K 1 2 S E 1 2 L 3–6 W 1 2 M 1 2 D C II J O 1–3. &tn E 3. et tum L 2. ei *corr. Wesenbergius.*

XLI. **obtinetur**, for which Dav. Or. Tr. substitute *obtinet*, is the only form possible in the sense required here, 'is in vogue'; cf. i 12, 26 n.

The Gk proverb is quoted by Stephanus ἢ πῖθι ἢ ἄπιθι. The moral application of it referred to by Cic. here is of common occurrence: cf. Lucr. iii 938; Hor. Epp. ii 2, 213, S. i 1, 118; Plut. Cons. ad Ap. c. 34 p. 120 B προαπεφοίτησε τοῦ θνητοῦ βίου, καθάπερ ἐκ τοῦ συμποσίου, πρὶν εἴς τινα παροινίαν ἐκπεσεῖν τὴν τῷ μακρῷ γήρᾳ παρεπομένην.

With *inquit* it is best to understand *lex*; for another use cf. i 39, 93 n.

Epicurus: Buresch gives reasons (in *Leipz. Stud.* IX 62) for believing that this idea was developed in the *Consolatio* of Epicurus and borrowed from him by Crantor in his περὶ πένθους, from whom Cic. and Plut. derived it.

Hieronymus: ii 6, 15 n.

§ **119. ii philosophi**: sc. *Epicurei.* The reading of many MSS *iis* (or *his*) *philosophis* (retained by Kl. and Küh.), if correct, must be explained as an anacoluthon, Cic. having intended to conclude with (e.g.) *licet haec dicere*, and having altered the constr. after the parenthesis *quorum...dicant.*

inani: cf. 26, 73 and iii 18, 42 n.: *inani* is a transl. of Epicurus' own phrase (perh. κενοὶ φθόγγοι as Usener *Epic.* p. 314 n. suggests) as appears from Fin. ii 15, 48 'ait (sc. Epicurus) eos uoce inani sonare (his enim ipsis uerbis utitur).'

ei: Wesenberg's emendation for the MSS. *et* adopted by Kl. Ba. Ml. Küh.; Or. La. Tr. and Sff. prefer to omit *et.*

quid tandem a Socrate et Platone profectis philosophis faciundum uides? quorum alii tantam praestantiam in bonis animi esse dicunt ut ab his corporis et externa obruantur, alii autem haec ne bona quidem ducunt, in animo reponunt omnia. **120.** quorum controuersiam solebat tamquam honorarius arbiter iudicare Carneades. nam cum, quaecumque bona Peripateticis, eadem Stoicis commoda uiderentur, neque tamen Peripatetici plus tribuerent diuitiis, bonae ualetudini, ceteris rebus generis eiusdem quam Stoici, cum ea re non uerbis ponderarentur, causam esse dissidendi negabat. quare hunc locum ceterarum disciplinarum philosophi quem ad modum obtinere possint, ipsi uiderint; mihi tamen gratum est quod de sapientium perpetua bene uiuendi facultate dignum quiddam philosophorum uoce profitentur.

12. profectis G B 2 F. ꝑfectis R 2 B 1 S E 1 M 2. pfectis J. ꝑfectis R 7 16 17 P K 1 E 2 W 1 2 M 1 D C Π. perfectis R 1 6 v O 1–3 ed. H. || faciundum O 1. faciendum R V P G K E. 13. uides R 1 P G B 1 2 K 1 2 S E 1–3 L 5 6 W 2 M 2 Π J O 1–3 F ed. H. ui... V *in fine lineae, cett. litt. excussis.* uidetur v. censes D *alio atr. superscr.* uides censes C. putes R 6 7 17 W 1 M 1. 14. obruantur F. obſuant B 2. obſ‿uant K 2 L 5. obs'uāt W 2 J. obseruant G K 1. obseruānt R 1 a *in* e *mut. alt. man.* obserua... V *litt. aliae sequuntur at obscuratae sunt.* obſuet S. obſuent D. obseruent R 7 17 P 1 B 1 E 1 2 L 2–4 M 1 2 C O 3. obseruet P 2. obscurent Π *at* cur *in ras.* obscurentur v R 6 L 6 O 1 2. obscurē E 3. obseruent ed. H. 15. ducunt R V P G B 1 E 1 2 W 2 D C Π J F *ut uid.* dicunt K 1 *eod. atr. corr.* M 2. dicunt B 2 S E 3 W 1 M 1 O 1–3 ed. H.

§ **120,** 19. ualetudini R V G K. ualitudini P B S E. 21. dissidendi R 6. desid'andi P E 2. desiderandi R 1 7 17 V v G B 1 2 K 1 2 E 1 3 L 2–6 W 1 2 M 2 Π J O 1–3 ed. H. desiderandi S. disserendi D *alio atr. superscr.* disserendi M 1 C. || negabat R V G B K *alii.* negabant v P S. 22. obtinere P E. optinere R V G B K. 24. quiddā P. quiddam V. quidam R G B K E.

quid...faciendum uides?: i.e. *nonne idem...faciendum uides?* 'What else do you see for them to do?'; sc. except to say *semper beatum esse sapientem* with the Epicureans. There is no necessity to change *uides* to *censes* with Kühn., or *putas* with Madv. Tr. Wes. Kl. Ba., or *iudicas* with Sff. and T.S., or *suades* with Kl.

alii...alii: i.e. *Peripatetici...Stoici.*

obruantur: Bentley's brilliant emendation of the MSS has since been confirmed by the discovery of the Bodleian fragment. The error may have arisen from a confusion between r and f, the contraction for *ser.*

§ **120. honorarius**: i.e. 'quod honoris causa ad aliquem arbitrium defertur' (Ern. *Clau. Cic.* s.v.); cf. Fat. 17, 39 'tamquam arbiter honorarius medium ferire uoluisse'; and on the position of Carneades iv 3, 6 n.

cum: for the *cum*-clause with another *cum*-clause in subordination cf. the exx. of *si...si* quoted in the n. to ii 27, 67.

commoda: i.e. προηγμένα, *praecipua.*

dissidendi: cf. Fin. iv 26, 72 'uidesne igitur Zenonem tuum cum Aristone uerbis consistere, re dissidere, cum Aristotele et illis re consentire, uerbis discrepare,' a passage which Kl. quotes in favour of his conjecture *discrepandi.*

uiderint: i 11, 23 n.

121. Sed quoniam mane est eundum, has quinque dierum disputationes memoria comprehendamus. equidem me etiam conscripturum arbitror (ubi enim melius uti possumus hoc, cuicuimodi est, otio?), ad Brutumque nostrum hos libros alteros quinque mittemus, a quo non modo impulsi sumus ad philosophiae scriptiones, uerum etiam lacessiti. in quo quantum ceteris profuturi simus non facile dixerim, nostris quidem acerbissimis doloribus uariisque et undique circumfusis molestiis alia nulla potuit inueniri leuatio.

§ **121**, 26. comprehendamus R V G B S. conprehendamus K E. 28. cuicuimodi V P G B 1 2 K 1 2 W 2. cuĩcuĩmodi R 1 *atr. nigro mut.* cuimodi R 1 7 L 5. cuimō J. cuiusmodi R 6 v S E 1 L 3 4 W 1 D C O 3 ed. H. cuiuscunque modi L 2 6. 29. inpulsi R V G K. impulsi v B E. || philosophas V G B 1 K 1 E 1. phas B 2 K 2. philosoph ic as R 1. philosophicas R 6 7 1 7 v P S E 2 W 1 M 1 2 D C II J O 1–3 Vrs. 3240 ed. H. phylosophicas W 2. phylosoficas E 3. philosophiae *Nonii codd.* 31. profuturi sumus R 1 2 6 7 10 16 17 V v P G B 1 2 K 1 2 S E 1–3 L 2–6 W 1 2 M 1 2 II J O 1–3 ed. H. l' ꝑ futuri sumus ꝑ fuerimus D *alio atr. superscr.* ꝑ fuerimus C. profuturi simus *corr. Beroaldus.* || dixerim V P G B 2 S E 1 2 M 1 C II O 3 ed. H. dixerimus R 1 *atr. nigro corr.* dixerim[1] R 6 1 7 K 1 J. dixerimus B 1 K 2 W 1 2 M 2 O 1 2. || acerbissimis R V P G B K E.

§ **121. eundum**: sc. *Romam.*

ubi: i.e. *in quo.*

cuicuimodi: used in a depreciatory sense, as often in Cic. 'the leisure I have, if leisure it can be called': cf. iii 34, 83 where the meaning is 'I have leisure enough now if leisure it can be called,' the use of *hoc* there being (not, as Küh. and others say, equivalent to *huius rei* but) the same as here and meaning simply *quod nunc est.*

alteros: he had already dedicated to Brutus the five books *de Finibus.*

philosophiae: this, which is the reading known to Nonius p. 174, 18, is adopted by Tr. Kl. Kuh. Sff. Hei.: *philosophas* is kept by F. A. W. Or. Ba. T. S. It is highly improbable that Cic. would have used *philosophus* as an adj.; cf. Ac. i 2, 8 with Reid's n.

simus...dixerim: for the transition from plural to singular without change of meaning cf. de imp. Cn. Pomp. 16, 47 'de huius autem hominis felicitate quo de nunc agimus hac utar moderatione dicendi' (quoted by Hei.) and for the opposite change Or. ii 35, 150 'complectar uno uerbo quo saepe iam usi sumus.'

INDEX

The Arabic numerals refer to sections.

Ablative, comitative use of III 11; of description IV 66; instrumental IV 66; modal IV 63; with passive verbs IV 13; with sine in series V 48; temporal IV 31
Academia (at Tusculum) III 7; IV 7
Academic views III 51; IV 6, 47; V 82, 83
accessio IV 40
accidere)(occidere III 44
Accius III 62; Atreus IV 55, 77; Eurysaces III 39; Melanippus III 20; ? Nyctegresia III 62
accusabilis IV 75
accusative subject omitted III 60
acupenser III 43
ad III 79; with gerund IV 37; V 93
addere...ut III 75
adjective and adverb connected by conjunction V 5; adj. in place of adv. V 102
adsensio IV 15
adumbrare III 3
Aemilius, L., Paulus III 70
aemulatio IV 56
aes Corinthium IV 32
Aeschylus, Prom. Vinct. III 76
Aesopus IV 55
Afranius IV 45
Africanus, P. Scipio V 49
Aiax III 11
ain tandem? V 35
Alcibiades III 77
Alcmaeon III 11
aliquid uidere III 46
aliter...atque ut III 73
Amafinius IV 6
amator)(amicus IV 27, 65
amor IV 68, 70, 71
Anacharsis V 90
anacolouthon III 16 (*bis*); IV 53, 59, 72, 74, 75, 77, 80; V 45, 63, 82, 102
anaphora III 82
Anaxagoras III 30, 58; V 115
animi locative IV 35
annominatio III 64
antecedent repeated in relative clause V 1; omitted V 20
Antiochus of Ascalon III 59; V 30
Antisthenes V 26
Antonius, Marcus V 55
apodosis, deferred III 36
aposiopesis III 43
aptus V 40, 62
apud IV 49
Archelaus V 10; king of Macedonia V 34
Archimedes V 64
Archytas IV 78; V 64
argumentum a minore V 90
Aristo of Chios V 27, 33
Aristotle quoted III 69; V 40, 101
Aristus V 21, 22
asyndeton III 81; IV 66; V 61, 87
at=atqui V 44; =at enim IV 56
Athamas III 11
Atilius IV 25
Atlans V 8
atque intensive V 45; transitional III 28; IV 27, 30; V 43, 53
atque...quidem III 4, 28
atqui III 14
attraction, of case of relative V 30; of gender of relative IV 23; of mood or tense III 12, 35, 71, 80; V 37, 43
audire V 31
autem with intensive force IV 5; V 57

Balbutire V 75
Bion the Borysthenite III 62
brachylogy IV 45, 59, 68

Caecilius Statius III 56; IV 68
caligo V 6
Callisthenes III 21; V 25
carmen IV 3
Carneades IV 5, 53; V 11, 83, 87
castigare V 4
Cato (the Censor) III 70, IV 5
chiasmus V 61
Chrysippus III 52, 59, 68, 69, 72, 76; IV 9, 14, 15, 23, 30, 31, 36, 41, 45, 63, 66; V 69
Claudius, Appius, Caecus IV 4
Cleanthes III 76, 77
Clitomachus III 54
communes notiones IV 53
complexio V 29
concedere=cedere IV 59
concludere V 72
conditional clause, unreal IV 24
confidens III 14

confisio IV 80
contractiuncula III 83
Crantor III 12, 59, 71
Crassus, M. III 31
Crassus, P. Licinius V 55
Critolaus V 51
cuicuimodi genitive III 83
culpa III 34, 73; IV 81
cum...tum III 27
cuppedia IV 26
Cyrenaics III 28, 52

Dare 'grant, admit' V 34
dative (of agent) IV 44
defluere V 62
Democritus IV 44; V 104, 114, 115
deponent with passive force III 24, 30, 58; V 40; perf. participle with active meaning in abl. abs. V 97
dies, gender of III 53; in die III 74; die IV 39
Diogenes Babylonius IV 5
Dionysius of Heraclea III 18
Dionysius (the elder) of Syracuse V 57, 58, 59, 60, 61, 62, 63
Dionysius the younger III 27
discribere)(describere IV 3
dissoluere III 73
diuinitus IV 1
docere IV 63

Ebullire III 42
ecquid interrogative IV 52
eculeus V 13
elegans IV 6
elidere V 16
eligere III 83
ellipse III 34, 57, 76; IV 9, 45, 46
eminens III 3
enim with ellipse III 29
Ennius III 5; IV 70; Alcumeo IV 19; Andromacha Aechmalotis III 44, 45; Iphigeneia IV 77; Medea Exsul III 63; IV 69; Thyestes III 26, 44
enucleare V 23
Epaminondas V 49
Epicureans V 94, 116, 119
Epicurus, views of III 40, 41, 42, 46, 47, 49; V 26, 73, 74, 75, 87, 89, 108, 109
Erillus V 85
escit III 11
et...et III 37
et=etiam III 28; in remonstrance III 35, 50
et quidem III 48; V 50
etiam, intensive III 37
etiam atque etiam III 69
Euphorion III 45
Euripides, Chrysippus IV 71; Hypsipyle III 59; Phrixus III 67; Theseus III 29, 58
experimentum III 74
expultrix V 5
exsuperantia V 105

Fabius, Q., Maximus III 70
facere with acc. and infin. IV 35; substituted for another verb IV 31; V 90
Fannius IV 40
fidentia IV 80
flagitium IV 70, 73
frugi=utilis III 16
future perfect, 'postponing' use of V 10

Gaudere)(laetari IV 66
genitive of definition III 12, 20, 29, 80; IV 34, 44, 57, 82; V 63; double IV 14, 29, 31; subjective III 67
gerundive III 15, 36
glosses IV 80
grauitas III 1

Habere III 27; IV 55, 58; V 38
habitare III 83; V 69
haud sciam an III 55
hedychrum III 46
Heraclides Ponticus V 8
Hermodorus V 105
Homer III 63
Hortensius III 6
hydraulus III 43
hypallage IV 6

In V 28; with verbs of praise and blame V 24
indagatrix V 5
indolentia III 12
inducere animum V 30
insanitas III 10
inueteratio IV 81
inuidentia III 20; IV 16
ira IV 78
ita III 41
iudicatio IV 26
iungor with dative III 11
ius applicationis III 44

Laelius V 54
lapsio IV 28
Lentulus, L. III 51
leuiculus V 103
libare)(haurire V 82
licet with acc. and infin. V 44
locus IV 1
longum est dum IV 48
Lucilius quoted IV 48
lumen III 2
Lycon III 78

Magister=paedagogus III 2
Magna Graecia IV 2; V 66, 100
magno (magni) aestimare III 8
Mausolus III 75
mediocritates III 22; IV 57
Metrodorus V 26, 27, 109
metus IV 64

miserari)(misereri IV 59
montivagus V 79
morbus III 7, 23
morosus IV 54
mouere intransitive IV 30; in Stoic phraseology V 67
mundanus V 108

Naeuius, Hector proficiscens IV 67
nam (in refut.) III 73
nam...quidem IV 52
natura III 3, 5
natus III 36
ne...quidem with preceding negative IV 49
nemo=ne quis V 105
nequicquam III 18, 59
nihili III 18
nobilitas (*bis*) IV 2
non ita V 23
non...sed V 15
non-clause, position of III 40
Numa IV 3
nunc adversative III 2; V 31
nutrix III 2

Ob III 28
officiosus III 70
opinatio IV 15
opus quaerere III 81
orator IV 55; written speeches IV 55
order of words IV 46
Orestes III 11
oxymoron IV 76

Pacuuius, Medus III 26; Niptra V 46
parens V 6
paronomasia III 44
parricida IV 18
partes generis III 24=genera IV 11
participle with general reference, III 38; =relative clause, V 44; perfect=aorist participle in Greek, V 77
patibilis IV 51
perfect tense in protasis IV 43
perficere V 2, 72
Peripatetic views III 69, 71, 74; IV 38, 42, 43, 48, 57; V 84
perturbationes III 7, 13; IV 27–37
philitiae V 98
Piso, L. (Frugi) III 16, 48
Plato, his journeys IV 44; Menexenus V 36
plus)(magis III 72
poets, attack on IV 69
pompa IV 48
Posidonius III 68, 69, 75; IV 61; V 5, 69
posmeridianum III 7
postremo=denique V 12
praemolestia IV 64
praestare III 34; V 29
praeteritio IV 52
premere IV 61
preposition, position of III 20, 33, 37; IV 11
prepositional clause IV 17
proficere IV 60
profligare V 15
prohibere)(cohibere III 60
propendere V 51, 86
protasis in adverbial phrase IV 44
prouocatio IV 1
proverbs III 25, 50, 52, 84; IV 75; V 118
Pythagoras IV 2, 10, 44; V 9, 10, 30

Quamuis=quantumuis IV 53, 57
quando=quoniam IV 34
-que with prep. III 27
qui=quis III 76
quicquid=quidque IV 44
quid (neuter for masc.) IV 35
quidam with metaphors III 75
quidem IV 50; concessive after ille and is IV 60
quodnisi IV 36

Relative referring to a dependent genitive III 57; referring to more remote noun IV 49; transition to demonstrative V 8
repetition V 14
rhythm (clausula) III 47
riualitas IV 56
Rupilius Lupus IV 40

Sapientia IV 57; V 7
Sardanapallus V 101
sequence (of tenses) III 32, 47, 63; IV 43; V 18, 19, 69
Seven Wise Men V 7
si quando III 14
siccitas V 100
simul ut IV 5
situs III 26
Socrates III 10, 77; V 10, 11, 26, 91, 97
sonus IV 3
Sophocles, ? Teucer III 71
soul, Platonic division of the IV 10
sphaera V 64
Sphaerus IV 53
status III 79
stirpitus IV 83
Stoic style of expression III 13, 22; IV 9
Stoic views III 2, 3, 7, 11, 28, 47, 49, 68, 79; IV 6, 10, 15, 39, 43, 48, 51, 78; V 5, 37, 43, 72, 84
stomachus IV 53
subicere IV 16
subject implied IV 17
subjunctive due to attraction, see under 'attraction'; causal III 27; with classifying force III 76; V 40, 85; concessive IV 48, 60; V 85; conditional relative III 52; conditioned by hypothesis III 14; with cum temporal III 53; imperfect denoting past supposition V 26; of limitation V 55; potential III 36; with relative

giving reason III 35; 2nd person indefinite V 60
subter V 4
surdaster V 116
Syria = Assyria V 101

Tabellas obsignare V 33
templum III 44
tempus = καιρός III 76; IV 8
Terence, Heaut. III 65; Phormio III 30
tergiuersari III 41
Theophrastus III 69; V 24, 85
Timon IV 25
tonstricula V 58
Trabea IV 35, 67
Tubero, Q. IV 4
turbare III 25
Turpilius, Sextus IV 72
Twelve Tables IV 4

Vero affirmative IV 9
uide ne IV 50
uideri III 28; with acc. and infin. V 12
uox V 31
ut with ellipse III 22
ut...ne III 81; V 39
ut si IV 41
utrum...ne...an IV 9

Verb, perfect indicative III 61; singular with collective subject IV 6; with cognate object III 74
verbal nouns in -io IV 57, 59

Zeno of Sidon III 38
Zeno the Stoic III 24; IV 11; V 32, 33, 34
zeugma III 77
Zopyrus IV 80

PRINTED BY WALTER LEWIS, M.A., AT THE UNIVERSITY PRESS, CAMBRIDGE

PA
6304
T6
1905
v.2

Cicero, Marcus Tullius
Tusculanarum disputationum

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY